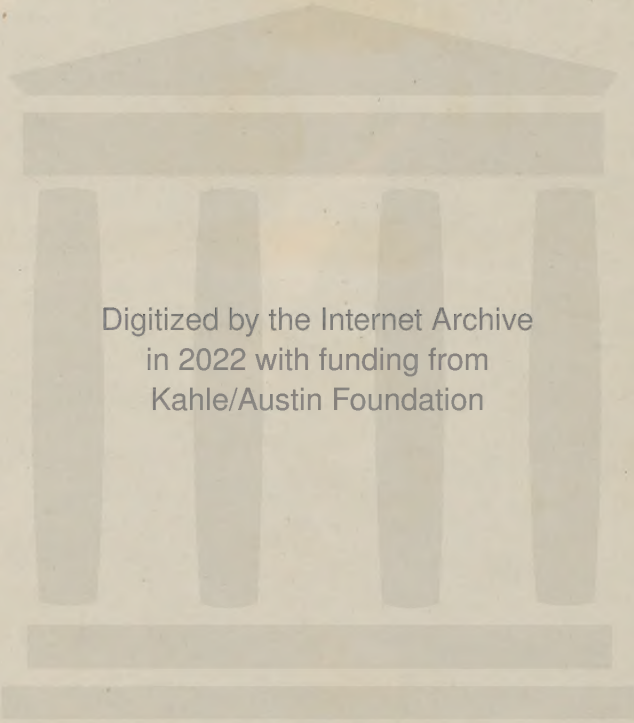


REV^D HENRY ALLON,

ISLINGTON, LONDON.



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THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.
1854.

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PREFACE.

THE tastes of readers are very different in regard to the thing called a *Preface*. Some read it not at all, and others read nothing else. We complain grievously of both parties; of the one, for its disdainful prudery, and of the other, for its lack of sympathy with the toils of Editorship, to say nothing of its indifference to the means of self-culture, which we of course assume that we have supplied. Our best hopes are nourished by that class which reads both our Book and its Preface.

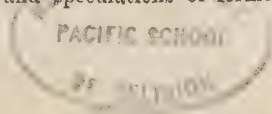
As our issues for the year are *twelve*, and our Preface is but *one*, may we not hope that, as in the case of a Queen's Speech, our little annual echo of our proceedings will be read by all our attached friends, though it may partake of some of the infirmities ordinarily attributed to the Royal programme of a parliamentary session?

The responsible conductors of the EVANGELICAL MAGAZINE cannot but congratulate themselves and the Christian church upon the fact, that this popular organ of Catholic-Protestant Nonconformity has entered three months upon the SIXTY-SECOND YEAR of its existence, without any vital change of the original grand principles on which it was established, by a circle of men who deserve to be had in everlasting remembrance.

Though the supply of Religious Periodicals has increased beyond all the calculations of our forefathers, it is matter of devout thankfulness, that the *oldest of them all but one*, holds on its way with increasing tokens of public favour, and Divine approbation. The kind efforts of Pastors, Churches, Associations, and private Christians, have kept up the sales of 1854 beyond the expectations of the Trustees, and without, it is hoped, injury to any similar organ for the religious instruction of the people. Our maxim has always been, "*to live and let live*," and experience has convinced us that our only hope of preserving the high standing which Divine Providence has conferred on us, is to keep up and improve the character of the work.

We can look with a measure of satisfaction, blended with humility, at the labours of the year. Some of the best Christian writers of the day have contributed to our pages; and articles in Biography, Christian Theology, General Criticism, and Practical Piety, might be referred to as of standard value.

The struggle to preserve the old landmarks of Christian truth, in opposition to the revived errors and speculations of former times, has been, we may say,



incessant and unremitting; and most happy we are to find that, in this department of service, our labours have been most kindly appreciated.

Our Intelligence, too, especially in the *Missionary Chronicle*, has been unusually interesting; and we have made arrangements, for 1855, for a series of papers, from an able pen, that shall present to our readers an enlarged and correct view of the state of Evangelical religion throughout the world.

We ask then for two things of our Christian readers.

1st. *That we may not be overlooked in their Prayers.*

We have heard fewer prayers offered up to God on behalf of the Editors of our Christian Journals, than for any other class of public men. And yet we know of no servants of the church who more need to be upheld by the importunate prayers of their brethren in Christ. The times are, in many respects, perplexing;—the press teems with bad books,—*scepticism* rears its head in a *variety* of forms,—*Anglicanism* plants itself in our cities, towns, and rural districts,—*Popery* acquires strength and courage from the suicidal tolerance of its doctrines and usages within the Establishment,—and there is a certain *restlessness* about the public mind which may be potent for good or evil. A *conscientious* Christian Editor has to deal with all this in the spirit of fidelity and meekness. He needs great wisdom, consummate prudence, wakeful observation of men and things, unceasing *self-control*,—and, above all, a double portion of the Spirit of Christ. “Brethren, pray for us,” that we may be enabled to acquit ourselves honestly and honourably and in a Christian temper, to our generation and to posterity. Our own prayers will be greatly stimulated and encouraged by the conviction, that thousands of devoted spirits are remembering us in their best and happiest moments at a throne of grace.

2nd. *We ask affectionately that the cause of the Pastor's Widow may lie very near the hearts of Religious men.*

The claim of a cheap Periodical, of the decidedly Evangelical class, which distributes nearly £1,200 *annually*, among 150 widows of Episcopalian, Presbyterian, Calvinistic Methodist, and Congregational Clergymen, is certainly very strong. We require a continuous large circulation, in order to meet our payments. Widows are now waiting to be admitted, but cannot be received, because the present revenue of the Magazine will not admit of more than 150 annuitants. If our friends, in town and country, would put forth a vigorous effort on behalf of the Magazine, we might soon increase the list of Widows to 200.

To our Congregational Brethren in the ministry we look with confidence. £1,100 of the whole sum expended by the Trustees are devoted to the Widows of *Congregational Pastors*. We shall not, therefore, ask in vain for a **STRONG PULPIT RECOMMENDATION** of the Magazine **ON SOME SABBATH IN DECEMBER**, say the **SECOND**, that there may be time for ordering copies of the work for January 1855.

THE
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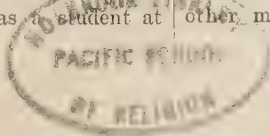
FOR JANUARY, 1854.

MEMOIR OF THE LATE REV. RICHARD KEYNES,
OF BLANDFORD, DORSET.

[THE following interesting Sketch of the Life and Ministry of the Rev. R. Keynes appears in the Funeral Discourse preached on occasion of his Death, by the Rev. John Angell James. It is so excellent that we cannot withhold it from our readers.—EDITOR.]

My dear brother and your late pastor was born at Salisbury. His parents belonged to the Church of England, in the doctrines and rites of which he was of course educated. His conversion to God took place while he was engaged as a clerk in an attorney's office, and, in some measure, through the influence of a brother. Soon after this great change, he left the Established Church, and joined in communion with a Church of Independents, under the pastoral care of the Rev. Mr. Adams. Soon after his religious character became settled he was encouraged by his pastor to exhort and preach in the surrounding villages. This led to an earnest desire to separate himself from worldly business, and to give himself wholly to the work of the Christian ministry. As he gave proof of strong mental powers, he was sanctioned in his determination by Mr. Adams, and entered as a student at

Hoxton College, London, then under the presidency of the Rev. R. Simpson. There he remained about three years, and acquired considerable distinction as a popular and impressive preacher. Having completed his studies, his first ministerial labours were carried on at Tisbury, in Wiltshire, (the birthplace of the venerable William Jay,) where his services were much valued by the congregation, who would gladly have retained him among them. He then supplied for about three months the pulpit at Poole, which had become vacant by the death of the late Mr. Ashburner, and which was subsequently occupied by that excellent and lovely minister, Mr. Durant. His labours there were so acceptable, so popular, and so impressive, that if the congregation had not already entered into something like an engagement with Mr. Durant, (though they had not then heard him,) they would certainly have chosen Mr. Keynes for their pastor. At that time I was myself a youth, living at Poole, and had but very recently come under the influence of religion; and his sermons deepened considerably the impressions which, by other means, had been already pro-



duced upon my mind. I have, at this distance of more than half a century, a very vivid recollection, not only of his manner and tones, but even of some of his expressions. I owe something, therefore, to his memory and service, for he helped me much at that crisis of our religious history, when we are most powerfully susceptible of good or bad influences.

The vicinity of Poole to this town made the congregation here intimately acquainted with Mr. Keynes's popularity; and, after preaching to them for a short time, he received and accepted an invitation to become co-pastor with the venerable Henry Field. I cannot of course refer to that holy and blameless man, and dwell upon the events which I am now relating, without deep emotion, associated as they are with all my own early history. Here in this town I was born—here were the scenes of my childhood and youth. To this place of worship I was brought as a child by my parents, who worshipped God on this spot, and whose ashes now repose in the adjoining cemetery. I can recollect scenes and emotions associated with this place between sixty and seventy years ago. I have reminiscences of all the assistant ministers that were associated with Mr. Field—of Morrell, and Frost, and Gurteen, and Golding, and of all the circumstances connected with their settlement and removal. Before my imagination rise up at this moment the shades of those respectable and excellent men, whose names are still precious, and whose memory is still fragrant, who formed at that time one of the most respectable country congregations I ever knew; and in reference to whom I now pensively say, "Your fathers, where are they? and the prophets, do they live for ever?" To these, in connexion with his aged colleague, Mr. Keynes ministered with great and growing acceptance. His ordination took place on September 9th, 1802. I was present on the occasion, and remember well the services of that solemn day. Of all the ministers who

took part in those solemnities, one only survives,—I mean the Rev. Dr. Bennett, then of Romsey, now of London.

Soon after this, Mr. Keynes entered into a matrimonial connexion with my family, by marrying my eldest sister: an union which was a source of happiness to themselves, and of satisfaction to the congregation. He now commenced, what must in all cases be regretted in reference to Christian pastors, and which, though once so common, is now happily so rare, the profession of a schoolmaster, in connexion with his ministry. If a pastor finds it absolutely necessary for the support of his family to engage in any secular calling, nothing is so nearly related to his own duties as that of educating youth. It is in one sense homogeneous; yet it is, after all, something else, and an impediment to the work of the ministry. It is in opposition to the precept, "Give thyself wholly to these things." Yet, if there be no other means of obtaining adequate support, because a church is too small to furnish a competent salary, far better this, than for a minister to bring disgrace by incurring debts which he cannot discharge. For the more effectual fulfilment of the functions of this office, I well remember the extraordinary diligence and labour Mr. Keynes manifested. He was most conscientiously anxious to be eminently fitted for the very important duty of training the minds of the young: a duty which he would not discharge in an imperfect manner, as many do, without proper qualifications, and merely for a livelihood. The office of a schoolmaster is next in importance and influence to that of a minister, and it is injustice to the rising generation, to their parents, and to the public, for any one to undertake it, without competent abilities and acquirements. As an instructor of youth he was very successful, and many are now filling highly respectable stations in life who were educated by him. One of the first mathematicians of the age, and a professor in the London University, was among his pupils, and cherishes

to this day a grateful recollection of the benefits he derived from his tuition.

In his co-pastorate with Mr. Field, my dear brother was singularly and uninterruptedly happy. There is a prejudice in the minds of some aged ministers against a collegiate charge; and it must be confessed, that the many cases in which it has proved a source of uneasiness, not only to both parties, but also to the church, afford some ground for this objection. There have been instances, however, in which, through the amiable disposition of the aged pastor, and the kind, considerate, and deferential conduct of the younger one, the most entire and unbroken harmony has been preserved for a long series of years. An aged minister should be prepared to say in reference to the younger one, "He must increase, but I must decrease;" the younger should most affectionately and assiduously endeavour to sustain the declining powers and fading charms of the old one—while at the same time the congregation, amidst all their growing attachment to the vigour and beauty of youthful talent, should not omit the gratitude, the respect, and veneration, that are due to the aged man, who has worn out his life and collected his grey hairs in their service. All this was happily exemplified in the two ministers who for so many years occupied this pulpit.

The life of the pastor of a church in a small town affords few incidents which demand attention. Mr. Keynes was too much occupied with home duties to be in any sense a public man, though, under other circumstances, he possessed talents which might thus have been employed with considerable advantage. The gale of applause with which he commenced at Poole would, if he had commanded leisure, have borne him onward on the tide of great popularity. His services were highly esteemed by the neighbouring congregations, to whose pulpits he was always welcome. He certainly was never much of a pastor, a matter often lamented by his flock. This was in part

the result of his natural disposition, and in part of his occupations, formerly as a schoolmaster, and more latterly as engaged in agricultural pursuits. He never, however, neglected his pulpit preparations. His sermons were usually well studied, and not the mere product of such scraps of time, and effusions of crude and hasty thought, as his other occupations left him. He was an early riser, and secured as much time before he entered on his secular occupations as some men do who have the whole day at command. It must be admitted, that, had he not felt the necessity of engaging in scholastic pursuits, his preaching would have been still more excellent, and have risen to a high order. His strong, clear voice, his powerful imagination, and his masculine understanding, must have made him, had he been left to the leisure and habits of a sermoniser, a very popular preacher, and platform speaker.

Upon the whole, with the exception of one or two attacks of illness, he enjoyed through life good health, and continued his labours with little interruption till the last. His constitution was perceived by his family, so long ago as last winter, to be in some slight degree losing its usual tone: but in April the disease which brought him to the grave showed itself by unmistakable symptoms, and from that time continued steadily and irresistibly to advance, in spite of skilful and devoted attention. As it approached its termination, it threw occasionally a cloud over his strong intellect, and for weeks rendered its exercise disturbed and incoherent. It was not permitted his family to enjoy the privilege of witnessing, in his case, the cloudless sunset of a calm and beautiful summer evening. Delirium, often distressing, prevented all this; and in this respect, and in this only, he had a dark and rough access to the gate of life. So long as his physical frame admitted the unimpeded exercise of his reason, he viewed his approaching death, if not with the exultation of triumphant hope, yet with the undis-

mayed expectation of a peaceful faith. Grace works no miracles for the most distinguished of God's servants, in counteracting the effects of disease on the cerebral functions; and even the children of light, like the children of this world, sometimes pass with gloomy hallucinations through the dark valley of the shadow of death. Thus many have been prevented, in the last scene of the conflict, from bearing their dying testimony either to the hope that was in them, or to those great truths which had proved the basis of it. This, however gratifying to their friends, was not needed to prove the sincerity of their profession, or the safety of their state. The testimony of a holy life is a still more veritable and impressive one than even that of a happy death: and though, when the intellect retains its power unclouded by disease, the one generally leads to the other, yet where, as in the present case, the feebleness and decay of the body extend to the mind, the usefulness and splendour of the orb, during its course, must be accepted in lieu of a brilliant setting. In the early stages of your minister's disease, his trust in the merits of the Saviour for eternal life was unshaken, and his hope of immortal glory peaceful, if not triumphant. My last interview with him was in May, when he had heard from his medical attendant, and felt in himself, the sentence of death; and rarely have I conversed with any one who spoke of his decease more unreservedly or more calmly. I felt there was no need, in order to his comfort, to avoid the subject altogether, or to advert to it only by oblique hints, or half-uttered insinuations. We spoke of his decease as a thing settled, and HE did it with more than the tranquillity of a philosopher—with the hope of a Christian. I have thus enlarged upon the subject because I believe the secrets of his dying chamber have transpired, and had by some been misinterpreted into mental despondency and spiritual gloom. It is my firm conviction, that the joys of some, even in their deaths, are as

illusory in themselves and as deceptive to survivors as are the physical, painful apprehensions of others. Medical science will attest, that, even where there is no delirium, some diseases tend to excitement and exhilaration, while others produce gloom and despondency.

It will not be expected, I hope, that I should attempt an extended delineation of the character of your departed pastor. I am not over fond of these post mortem examinations and pulpit dissections of the character of the departed ministers and members of our churches. In too many cases funeral panegyrics are nothing better, or more, than the incense of flattery burnt by the hand of affection at the shrine of friendship. What our friends were is already better known than we can describe. My dear brother has not, after more than fifty-one years' residence among you, left it to be disclosed to you by any biographer what he really was. His character was no problem left for me now to solve in the pulpit, where, and to the people among whom, for more than half a century, he preached the gospel of our salvation. His strong intelligence and masculine understanding—his inflexible integrity and uprightness—his noble generosity and abhorrence of all that was mean, sordid, and selfish—his unwearied industry and diligence—in short, all that side of his character as a man, which was turned toward his fellow men, is well known to you. "He walked in wisdom towards them that are without, and let his light so shine before men, and they seeing his good works glorified God his heavenly Father." His congregation never had the mortification of being taunted with the inconsistent conduct of their minister, nor reproached with his debts, which they were called upon to discharge. Like his venerable predecessor, he walked the streets of this town, without having the finger of scorn pointed at him, as one who, whatever he might be in the pulpit, out of it soiled the cloth he wore, and dishonoured the office he filled. He has gone

to his grave without the shadow of a shade of imputation having passed over the surface of his reputation, or without the fly-blown taint of calumny having been insinuated into its substance. And is ministerial consistency of so little value, or is ministerial delinquency of such rare occurrence, that more than half a century's following "the whatsoever things are true, and honest, and just, and pure, and lovely, and of good report," is no cause for congratulation, and no subject of thanksgiving on behalf of our dear friend?

The public testimony to his character, not only by his own friends and congregation, but by the townspeople generally, among whom he has so long dwelt, and by whom he was so well known, first at the celebration of his jubilee, and then on the day of his obsequies,* is a proof of the esteem in which he was held. He was no busybody in other men's matters—no sower of discord—no turbulent meddler—no restless agitator of the public peace. There are seasons and occasions when it is not only felt but confessed, that Christian excellence, though it may be found as to its home in ONE particular denomination, belongs in fact to the holy catholic church,—as when around the grave of the departed saint we drop our sectarianism, and take up our charity, and feel that we are all one in Christ, and that, in the removal of so eminent a Christian, we have sustained a common loss. Expressions of respectful sympathy from not only members, but clergy of the Church of England, have not been wanting in the present case: and no wonder, for our departed brother, though a firm and consistent, was not a bigoted or waspish, Nonconformist: he was a lover of all good men, and sought after the things that make for peace.

As a theologian, Mr. Keynes was an admirer of the writings, because a believer in the sentiments, of our great

* The shops of the town were closed, and the minute bell was tolled by order of the Rector and the Churchwardens.

Puritan and Nonconformist Divines. He was no follower of the new lights that have been kindling around us, and which, with meteoric flutter and delusiveness, are beguiling, I fear, some of the younger ministers of the present day into the gulf of error. The ancient gospel, which, though old, is always new, was HIS theme. Yet he possessed a bold, independent, and rather speculative turn of mind. He knew that Christ crucified was his appointed and appropriate theme, and he kept to it, and yielded no more than did Paul, to the clamorous demands of a philosophising age, and an Athenian passion for some new thing. An abstract, cold, and heartless intellectuality he knew was another gospel, and yet not another, and he would not preach it. What the world needs is—the old truths, set forth with new powers. God in his mercy forbid that our churches should ever tolerate any other men in their pulpits than such as, like the great apostle of the Gentiles, glory only in the cross of Christ; or should think more of the talent of the preacher, and the sermon, than the doctrine which the preacher holds, and the sermon contains. We do not depreciate talent, nor make light of genius: we hold that the gospel is a theme suited to the noblest powers of the noblest minds: but it is more than probable that, in the present day, there is a danger, especially among our young members, of setting talent almost above truth and piety; or, at any rate, of being more ardent in the worship which they conduct around the shrine of genius, than in the sacrifice they offer on the altar of faith. The first and most emphatic, and indeed almost only expression we hear from their lips when they are seeking after a minister is, "We must now have a man of talent."

As a Christian man, (and what minister is he whose Christianity does not include a practical and vital Christianity?) my dear brother has of late years, to my own judgment at least, been acquiring additional degrees of spiritual

excellence. I do not think that originally he was what is denominated good-tempered; but he had by grace subdued his natural disposition. Generous, affectionate, and kind, he always was; but, in my earlier intercourse with him, I thought him somewhat dogmatical and litigious, fond of disputation, and not only pointing his arguments with logic, but barbing, and sometimes poisoning them, with severe irony and stinging sarcasm. During the decline of life I have seen that the gentle and passive virtues, which are after all the most Christian ones, were brought out into bolder relief, and the meekness and gentleness of Christ were more beautifully imitated. The fruits of the Spirit have appeared in him in all their autumnal richness and ripeness.

My brother has had his trials. If Luther said three things make a minister—study, prayer, and afflictions, your pastor wanted not the influence of the latter; but I believe he knew how to turn his sorrows to a good account. Yet he sometimes, perhaps, suffered little annoyances experienced in his church, (of which he had very few,) to affect him more than they need to have done. It would be quite needless to dwell on his conduct in the domestic relations of life. What he was as a husband, she could testify, were she permitted to speak from the skies, whom now he has joined in eternity. What as a father, his numerous family know, in whose hearts their parents will have a monument which filial affection will delight to honour. For them his midnight hours and mid-day labours were often employed, as far as consistent with the claims of his church and congregation.

On the review of life, no man was more sensible of defects, both as a Christian and a minister, than he was. The most profound humility characterised his frame of mind: and such was his deep sense of deficiency, that sometimes, even when his mind was not under the power of delirium, he deprived himself of the full consolations

which are provided by the mercy of God, in the gospel scheme of salvation, for all those who can trust in that blood which cleanseth from all sin.

He has now reached that blessed world, which is ever drawing to itself all that is holy on earth—upon whose deathless and eternal shores the tide of time is ever setting, and conveying the souls of the redeemed family, where “mortality will be swallowed up of life.” The spirits of just men made perfect, and the innumerable company of the angels, have received him to their exalted and blessed fellowship. God, the Judge of all, has welcomed him to his presence, and Jesus, the Mediator of the new covenant, has said, “Well done, good and faithful servant!”

No widow remains to mourn his loss, for she who would have been such had she survived him preceded him to glory. May his children, whether settled in this country, or in the lands afar off,* be thankful that they had a father at whose name they will never have cause to blush—and may their father’s God be theirs: then, when the dispersion ever going on in this world is over, they will meet him at the gathering together of the saints unto Christ, in that world where there is no more sea or separation—no more death.

To his church and congregation I would say, Be thankful you had him, and had him so long. Dear brethren, confide in Christ for the future. The history of this church has, in one particular, been almost, if not quite, unexampled. For the first time for a century and a half certainly, perhaps for a longer time, it has not till now been destitute of a minister.† At the decease of Mr. Blake, who had been pastor for fifty years, there was Mr. Field, his assistant, still remaining. At the decease

* Three of his sons are in Australia.

† The church of Blandford is one of the oldest in the country, and was formed, in all probability, during the Commonwealth, or soon after. And it is remarkable, that, during two centuries, it had a succession of only four pastorates. Mr. Field was minister there sixty-six years.

of Mr. Field, there was his co-pastor, whom you have just lost: so that your church has been unusually blessed, in being exempt from those perils which ever attend the filling-up of a vacancy in the pulpit. May you be kept in harmony and unbroken unity, and the future history of this church be as peaceful and happy as the past has been! For this let all seek in the spirit of love, and all pray in the spirit of faith. Prepare to meet your pastor at the bar of God, when you will hear him say, "I take you to record, I am clear from the blood of all, for I have not shunned to declare unto you the whole

counsel of God." Fearful will it then be to have him appear as a swift witness against you. Fearful will it be to have the consciousness that his ministry was only a savour of death unto death. Fearful will it be to hear, from the lips of Christ, the doom of the unprofited hearer. Fearful will it be to pass to the world of retribution, and spend eternity in suffering the punishment of a misimproved ministry. On the contrary, may you be among those, and many such there will be, who will be his crown of rejoicing in the presence of our Lord Jesus Christ!

THE FIRST SABBATH IN THE YEAR.

AN ADMONITORY ADDRESS.

"The year is born!—the year is born!—
The past is numbered with the dead!
What thoughts arise on New Year's morn!
What days — what friends — what hopes have fled!
New time arrives—new work's to do—
New cares—new dangers are in view."
Stray Leaves.

THE return of every Sabbath is a most *interesting* period, especially to the person who loves God, who loves the truth, and who loves holiness. It is connected with the most animating duties; with the purest and most grateful enjoyments; with the most kindling and delightful associations. There is something, however, pre-eminently interesting connected with the first day and the first Sabbath in the year, and it ought to inspire emotions correspondingly pleasurable, as well as powerful.

The return of every Sabbath is, also, the arrival of a period in our individual and domestic history which is peculiarly *solemn*. Viewed aright—in the light of Holy Scripture, and in the light of eternity—it is clothed with the deepest solemnity; but the *first* Sabbath in the year is one which is solemn in a pre-eminent degree. Thoughts are

then awakened—feelings are then excited—impressions are then made—and recollections are then induced—which rarely occur at any other period.

Every Sabbath, moreover, is a time, an occasion, of marked *importance* and *significance*: the events contemplated; the doctrines recurred to; the obligations imposed; the assemblies convened; the objects regarded; the responsibilities involved, — combine in attaching to it the utmost value and moment; but the *first* Sabbath in the year is associated, unquestionably, with peculiar, with undefinable, preciousness and importance. All who value the soul, who recognise the surpassing solemnity and moment of the revelations of Christianity, and who are impressed, as they should be, with the lapse of time, the brevity and fragility of life, the nearness, and the vast, tremendous issues of the future judgment — will, beyond question, think and feel in this manner. Let us, then, on the arrival of this hallowed and memorable day, the First Sabbath in the year 1854, cherish those sentiments, those affections, those anticipations, which ought to be called forth,

and which must be awakened in connexion with the experience and history of every intelligent and sincere Christian.

It is a pertinent and significant inquiry, which we should do well, at this season, to ponder, in the most serious manner:—

“How should the First Sabbath in the Year be spent?” It is a *special* period: it, therefore, involves special duties—should induce a special train of thought and feeling—and should be connected with the formation, and carrying out, of *special* resolves.

The First Sabbath in the Year should be spent,—

I. In the exercise of *Careful* and *Solemn Retrospection*.

Recollection—diligent, comprehensive, and minute—should be brought into exercise. We must look back. There must be a survey taken of our past history, and especially during the preceding twelve months. We must review the conduct of an infinitely wise and gracious Providence towards us. We must attentively observe the path in which the Lord our God has been leading us;—and, if the retrospection of our history for the past year be appropriately pursued, what thoughts will be elicited! what emotions will be inspired! what impressions, deep and most advantageous, will be induced! How many circumstances and events will occur to us—of wants supplied—of light shed—of direction furnished—of strength vouchsafed—of support in trial administered—of deliverance from imminent and formidable peril bestowed—of special answers to prayer in the closet and the family granted! So that the review will be most consolatory, impressive, and beneficial; while the mind is informed, counselled, and stimulated, the heart will be sensibly and powerfully affected. Let, therefore, the first Sabbath in the year be a season of spontaneous and most grateful retrospection, and it will be one not only properly spent, but of great and lasting benefit.

The First Sabbath in the Year should be entered on,

II. With deep *Humility*. All pride must be checked, all self-complacency must be discountenanced. All self-confidence must be brought down. In a word, all boasting must be excluded. When we look back, and review our history, during the brief period of twelve months, how much is there to humble us! How much to occasion shame and self-mortification! There is, confessedly, no room for self-praise; no ground for self-conceit or exultation. Quite the reverse. We can only place our hand on our lips, and our mouths in the dust, while self-prostration, and complete self-humiliation, are indulged before God. During the past year, how many things has the Lord seen within us, and in connexion with us, which have been most unworthy and most improper! How many circumstances have we, if any of us are real Christians, seriously and bitterly to deplore! What coldness in religion! What indifference in prayer! What deficiencies in love! What worldliness of thought and feeling! What mixture of motive in celebrating Divine worship! How little profit derived from the means of grace! What defective zeal! What partial and flagging obedience! What feeble and trifling efforts made to glorify the Saviour! How little self-consecration to the noblest and best of beings! Is this an erroneous statement? Is it an exaggerated representation? By no means. Every believer in Christ Jesus, when dwelling on his past conduct and history, observes,—“the thousandth part cannot be told. The sins of *omission* alone, during one year, are not merely great and accumulated, they are perfectly boundless.”

The First Sabbath in the Year should be spent,—

III. In the exercise of *unaffected* and *lively gratitude*. No temper, at such a season, is more becoming and beautiful. No disposition, moreover, is more important and indispensable. And, we

would add, is there any spirit, at such a period particularly, which should be more *natural* for us to unfold? On the first Sabbath in the year every disciple of Christ, every child of Providence, every Christian pilgrim, should be busily employed in raising his "pillar of memorial" to Heaven, and in engraving on it the memorable inscription—"Ebenezer!" singing, joyously and thankfully,—"Hitherto has the Lord helped me!" If we are not grateful, at the *close* of the year, and at its *commencement*, we spontaneously inquire,—When *ought* we to be grateful, and when *shall* we be grateful?

Let, then, the first Sabbath in the year be one marked by peculiarly pre-eminent gratitude. Let the altar be early raised; let the offering be readily placed on it; let the flame of love and devotion ascend to heaven; and let the shout of joy and thanksgiving be heard. This is the temper which God will approve. This is the spirit which the Saviour will appreciate and honour. This is the conduct which the Holy Spirit will ratify and bless. Take up your harps, therefore, ye servants of the Most High, on the first Sabbath morning in the year, and on them, in the sweetest and loudest strains, celebrate the praises of the Lord God of Israel!

The First Sabbath in the Year should be spent,—

IV. Under the influence of *pensive* and *tender emotions*. If the mind be properly constituted, and if the heart be suitably influenced and affected, these, at such a season especially, will be awakened. At such a time, if at any period at all, reflection will be induced, memory will be exercised, and the heart will be "made soft." The close and the beginning of the year are, commonly, seasons of deep pensiveness—not, perhaps, gloomy or melancholy—but quiet, gentle, profound, and beneficial. When we rise on the first Sabbath morning in the year, and survey the events of the past twelve months, how much is there to render the mind pensive! What

changes have we ourselves experienced! What alternations in our domestic history! What sorrows have we felt! What losses have we sustained! What bereavements, perchance, have we realized! What tears have we shed! What strange vicissitudes have we undergone! and yet, amidst all, how kindly have we been succoured! how wondrously have we been comforted and preserved!

We go to our seat in the sanctuary, on the first Sabbath morning in the year, and look around, but how much is there to affect us! How much to call forth deep and pensive emotion! There may be *another* minister in the pulpit; the voice of our late beloved teacher and guide may be silent in the grave. We survey the congregation, and cannot but observe what changes death has effected in the short period of *one* year! We look for some dear Christian friends and associates, who used to sit near us, and commune with us at the Lord's table; but they *are gone*: their bodies are mouldering in the grave—their spirits are with God. We may even miss some from the *very pew* in which we have long worshipped; perhaps, some choice friend—some valued relative; it may be, a husband—a wife—a brother—a sister—or a child. What a tale of vicissitudes in our congregations the circumstances and events of every year will furnish! and, therefore, we cannot wonder that pensive and deep emotion, at such a period as the first Sabbath in the year, is spontaneously awakened. If we think and feel aright, we cannot be cold, careless, flip-pant, then. Even the very lapse of time itself is enough to make us all pensive and serious.

The First Sabbath in the Year should be spent,—

V. In the *spirit of prayer*. It should be entered on under the influence of a devotional temper; and, during the whole of the day, this disposition should be specially cultivated. At no time is fervid prayer more becoming—more valuable—more necessary—than a.

this; and, if ever we "wrestle" with "the angel of the covenant" for a blessing—a large, rich, full blessing—for a blessing on ourselves—our families—our ministers—our respective churches—our country—the cause of God throughout Europe and the world—we ought to do so on the first Sabbath morning in the year. What necessities will require to be supplied! What wisdom shall we need! What strength shall we demand! What guidance, consolation, succour, and deliverance shall we find indispensable during the year! To what duties shall we be called—in what situations shall we be placed—by what dangers shall we be surrounded—in what perplexities shall we be involved—to what temptations shall we be exposed—through what accumulated and extraordinary trials may numbers have to pass before the year reaches its close! and, therefore, dear readers, if ever you pray believingly, earnestly, affectionately, confidently, importunately, do so at the beginning of the year. Let your special petitions be directed to heaven for clearer views of the gospel—for stronger faith in Christ—for warmer love to the Saviour—for more glowing zeal in the service of Immanuel—for more complete victory over the world—for readier and more unfaltering obedience—for more affectionate and entire consecration to the Lord of glory.

Let there be special supplications offered at the commencement of the year, that your families may be crowned with the tokens of Divine regard—that all your children may "live before God." Let the Church of Christ be peculiarly remembered. Pray warmly that its light may increase—that its dross may be removed—that its value may be more appreciated—that its power may be more felt—that its influence may be more widely extended—that its blessings may be more richly enjoyed.

Real prayer—fervent, continued, acceptable, successful prayer—on the first Sabbath in the year, will carry along with it signal tokens of Divine care,

tenderness, and love, during the ensuing days, weeks, and months of the year; but, if there be little prayer at this season—if our petitions be few, cold, feeble—what can we expect throughout the year but a blight—a moral and spiritual blight?

The First Sabbath in the Year should be spent,—

VI. Under the influence of *strong and holy confidence in God.*

This temper should peculiarly mark and beautify us at such a season. It will meet with an ample recompense. It will be associated with all that can enrich, ennoble, and honour. Our confidence in God must be vigorous, enlightened, unfaltering. There must be no mistake, no hesitancy, no deviation. God will have our full reliance, if we are to receive a large blessing.

Put, then, your entire trust in the Omnipotent, the All-sufficient Jehovah—especially at the beginning of the year! Repose strong confidence in Him, that your daily bread will be given—your daily raiment be supplied—your daily comforts be continued—your daily sorrows be mitigated—your daily prayers be heard. Can you withhold this confidence at *such* a period? It will be impossible, if you think and feel as you should. It will be exercised with all that simplicity, affectionateness, and strong faith, which distinguish the children of God. Let your motto, on the first Sabbath in the year, be the following—you cannot have one more suitable or expressive:—"I will trust, and not be afraid!"

The First Sabbath in the Year should be spent,—

VII. With an enlightened and vigorous *determination* in relation to the *future.*

There must be intelligent and holy resolves formed at such a period; and, in reliance on Divine agency, they must be carried out; practically and conscientiously exemplified during the year. And there must be one determination, in particular, which each Christian must, on this first Sabbath

in the year, deliberately utter, gratefully and joyfully renew—"I will walk before the Lord in the land of the living." I will live as in His presence. I will conduct myself as being under His immediate inspection. I will place myself under His control. I will devotedly implore His guidance. I will so walk, as that, by Divine grace, I may approve myself before Him. Every day, and every hour, throughout the year, this fine resolve should be carried out. For who knows what may happen during the year? what clouds may gather! what enemies may assail! what perils may environ! what changes may occur! How completely is the future concealed from us! Besides, the present year may be *the last* to some—indeed, to many—who read these pages. Prior, and, it may be, long prior to its termination, they may be in eternity, and be made acquainted with the secrets, with the solemn, the awful disclosures, of the invisible, the eternal world. Their state may be

fixed—their destiny sealed for *ever*—yes, for ever!

Begin, therefore, dear readers, the year well. Let it not be commenced without much meditation — much prayer—and much simplicity and firmness of resolve; and especially be determined humbly to walk *with* God, and *before* God; then the days, the weeks, the months of the year, as they revolve, will bring to you rich and heavenly blessings; you will be prepared for every duty; you will be fitted for every change; and, whether you live or die during the year, you will be safe; you will be happy; all, in relation to eternity, will be secure; all will be well. Improve, improve, we beseech you, the first Sabbath in the current year, and let your devout and appropriate petition be the following:—

"Where Thou shalt settle mine abode,
There would I choose to be;
For, in Thy presence, death is life,
And earth is heaven with Thee!"

T.

THE HEBREW WRITERS:—THEIR CHARACTERISTICS AND PECULIAR EXCELLENCIES.

No study, to the intelligent and holy mind, is, confessedly, more interesting, more improving, in every sense, more elevating to the mind and heart, than that which we now regard—the compositions of the Hebrew Inspired Writers. It is one which must enlarge the understanding—invigorate and ennoble the powers—and communicate the purest, the richest enjoyment, to every person of taste—every lover of truth—every admirer of the Scriptures. It is one, too, which is always fresh—always new,—ever furnishing original, beautiful, and sublime thought—ever opening fresh sources of enjoyment. It has been remarked, that we are possessed of only a single book of pure Hebrew. The Bible, indeed, is formed but of one book; still, that book embraces a con-

siderable variety of compositions, as distinct and distinguishable from each other, by their subject and style, as the admired, the classic productions of Greece and Rome, or even those of more recent periods.

Yet, with all this variety, which, as we should naturally expect, is found to exist among the numerous compositions of Hebrew literature that have come down to us, it is obvious that they are characterised by a similarity of manner, and have a peculiarity of thought and expression, which are perfectly distinct from the literature of the Greeks or Romans.

It is interesting and instructive to mark this distinction and dissimilarity; though, it must be acknowledged, the *sacred* character of the Books of the

Old Testament may have, in a considerable degree, repressed that spirit of inquiry which considers them, not as the expressions and embodiments of Divine wisdom, but simply as examples of literary compositions, whether poetic, didactic, or historical. And, yet, it does not appear to the enlightened and rightly-balanced mind that such investigations would, in the least, derogate from that sacredness to which their sentiments, and the revelations they unfold, so pre-eminently entitle them. Regarded as the dictates, the communications, of Divine wisdom, the Books of the Old Testament give rise to inquiries and disquisitions of a very different order from those which relate to the progress of literature in connexion with any country, or the characteristics of the literature of Ancient Greece or Rome, when placed in comparison: yet, as specimens of literature, they are full of interest; and merit, in respect of character and style, the deepest attention, and most discriminating regard. And, when recurring to them, even confining our attention to the simple, luminous, impressive narrative of Moses alone, we never think of comparing with the writings of the inspired historian the compositions of Xenophon, with all their elegance, those of Livy, with all their vigour and richness, or those of our own Milton, with all their splendour, elevation, and sublimity. *They* stand alone, in all their truth, beauty, and grandeur. There is a stamp impressed on them which we find engraven on *no other* writings.

The style of the Hebrew writers is, pre-eminently, marked by its *simplicity*. Nothing is more palpable than this. It is one of the most obvious, and, certainly, most striking features. By their simplicity, we do not refer merely to the absence of literary ornament and decoration, or the inartificial arrangement of words, which fall into their places, apparently, without design. There are several Hebrew compositions which wear the most splendid character. They are invested with decorations of the

richest, the grandest order. Still, admitting this, the Hebrew authors are peculiarly worthy of the appellation of simple writers. Their language may be bold and daring—their style may be elevated and highly metaphorical;—but, as has been justly remarked, “It is their *subject*, and not *themselves*, which elevates their phraseology; and their figures, even when most crowded, seem to rise up spontaneously without effort, to embody their conceptions, and to animate their narrative.”

Indeed, the more we study the inspired compositions of the Hebrew writers the more we perceive, that their characteristic simplicity is most broadly and beautifully unfolded, in their noblest descriptions—in their most joyous and rapturous effusions. It is readily allowed, that their language is then peculiarly forcible and significant, and is marked by all the dignity appropriate to the magnificence of the theme,—and yet, their terms—their allusions—their figures—all their illustrations, are uniformly derived from the common intercourse of life. They never appear to be introduced with art, or worked up with care and effort. Quite the reverse. There is no parade—no elaborateness—no artifice—no approach to anything like mere finery.

Look at the narratives of the Old Testament: what can be more beautiful and striking than their direct and impressive simplicity? and, even in the lyrical effusions of the Book of Psalms, what can be more charming than the simplicity by which they are marked and ennobled, and rendered, in consequence, so touching and powerful?

The style of the Hebrew writers, moreover, and especially their *poetic* compositions, is strongly characterised by the recurrence of *allusion* and *metaphor*. This is a distinguishing and universal feature. A considerable part of their diction, indeed, is often constituted of these modes of expression. It is allusive throughout. Their trains of thought and instructive sentiment are frequently spread out under all the va-

rieties of simile and parabolic description. It requires, assuredly, but little acquaintance with the writings of this remarkable people, to discover, that the principal resources of a language, labouring under the disadvantages of a scanty vocabulary, must exist in the employment of figure, of imagery, generally, and constant reference to the scenes and fluctuations of external nature.

These, it is obvious, first attract the eye of man, and are, invariably, the last in yielding their influence to his regard.

Thus, in perusing the Old Testament, we find this continually verified. The uncertainty of life, the fragile tenure of beautiful and blooming youth, are compared to the grass which springs up, and to the flowers in their loveliness, shrinking and perishing, if the chilling blast only pass over them, or are cut down at night, and speedily wither.

These figurative representations and allusions perpetually occurring in the compositions of the Hebrew writers, are remarkably expressive and significant, and impart to their productions a vivid and picturesque effect, that is singularly beautiful and impressive.

It is, unquestionably, true, that figures of a similar kind present themselves to the man of poetic taste and genius in every condition of life, and beautify, while at the same time they enrich, the resources of every language. A true poet looks, with the same eye, on nature and her characteristic beauties in every country, and in all ages. Still, there is much that is striking in that peculiarity of expression, which gives to Hebrew eloquence the power, the vividness, the glow of actual feeling, and of real life.

And, in dilating on this point, it is important for us not to disregard one circumstance.

The inhabitants of Judea had made but few accessions of science, and but trifling advances in the elegant arts. They were, confessedly, a nation of warriors, of husbandmen, and of shepherds. Scarcely any of them had dis-

ciplined their minds with the rigidity of scientific investigation, or had been habituated to the pursuits of literature, in the quietude of academic retirement, and secluded from the interests, the turmoil, the agitation of life. They were familiar with all the objects of rural existence and industry. The land of Judea, with its varied and interesting scenes—its climate—its productions—its rich vales—its vine-covered hills—its singular beauty and fruitfulness—was ever before their eyes, or present to their minds, and vivid in their recollections; and, hence, those objects of attachment and delight fix and enkindle their faculties, suggest their trains of thought, or perpetually recur, to modify their associations, and to give a tone and vigour, as well as beauty, to their diction.

Thus we find that oriental writers delight in conveying the maxims and precepts of religion, and imprinting the most elevated sentiments on the memory and the heart, sometimes through the medium of solitary metaphor, and, at other periods, in the form of extended parable. The calm and tranquil satisfactions of a pious mind are represented by cool and agreeable shades, by quiet and undisturbed waters, by grassy and verdant meadows; while the remorse, the dark and terrible anticipations, of the guilty conscience, are conveyed in images that render sin loathsome and fearful, and aggravate everything that is awful and overwhelming.

The fine effusions of Hebrew poetry, indeed, are replenished with all the simple imagery of rural life:—the activity of industry, the implements of labour, the expectations and solicitudes, the hopes and fears, of the husbandman, serve for illustration—enrich and enliven the language employed, either when the poet sings, or the prophet unfolds “the burden of the Lord.”

In all the writings of the Hebrews, we observe, that they are not absent from their country—the favoured, the promised land. The land of the vine,

with its rich clusters—of the fig-tree, of the pomegranate—is ever passing before our eyes. Hence, clearly and fully to understand them, an intimate acquaintance is necessary with the scenery and climate of Judea, as well as with the policy, customs, history, traditions, and religious institutions, of the Jews; else the propriety and significance of their allusions cannot be felt, and the beauty of their imagery cannot be appreciated.

The great and inspired Hebrew writers have copied nature with more accurate fidelity, and transfused into their pages a larger number of images of local interest, than those of any other country. Lebanon, Carmel, and Sharon, are figures which continually awakened in their minds associations of the majestic, the lovely, the fertile, which we, at this distance of time and place, can but imperfectly and faintly, if at all, realize.

In dwelling, too, on the style and excellences of the Hebrew writers, we are struck with the *character of their narrative*. It is obvious, that the perfection of narrative consists in vividness, force, compression. There must be no extraneous matter—no want of life—no deviation from fidelity—no tedious diffusion and minuteness. These points are, in a considerable degree, forgotten by other writers, and, especially, historians. There is an unnecessary particularity in their statements, and fulness in their delineations. Their sketches are overdrawn—their representations are exaggerated. Their pictures are surcharged. Mark, however, the Hebrew writers. In their descriptions—in their historic narratives—they are concise, bold, vivid; if, occasionally, full, they are not unnecessarily so. It has been correctly remarked, that they “never satiate with repletion, nor stagnate in painful exactness.” In a powerful and masterly manner, they bring before the mind those *prominent* features of a scene, a subject, a character, which unfold it to us with the utmost freshness and vividness—so that we have the

reality presented. There is no redundancy; and the charm of all is, that they are brought before us *just as nature* grouped them, and are delineated without parade or artifice of expression, so that we behold them just as they existed, and were beheld. The writers describe just as though they had witnessed all they narrated. We admit that the narrative is copious, and often minute—but there is *no prolixity*. There is no diffusion that is unnecessary,—though they are accustomed to reiterate their sentiments, and thus to deepen impression, and aid the memory.

What, for example, can be more forcible, vivid, and calculated to penetrate the mind and heart, than the historic narrative of Moses! His style is, obviously, most remarkable for the plainness of its language, and the simplicity of its manner. There is the artlessness of nature—there is the sobriety of truth. There is no verbosity—no parade of ornament—there is in his history no exuberance of language, and never does he aim at mere richness of description. But, in how *telling* a manner is the truth conveyed! How natural is his story! How easily and sweetly is it told! What incidents does it comprise! What facts does it embody! By what elevation and grandeur is it marked! Where is there any historic narration at all to compare with it? And we are particularly interested with the ingenuousness of Moses, as a writer. We look into his mind. We read his heart. It has been observed justly, that “he has all the openess, as a writer, of Cæsar.” His pathos, too, is most natural, most touching, most powerful. In his history, especially, of Jacob, his transports are sudden, breathless, heartfelt. How fine the example, in the exclamation of Jacob, when his beloved son’s coat, of many colours, sprinkled with blood, was brought to him:—“It is my son’s coat; an evil beast hath devoured him. Joseph is, without doubt, rent in pieces!” This was all which the heart-stricken patriarch could utter, in the speechlessness of his woe.

But not only is the narrative of Moses marked by its exquisite tenderness and pathos: it is distinguished by *elevation* and *sublimity*. There are passages in his writings, not merely of surpassing eloquence and beauty, but of surpassing grandeur. The illuminations and discoveries which God made to his mind, filled it with the noblest conceptions; and the plainness and artlessness of his language, with the uniform simplicity of his style, communicate these discoveries to us with surprising effect. Many passages in the Books of Genesis and Deuteronomy, pre-eminently, are unapproachable for their simple and striking grandeur. We are struck—riveted—enchained, at once,—and we find that nothing which man, however vigorous his conceptions, and splendid his intellectual powers, has ever penned, can, for a moment, be placed in comparison with these inspired representations.

In recurring to the historical compositions of the Jewish writers, we are impressed with the variety of fact, of matter, which is crowded into those narrow limits. There are records extending through thousands of years—there are details of primitive character and manners which must ever be invaluable—there are incidents in the history of the most remarkable people furnished which must awaken perpetual astonishment and admiration—there are vivid and concise biographic portraiture which cannot be exceeded for truth and beauty—and there is that singular kind of writing, peculiar to the Sacred Book, in which the veil that hides futurity from man is penetrated, and remote occurrences so anticipated, as to demonstrate, most unequivocally, that God

alone could have communicated such knowledge to man.

Besides, we are interested—as an eloquent writer observes—with a certain peculiar consciousness of accurate knowledge, evincing itself by two grand characteristics, precision and simplicity. In reading the accounts, for instance, of the Jewish community, we have before us, not so much the annals of a nation, as the records of a *large family*.

There is, also, unvarying fidelity. Truth is, obviously, held in supreme value, and there is no attempt at concealment, or the slightest disguise. “The affections are cordially at work; but they are more filial than patriotic, and more devout than filial.”

The God of their fathers—of Enoch and Noah, of Abraham, of Isaac, and of Jacob—is pre-eminently regarded, and hence they preserve in their historic narratives with the greatest care, those transactions of their ancestors which were associated with the most signal interferences of heaven; and no circumstance, no fact, is omitted from the record, by communicating which additional motives might be supplied for cherishing that habitual reverence, that supreme love, that undoubting confidence in relation to Jehovah, their Refuge, and Eternal Father, which ennobled the character and history, and constituted the pure and exalted religion, of this singularly favoured and honoured people. “Lord, thou hast been our dwelling-place throughout all generations!” was the great principle and fact which all their annals—all their personal, domestic, and national history—embodied.

W.

ORIGINAL LETTERS OF THE REV. G. WHITFIELD TO THE REV. J. WESLEY.

(To the Editor of the EVANGELICAL MAGAZINE.)

MY DEAR SIR,—If you think the following Letters, from the seraphic Whitfield to the sage Wesley, will interest and edify your readers, they are at your service.

Very faithfully yours,

SAMUEL DUNN.

Garden-street, Sheffield, Dec. 2, 1853.

REV. GEORGE WHITFIELD TO THE REV.
JOHN WESLEY.

Gloucester, April 15, 1737.

REV. SIR,—I hope you received my last by Captain Diamond. Mrs. Hutton writes me word a ship sails in a fortnight; what hinders that I should not embrace this opportunity of sending you a line? You see, Rev. Sir, where I am: Providence led me hither; but God gave me such great success when I was here last, that the clergymen combined to use me as I deserve, namely, to thrust me out of their synagogues. Oh that I may humbly rejoice in being made in the least degree conformable to my great exemplar, Jesus Christ! License was granted to preach at Bath, in order to a public collection for the Americans, but the late news which has been spread abroad, that the Spaniards have taken, or will take Georgia, I fear will make the design impracticable. You cannot do better, Rev. Sir, than send an exact account of the civil as well as religious affairs of the country you now are placed in; but most I apply to for charity enquire chiefly about the former. But I hope to see you before I receive a letter. You talk of Mr. Oglethorpe going about June or July; your brother, if God will, goes then; methinks I long for the time to come. What business have I now in England? But God's time is the best. I hope likewise a second De Lamotte will come with us: one who seems to be wonder-

fully stirred up to leave all and follow Christ. He is to be schoolmaster at Frederica. Surely there will some good come out of Georgia. Many excellent texts have been wonderfully applied to my heart; and, amidst the late news, I found in me not the least inclination to draw back. The good Lord keep me steadfast and immovable unto the end. I have had about a week of your brother's company, though but little conversation, through the heaviness of business: I hope next time we meet it will be better. He is somewhere in Gloucestershire, at present, I believe, but where I cannot exactly tell. *Floret Oxonia Evangelium*. Friends are numerous, and send to us for the most part. Nor is Gloucester in want of many disciples of Christ, though, alas too many of the controversial stamp. It is to be doubted whether Mr. H—ll will not come with us. The collection, I believe, will still be made in Bath. I have several things to say, but cannot write them now. May God strengthen my resolutions, and give me a good voyage! Rev. Sir, I doubt not but your company, instructions, and communications will afford great satisfaction to, Rev. Sir, your obedient and very humble servant,

G. WHITFIELD.

April 3, 1739.

HONOURED SIR,—Yesterday I began to play the madman in Gloucestershire, by preaching on a table in Thornbury-street. To-day I have exhorted twice, and by-and-by I shall begin a third time; nothing like doing good by the way. I suppose you have heard of my proceedings in Kingswood: be pleased to go thither, and forward the good work as much as possible. I desire you would open my letters that come directed

for me. If you judge me worthy, send me a line to Gloucester. I wish you all the success imaginable in your ministry, and I pray God my dear Bristol friends may grow in grace under it. My hearty

love to the brethren; parting from them has struck a little damp upon my joy, but God will quickly revisit, honoured Sir, your unworthy, loving servant,
G. WHITFIELD.

THE BOOKS OF SCRIPTURE.

"THOSE books did not pine and perish in the shades of their native obscurity. With every drawback in origin, structure, language, and authorship, they have now won their way to unparalleled ascendancy. No volume ever commanded such a profusion of readers, or was translated into so many languages. Such is the universality of its spirit, that no book loses less by translation, none has been so frequently copied in manuscript, and none so often printed. King and noble, peasant and pauper, are delighted students of its pages. Philosophers have humbly gleaned from it, and legislation has been thankfully indebted to it.

"Its stories charm the child, its hopes inspirit the aged, and its promises soothe the bed of death. The maiden is wedded under its sanction, and the grave is closed under its comforting assurances. Its lessons are the essence of religion, the seminal truths of theology, the first principles of morals, and the guiding axioms of political economy. Martyrs have often bled and been burnt for attachment to it. It is the theme of universal appeal. In the entire range of literature, no book is so frequently quoted or referred to.

"The majority of all the books ever published have been in connexion with it. The fathers commented upon it, and the subtle divines of the middle ages refined upon its doctrines. It sustained Origen's scholarship and Chrysostom's rhetoric; it whetted the penetration of Abelard, and exercised the keen ingenuity of Aquinas. It gave life to the revival of letters, and Dante and Petrarch revelled in its imagery. It augmented the erudition of Erasmus, and roused and blessed the intrepidity of Luther. Its temples

are the finest specimens of architecture, and the brightest triumphs of music are associated with its poetry. The text of no ancient author has summoned into operation such an amount of labour and learning, and it has furnished occasion for the most masterly examples of criticism and comment, grammatical investigation and logical analysis. It has inspired the English Muse with her loftiest strains. Its beams gladdened Milton in his darkness, and cheered the song of Cowper in his sadness. It was the star which guided Columbus to the discovery of a new world. It furnished the panoply of that Puritan valour which shivered tyranny in days gone by. It is the Magna Charta of the world's regeneration and liberties. Such benefactors as Francke, Neff, Schwartz, and Howard, the departed Chalmers, and the living Shaftesbury, are cast in the mould of the Bible. The records of false religion, from the Koran to the Book of Mormon, have owned its superiority, and surreptitiously purloined its jewels. Among the Christian classics, it loaded the treasures of Owen, charged the fulness of Hooker, barbed the point of Baxter, gave colours to the palette and sweep to the pencil of Bunyan, enriched the fragrant fancy of Taylor, sustained the loftiness of Howe, and strung the plummet of Edwards. In short, this collection of artless lives and letters has changed the face of the world, and ennobled myriads of its population. Finally, and to show the contrast: while millions bid it welcome, the mere idea of its circulation causes the Pope to tremble on his throne, and brings fearful curses from his quivering lips."—*North British Review*.

THE CONNEXION AND HARMONY OF THE OLD AND NEW TESTAMENTS.

DR. ALEXANDER'S CONCLUSION TO HIS CONGREGATIONAL LECTURES.

I HAVE now traversed, though with hasty steps, the wide field which I proposed to myself in undertaking this course of Lectures. Allow me, before bringing it to a conclusion, to recapitulate, in one or two sentences, what it has been my aim principally to establish in regard to the connexion and harmony of the Old and New Testaments. Assuming the Divine authority of both, I have endeavoured to show—

First :—That both belong to the same national literature ; and, that on the composition of the latter a great influence has been exerted by the familiarity of its human authors with the former.

Second :—That both teach the unity of the Divine existence ; but, at the same time, intimate the mysterious fact of a plurality in that unity : the New Testament more fully and dogmatically ; the Old, generally by hints and intimations, and, in one or two instances, by more express and explicit statement.

Third :—That both present the same view of the moral character of God, as holy, just, and good ; and of the relation in which man stands to Him, as one who has broken his law, insulted His government, and merited His displeasure.

Fourth :—That the penalty denounced against sin in both, and which both

assure us man has incurred and deserves to receive, is, eternal death—exclusion during the whole course of his being, from the love and favour of God.

Fifth :—That both, representing God as full of love, announced the glorious fact, that He has found a way for the display of that love in the salvation of sinners, whereby so great an act of mercy has been rendered consistent with the claims of His government and law.

Sixth :—That both announce the great truth, that, by the incarnation of the Son of God, and His substitution on our behalf, this way of salvation has been opened up : the Old Testament, by promises, predictions, and types ; the New Testament, by the history of our Lord, and the statement of his doctrines, in which all these promises have been fulfilled, and all these types substantiated.

Upon the whole, the aim of the Lecturer has been, to show that the religion of Jesus Christ, the only religion which, as our own experience amply testifies, can meet the case, and relieve the miseries of man, has been, from first to last, the *sole* religion of Divine revelation, and unfolds the *only* plan which God has ever announced to man, as that by which He saves the guilty.

ORIGINAL LETTERS OF THE REV. JOHN NEWTON.

(To the Editor of the EVANGELICAL MAGAZINE.)

Beaminster, Dec. 6, 1853.

MY DEAR BROTHER,—Having in my possession a short series of letters, (which I value as a sort of family heirloom) written by the excellent John

Newton, to a young man then a student in the Old College, Homerton, I have thought they could not fail of being interesting to the public, if given in the Magazine. They are quite in his own

apt, sagacious, practical style. The following is the first of them.

I am, yours fraternally,

ALFRED BISHOP.

The Rev. Dr. Morison.

No. 1.

SIR,—I am really sorry to have thus long delayed acknowledging your favour of the 8th May. I purposed writing much sooner, but I have so many hindrances that I am not able to be so punctual as I could wish.

If it may be in my power to offer you any assistance in the way you propose, I ought to be glad of the opportunity, and I shall be so. You will be welcome to my best thoughts and advice upon any subject you shall think proper to propose; only I must beg you to excuse me if I cannot write so speedily as you might expect. My correspondence is large, and I am generally much in arrears. I will do as well as I can; but, if I seem to delay, I wish you to impute it to no other cause, than my having more upon my hands than I can well manage.

I rejoice that the Lord has given you a thirst for the experimental power as well as the systematic knowledge of the gospel doctrine. Indeed, nothing deserves the name of religious knowledge, but so far as it is experimental, and productive of heart-humility and vital holiness. A man may perish with a system of divinity in his head; but, if he has true grace in his heart, though his beginning may be small, his latter end shall greatly increase. I speak not to the disparagement of study and accuracy. I think they who are desirous of

waiting upon the Lord in his ministry do well in endeavouring diligently to avail themselves of the helps His providence affords them for the acquisition of knowledge. It is desirable a minister should have a warm heart, and it is likewise desirable that he should have a fund or stock of spiritual knowledge, without which he will not ordinarily be able to maintain a tolerable fulness and variety in the course of his ministrations, when he comes to be settled and to preach stately in one place. However, this requires much watchfulness and prayer to the Lord, lest what we acquire by study should become food for pride and self-importance, and bring on dryness and coldness upon the spirit. We need a supply which, like the manna to Israel, must come from above—a something which we cannot receive from books or men; and, like the manna, too, it must be daily renewed, for it will not keep if we attempt so to hoard it up as to live upon it, and thereby supersede the necessity of a continual dependence and waiting at the throne of grace.

I hope there are many students at Homerton like-minded with you. I wish well to that Seminary, and hope it will produce a succession of men to *burn and shine* in the churches. I am acquainted with some who came from it, whom the Lord has made a blessing to many. I believe I know none of the students at present, except Mr. Bryer, to whom I beg you to mention my love.

I am, Sir,

Your friend and servant,

JOHN NEWTON.

Olney, 7 June, '76.

NOTES OF A TIME OF REFRESHING AT TUNBRIDGE WELLS.

(To the Editor of the EVANGELICAL MAGAZINE.)

MY DEAR SIR,—I read with much pleasure the excellent paper on "Times of Refreshing" which appeared in your Number for November. It was, I be-

lieve, from your own pen. Little did I anticipate, when reading it at the beginning of the month, that, ere its close, Tunbridge Wells was destined to

furnish a living proof of the truth of many of your observations. You will, I doubt not, afford room in your January Number for a short account of the remarkable work of God which has taken place among us here. Perhaps to some it may seem premature thus early to draw the attention of the Christian public to it. I intend nothing more, however, than to give a brief statement of facts, with a few reflections. This, I think, may be useful to those of my brethren in the ministry, and members of our churches, who may read this letter. Should it be the means of stirring any of them up to more fervent and believing prayer, and to a more diligent and earnest use of those means which all may put in operation, my object will be fully gained.

You are acquainted, Sir, with much of what has transpired among us at this place since my settlement, now somewhat more than three years ago. Till the month of June last we were struggling with a heavy debt, which was then, through the Divine blessing on our efforts, entirely removed. We had not been, at any time during these years, without indications that God was blessing us. Cheering instances of good, both in the church and congregation, and also among visitors, had been occurring at intervals; and not a few, especially among the young, had been drawn to our place of worship. On the whole, however, we were, as a church, in a languid condition. The pulse of the spiritual life was beating but feebly in most of us.

There were some of our number, who, in these circumstances, had been giving themselves to prayer. For many months they had been earnestly pleading with God that He would revive His work, and that His Spirit might be poured out on us from on high. But none of them anticipated anything like the result.

Through the kindness of one of our friends,* we had been favoured, in the

month of October, last year, with a visit, for one Sunday, from the Rev. E. Cornwall, at present labouring at Highgate. That visit excited much interest, and led, eventually, to an arrangement for his coming again for one or two Sundays in November, for the purpose of holding, in conjunction with myself, a series of special services. These services began on Sunday, the 13th ult., and from that time meetings were held every evening (Saturday evenings excepted) till December 1st.

The first result that appeared was a remarkable quickening of the members of the church. Fervent supplications were offered by many in secret for a blessing; and a meeting for special prayer, which was begun soon after at seven o'clock in the morning, was largely attended. I was surprised at the numbers willing to come out at that early hour, on cold, dark, raw mornings in November. These occasions were invariably felt to be refreshing by those who were present.

At the week evening services, the attendance was good from the first; but it soon began to increase, and kept increasing till the close. We met at first only in the lower part of the chapel. After a time, however, we were compelled to open the galleries, and on the last evening the building was crowded as it never had been before. I have no doubt that an attendance as large might have been kept up for some time longer. There is reason to believe, moreover, that at least one-sixth of the *adult* population of Tunbridge Wells heard the gospel in connexion with these services.

From the first, it was evident that the word was being accompanied with power. This appeared from the stillness and solemnity which pervaded the assemblies; from the earnest attention with which those present listened to the message of mercy; from their readiness to remain listening till a late hour — generally till half-past nine o'clock; and from the unwillingness which was often manifested, even at

* Joshua Wilson, Esq.

that late hour, and, I might say, by the entire audience, to leave the place. It was slowly and reluctantly that the congregations withdrew. The Divine presence had evidently been felt. Many seemed as if riveted by some unseen power to the spot. An opportunity was always given to those who wished to retire to do so *before* nine o'clock, during the singing of a hymn. Few, however, availed themselves of the opportunity, and those, I believe, only from necessity.

But we had indications of the Divine presence among us yet more palpable than these, in the powerful awakening of numbers who had hitherto been living without God, and in the recovery of not a few Christians from a state of Laodicean lukewarmness. At the close of each service, those who wished for conversation regarding their spiritual interests were requested to remain. At first but few did so; many who were anxious held back. The number, however, gradually increased, from three or four, till, at our closing service, it amounted to nearly sixty. There were thus at length so many, that we were unable satisfactorily to attend to them. God had poured us out such a "blessing, that there was not room enough to receive it." We were exhausted in receiving, but not God in giving. I suppose that my brother and myself must have come into contact, during these three weeks, with nearly three hundred different persons, in a state of spiritual anxiety. Many of these were cases of deep interest. They occurred among different classes and ages, but chiefly among the young. Not a few were young men. Some had been professors for many years. A considerable proportion were connected with other denominations. It would not be right to speak *positively* as to number, but I have no hesitation in affirming that a very great many, who, prior to these meetings, had been living without hope, are now in the enjoyment of a peace which passeth understanding, and a happiness which they could not before

have conceived to be possible. Many a one, whom I had seen previously in the deepest distress, yea, anguish of soul, has afterwards said to me, "Oh, sir, I am happy now—happier than I can express. I could not have thought such happiness possible." This happiness, I ought to say, comes from the right source. It is the fruit of a hearty belief of the gospel—a cordial reception of Christ as a Saviour from sin. It would be easy to fill a considerable volume with interesting details regarding these cases; but this, for the present at least, would be manifestly improper.

These services, I should also say, were found to be peculiarly refreshing by Christians. They felt their hearts searched as with a lighted candle. Many latent evils and lurking errors were detected and exposed. They were led farther into the true Refuge, and now find it to be a refuge indeed. I could refer to individuals, well known and respected throughout the country for their intelligence and piety, who found it good to be there.

I must not, however, go further into detail. Some, no doubt, after reading these lines, will be disposed to ask,—“But are these cases of conversion *real*? Will they stand?” To this I reply, “Ask my friends Drs. Burder and Campbell. Ask the Hon. and Rev. Baptist Noel.” The places of worship with which these brethren are or were connected, have been the scene of similar awakenings in connexion with the labours of Mr. Cornwall. They will affirm, I doubt not, along with myself, that the cases of conversion occurring at such services will bear a most favourable comparison with the great mass of those occurring in the ordinary course.

Others will no doubt ask, “But will not the church suffer from the unwonted excitement through which it has passed in connexion with these services? Will there not be a collapse? Will you not sink back into a state of corresponding depression?” I might appeal to the

brethren I have referred to above, to answer this question also. Have their churches sunk into a state of lethargy? They would answer, "No." For my own part, I do not fear it. I do not see why an infusion of fresh life should tend to death. Doubtless, if we are unfaithful, and grieve the Spirit of God, he will withdraw from among us. But, in this case, the guilt will be our own. It is pleasing to find, however, that a spirit of prayer continues among the people. Several private meetings for devotional fellowship have already been formed. And there will be more of these by-and-by.

My heart, Sir, is full of this subject, and I could say much more regarding it. But I must restrain my pen, and close this epistle with one or two brief observations.

I. *This blessing has been given us in answer to prayer, in connexion with the earnest and faithful preaching of the truth.* I have said that several of our friends had, for many months, been pleading for a blessing. For some time prior to Mr. Cornwall's visit, special prayer had been offered for us, at his request, by Christian brethren in different parts of the country. There was much prayer among ourselves during the continuance of the services. We lived to a great extent in an atmosphere of prayer. The conviction extensively prevailed among us that it was "not by might, nor by power, but by the Spirit of the Lord," that the work must be done. To Him, therefore, who alone can give the increase, our waiting eyes and longing hearts were constantly directed. Our prayers were answered far beyond our expectations. God did *exceeding abundantly* for us *above all* we asked or thought."

The truths proclaimed at these services were, in substance, the same as those proclaimed from the pulpits of our denomination generally throughout the land. The whole counsel of God was freely, faithfully, yet affectionately urged. Especial prominence was given to the love of God—

His compassionate love as manifested in the gift of his Son for our redemption. The hearers were warned of their responsibility, and urged to *immediate* decision. It was no new gospel which was blessed by God to produce these results; not a gospel shorn of its beams by passing through the mists of our modern philosophy; but the *old* gospel which has so often proved "the power of God unto salvation." Our modern refinements of Christianity have never yet produced results like these.

II. I regard it as conclusively proved by this work of God, that *if Christians will but employ the right means, in the right spirit, the blessing will not be withheld.* The withdrawal of the Spirit to so great an extent from our churches, is too often referred to in these days as a calamity to be deplored, instead of a sin to be mourned over, and an evil that may be remedied. I fear that on this point many of our brethren are greatly in error. We often speak of ours as a condition which nothing can be done to alleviate; as if we could only wait with the hope that better times will come. This spirit of scepticism prevails among us widely, and produces most disastrous results. So long as we imagine that the remedy is beyond our reach, we shall go on with little heart, less hope, and still less success.

But here lies our mistake. The remedy is in our own hands. God is willing to give the blessing, if we will but employ the right means. Let us see to it, in the first place, that our own hearts are right with God. Let us seek the Spirit to cleanse them from the evils which have hitherto possessed and defiled them. The work is too sacred to be gone into unless with clean hands and pure hearts. Then let us wait believingly, prayerfully upon God, in the use of the appointed means. His Spirit will not then be withheld. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Our own unbelief is the

great barrier. It is the crying sin of the church, and the great obstacle in the way of the world's conversion. When we can believe God, and take him at his word, we shall engage in our work in a very different spirit, and with very different results. Are not these words but too applicable to us at

the present time, — "And he did not many mighty works there, because of their unbelief?"

I am, my dear Sir,

Yours most truly,

W. P. LYON.

Tunbridge Wells, Dec., 1853.

Poetry.

CHINA: A CALL AND A PROPHECY.

By Rev. J. R. Leifchild.

MINSTRELS ! awaken the harp from its slumbers,

And strike it for China, now open and free ;

High and heroic in soul-stirring numbers,

Far clime of the heathen, we strike it for thee !

Old recollections

Awaken reflections

That hallow the land and the labour of men,

Who, lonely and cheerless, despite all dejections,

Both taught by their lives and toiled with the pen.*

We look on thine ancient and wonderful story,

The wisdom of old is revealed to our glance,

We look for thy new and thy swift-rising glory,

When Peace shall have broken the sword and the lance ;

Though War may rule o'er thee,

And blood flow before thee,

The Olive is weaving her wreath in the grove,

The Prince of true Peace shall come and restore thee,

And reign o'er thy millions in Mercy and Love.

Thou land of the Compass and far-stretching Wall,—

Of labours minute, and marvellous skill,

The Word hath gone forth, and none may recall,

Truth, Science, and Art shall distinguish thee still !

The Lord hath but spoken,

Thy fetters are broken,

And man, who hath sighed o'er thy bondage in vain,

Rejoicing, receives the infallible token,

That China shall never be Satan's again !

Though the Minstrel may seem too boldly to sing,

The past hath its lessons if man will but learn ;

Undoubted the issue if holy the spring,

The sign of the time who runs may discern :

The bird in its motion,

The wave on its ocean,

In vain seek to rival true Liberty's speed ;

Thy sons shall obey with Christian devotion,—

As freemen of Christ and freemen indeed !

* Morrison, Milne, &c.

How great is the harvest, how few are the reapers,

Ah! who will go forth and reap for the Lord?

How rich are the cities, how rare are the keepers!

Though vast be the labour, as vast the reward;

Let the mart and the mine

Their portion resign

To Him who hath given so freely to all;

O Britain make speed, that the praise may be thine,

To list to thy Lord, and to answer his call!

Land of the millions, O soon may thy fountains

Run pure and unstained by the warrior's blood,

And trustworthy sons of thy plains and thy mountains

Be found at the loom, on the field, on the flood.

Darkness hath bound thee,

Freedom hath found thee;

Then flourish, Old China!—thy flag be unfurl'd,

Free as the breezes and broad lands around thee,

Thou pride of thy children, thou mart of the world!

O ye who set light by man's supplications,

And cry, "Will the Being Omnipotent heed?"

Mark how the darkest and densest of nations

Is by God, and God only, wonderfully freed!

It may be,—the glory

Of China's war story—

Is due to the Saints who would not despair;

Prize, children of Faith, though the world may ignore ye,—

The Key to all kingdoms—Omnipotent Prayer!

Nailsorth, Dec., 1853.

Review of Religious Publications.

A MEMOIR OF THE LIFE AND LABOURS
OF THE REV. ADONIRAM JUDSON, D.D.

By FRANCIS WAYLAND, D.D., *President of Brown University, U.S., and Professor of Moral Philosophy.* 2 vols. 8vo.

James Nisbet and Co.

THE name of Dr. Judson has been associated, for nearly forty years, with the literature, the heroism, and the poetry of the missionary enterprise. The memory of one who laboured so devotedly, suffered so intensely, and left behind him such indubitable tokens of the best kind of success, must be fresh and fragrant for ages to come. In the East, he will ever be remembered as the Apostle of Burmah, who, with a zeal, and courage, and self-

denial never surpassed, immured himself in the thickest darkness of Buddhism, and there continued to toil in hope, amidst discouragements that would have quenched an ordinary spirit, until he was enabled to give the word of God to the people of Burmah, and saw multitudes awed and subdued by the power of the gospel. "Crucified," says his eloquent biographer, "to every desire for human applause, God has given him a name that is spoken of with affectionate reverence by every household in Christendom. Driven with indignity from British India, he lived to receive the thanks of the Governor General in council, for the services which he rendered to the Government. That his motives might be purified from every

trace of ambition, he destroyed every line within his power that might minister to posthumous fame; and God has indelibly inscribed his name on every tablet of the future history of Burmah. He left behind him all that he loved in his native land, and only asked, as his reward, that he might gather a church of a hundred members from the worshippers of Gautama, and see the Bible translated into their language. All this, and more than this, was granted, and the Karens also were given to him—a people, of whose existence no Christian had heard,—whom he beheld by thousands flocking to the standard of the cross. He asked that he might redeem a few immortal souls from eternal death, and it was granted to him to lay the foundations of Christian civilization for an empire. When the kingdoms of the world shall become the kingdoms of the Lord and of his Christ; when every pagoda shall have been levelled, and every hill-top, from the Bay of Bengal to the foot of the Himalaya, shall be crowned with a temple to Jehovah; when the landscape shall be thickly studded with schools, scattering broadcast the seeds of human knowledge; when law shall have spread the shield of its protection over the most lowly and the most exalted; when civil and religious liberty shall be the birthright of every Burman—then will the spot where stood the prison at Oung-pen-la be consecrated ground; thither will pilgrims resort to do honour to the name of their benefactor; and mothers, as they teach their children to pray to the eternal God, will remind them of the atheism of their forefathers, and repeat to them the story of the life and labours of Adoniram Judson. Such honour doth God bestow upon HOLY, HUMBLE, SELF-DENYING, AND LONG-SUFFERING LOVE." pp. 334, 335.

Dr. Wayland's Memoir, which is written with great vigour, is worthy of its subject. He has brought back on our minds, with great vividness, our early reminiscences of this distinguished missionary; and added greatly to the stores of our information respecting both his early and subsequent career. He was no ordinary schoolboy. The tendency to

master difficulties marked his course, from its dawn to its close. His natural powers, when brought under the all-pervading influence of Christianity, fitted him for arduous and successful service. We cannot read these volumes without feeling that he had a mission to Burmah from the adored Head of the church.

No man ever less intended than Dr. Judson to invest himself with a poetic halo; and yet no man's life, in modern times, partook more of the qualities of a magnificent poem. His quenchless ardour in the service of his Lord; the astounding vicissitudes through which he passed; his literary triumphs; the moral supremacy which he acquired over the heathen mind; the touching tenderness and pathos of his domestic relations,—may all be regarded as a beautiful poem, to be read and pondered, by men of sanctified taste and feeling, while the world stands.

We welcome these Memoirs with peculiar satisfaction. They will tend to enhance missionary qualifications of the highest order, which we fear are exceedingly scarce in our day. We must have men of marked enterprise for this work; and the church must know how to value them, and to distinguish them from second and third-rate agents. It is well if we can have men of genius and original power; but, failing this, let us have men of seraphic piety, of self-denying devotion to the interests of the perishing heathen, of undivided and indomitable purpose, willing to offer themselves as a sacrifice upon the service of the Gentiles.

Dr. Wayland has performed a high service to the Church of Christ, in giving us this spirit-stirring Memoir of the immortal Judson, "whose praise is in all the churches."

A COMMENTARY ON THE GREEK TEXT OF THE EPISTLE OF PAUL TO THE EPHESIANS. By JOHN EADIE, D.D., LL.D., *Professor of Biblical Literature to the United Presbyterian Church.* pp. 510.

Richard Griffin and Co.

WE are aware of no commentary, in ancient or modern times, of British,

American, or Continental origin, answering, in all respects, to the one before us, or even exhibiting its general plan. With inimitable modesty, the learned author describes, in the following terms, his own undertaking, claiming for himself no originality of design, and no pre-eminence of execution :—" My object," observes Dr. Eadie, " has been to exhibit the mind and meaning of the Apostle, not only by a scientific analysis of his language, but also by a careful delineation of the logical connexion and sequency of his thoughts. Mere verbal criticism, or detached annotation upon the various words, by themselves and in succession, is a defective course, inasmuch as it may leave the process of mental operation on the part of the inspired writer wholly untraced in its links and involutions. On the other hand, the sense is not to be lazily or abruptly grasped at, but to be patiently detected, in its most delicate shades and aspects, by the precise investigation of every vocable. As the smaller lines of the countenance give to its larger features their special and distinctive expression, so the minuter particles and prepositions give an individuality of shape and complexion to the more prominent terms of a sentence or paragraph. In this spirit, philology has been kept in subordination to exegesis, and grammatical inquiry has been made subservient to the development of idea and argument. At the same time, and so far as I am aware, I have neglected no available help from any quarter or in any language. The Greek fathers have been often referred to, the Syriac, Coptic, and Gothic versions are occasionally quoted, and the recent German commentators have been examined without partiality or prejudice."—Preface, p. 3, 4.

If we might venture to characterise Dr. Eadie's method of bringing out the sense of Paul, in this Epistle, we should say that, with all the German precision in critically sifting the meaning of terms, by the exercise of a most discriminating philology, he evinces more than equal skill and power in detecting the main currents of thought, and never smothers the masculine theology of the inspired writer in a heap

of learned and feeble criticisms. We have felt no weariness in examining his most elaborate passages, just because we have never found ourselves impeded in the effort to discover the mind of the Spirit, but most materially aided by every fresh critical light thrown on the text.

One thing is very marked in this splendid sample of critical commentary on an inspired Book, that the author never brings a theology to the text, but educes one from it; and leaves upon the mind of his reader a strong impression, that he never forces a meaning upon the Apostle's words which he would have rejected.

Then, there is a fine glow of religious warmth pervading those parts of the Commentary in which the philological ability, and the exegetical acumen of the author, have been most felicitously displayed.

Unlike most German works of the same class, there are no transcendentalisms in this volume. It is as sober and trustworthy as it is ingenious and elaborate. We find no passages inconsistent with each other; no crudities bespeaking a vain or conceited mind; nothing to breed scepticism, or stumble weak faith;—but a manly, well-informed scholarship, accompanied with a theological precision seldom equalled, perhaps never surpassed, in the writings of any author in the present age.

Dr. Eadie's work on the Ephesians has many things in common with the recent Commentaries of Dr. John Brown. They resemble each other in their thorough dissection of texts, in the rich vein of Biblical illustration in which they abound, in the sound views of Christian doctrine which they exhibit. But still, in other respects, they are very dissimilar. There are no dissertations, no pulpit exercises, in the volume before us. It is strictly critical,—devoted to the two great questions of philology and exegesis;—but yet sustained by the most terse and elaborate defence of great truths, when once they have been fairly shown, on critical grounds, to lie in any particular text.

The article at the commencement of the volume, entitled, with great significance, "*THE LITERATURE OF THE EPISTLE*,"

is a most interesting and instructive document, written with singular vigour and beauty. Its topics are: 1. Ephesus and the Planting of a Christian Church in it. 2. Title and Destination of the Epistle. 3. Genuineness of the Epistle. 4. Relationship of the Epistles to Ephesus and Colosse. 5. Place and Date of the Composition. 6. Object and Contents of the Epistle. 7. Works on the Epistle.

A reviewer who has only our space to work upon feels oppressed, with such a work before him as Dr. Eadie's, at the thought of the utter impossibility of doing it anything like justice, and is only relieved by the consideration that such a monument of Biblical learning cannot fail to work its way to public favour, and to secure for the author the highest rank among the theological scholars of the age.

We must content ourselves with one extract, which will show at once the critical power and the accurate theology of the author.

Chap. I. "(Ver. 4.) *Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ*—'According as he has chosen us in him.' The adverb, *καθὼς*, defines the connexion of this verse with the preceding. That connexion is modal, not casual; *καθὼς* may signify sometimes 'because,' but the cause specified involves the idea of manner. *Καθὼς*, in classic Greek *καθά*, is the latter form, and denotes, as its composition indicates, 'according as.' These spiritual blessings are conferred on us, not merely *because* God has chosen us, but they are given to us in perfect harmony with his eternal purpose. Their number, variety, adaptation, and fulness, with the shape and mode of their bestowment, are all in exact unison with God's prætemporal and gracious resolution; they are given after the model of that pure and eternal Archetype which was formed in the Divine mind.

"*Ἐξελέξατο*.—The idea involved in this word lay at the basis of the old theocracy, and it also pervades the New Testament. The Greek term corresponds to the Hebrew *בָּחַר* of the Old Testament, which is applied so often to God's selection of Abraham's seed to be his peculiar people. (Deut. iv. 37; vii. 6, 7; Isa. xli. 8; xliv. 1, &c.) The

verb before us, with its cognate forms, is used frequently to indicate the origin of that peculiar relation which believers sustain to God, and it also assigns the reason of that distinction which subsists between them and the world around them. Whatever the precise nature of this choice may be, the general doctrine is, that the change of relation is not of man's achievement, but of God's accomplishment; that man does not unite himself to God, but God unites man to himself, for there is no attractive power in man's heart to collect and gather in upon it those spiritual blessings. But there is not merely this palpable right of initiation on the part of God, there is also the prerogative of sovereign bestowment, as is indicated in the following pronoun, *ἡμᾶς*—'us,'—we have, others want. The Apostle speaks of himself and his fellow-saints at Ephesus. If God had not chosen them, they would never have chosen God.

"*Ἐν αὐτῷ*—'in Him,' for such is the genuine reading, not *ἐαυτῷ*, or *in ipso*, as the Vulgate has it, and some commentators take it; nor 'to himself,' as the Ethiopic renders it. The reference is to Christ, but the nature of that reference has been disputed. Chrysostom says, 'He by whom he has blessed us, is the same as He by whom he has chosen us;' but afterwards he interprets the words before us thus, *διὰ τῆς εἰς αὐτὸν πίστεως*, and he capriciously ascribes the elective act to Christ. Many, as a-Lapide, Estius, Bullenger, and Platt, translate virtually, 'on account of Christ.' But the Apostolical idea is more definite and peculiar. The *ἐν αὐτῷ* seems to point out the position of the *ἡμᾶς*. Believers were looked upon as being in Christ when they were elected, as the Jewish nation was chosen in Abraham. To the prescient eye of God the entire Church was embodied in Jesus—was looked upon as 'in Him.' The Church that was to be appeared, to the mind of Him who fills eternity, as already in being; and that ideal being was in Christ. It is true that God himself is in Christ, and in Christ purposes, and performs, all that pertains to man's redemption; but the thought here is not

that God in Christ has chosen us, but that we were regarded as existing in Christ when he elected us.

“*Πρὸ καταβολῆς κόσμου*,—‘Before the foundation of the world.’ Similar phraseology occurs in Matt. xiii. 35; John xvii. 24; 1 Pet. i. 20. The word is also used in the same sense in the classics, and by Philo. Chrysostom, alluding to the composition of the noun, *καταβολή*, says fancifully, ‘Beautiful is that word, as if he were pointing to the world cast down from a great height,—yea, vast and indescribable is the height of God, so wide the distance between Creator and creature.’ The phrase itself declares that this election is no act of time, for time dates from the creation. Prior to the commencement of time were we chosen in Christ. The generic idea, therefore, is what Olshausen calls *Zeitlosigkeit*, *timelessness*, implying of course absolute eternity. The choice is eternal, and it realizes itself or takes effect in that actual separation by which the elect, *οἱ ἐκλεκτοί*, are brought out of the world into the church, and so become *κλητοί, ἅγιοι, καὶ πιστοί*. Before that world which was to be lost in sin and misery was founded, its guilt and helplessness were present to the mind of God, and his gracious purposes towards it were formed. The prospect of its fall existed eternally with the design of its recovery by Christ.”—pp. 17—19.

It is with a joy we have no words to express, that we see profound learning and clear scriptural theology so admirably combined in this invaluable exposition of one of Paul’s most important epistles.

THE TYPOLOGY OF SCRIPTURE: *Viewed in Connexion with the entire Scheme of the Divine Dispensations.* By PATRICK FAIRBAIRN, Professor of Divinity, Free Church College, Aberdeen. Second Edition, much enlarged and improved. 2 vols. 8vo.

T. and T. Clark, Edinburgh.

THE attempt to apply anything like definite and fixed principles to the interpretation of the Types of the Old Testament, is of comparatively modern date.

It has been too much the habit of writers on this subject to indulge in wild fancy and pious reverie; so that types have been invented which never existed, and real types have had a meaning forced upon them perfectly unauthorised by the teaching of the Holy Spirit. In either case an unintentional contribution has been made in aid of enthusiasm or infidelity. Nothing, we conceive, is more hazardous to an exegetical rendering of the types, than to separate them from the great body of ancient truth to which they belong, and then to rack the human imagination to find out far-fetched and doubtful analogies between them and certain facts embodied in the Christian system.

We quite agree with Mr. Fairbairn in the following sensible remarks:—“The Typology of the Old Testament touches at every point on its religion and worship. It is part of a complicated system of truth and duty; and we cannot possibly attain to a correct discernment and due appreciation of the several parts, without contemplating them in the relation they bear both to each other and the whole.”

We believe that few modern divines are better qualified, from large and accurate Biblical scholarship, to do justice to this confessedly difficult subject, than Professor Fairbairn, who has already won for himself the confidence of the Christian Church, by the penetrative sobriety of his inquiries, and the decidedly orthodox tone which pervades all his writings.

There will no doubt be variety of opinion, among eminent Biblical scholars, as to many of the principles contended for by Mr. Fairbairn, as well as the soundness of the arguments by which he endeavours to uphold them; but there can be but one opinion as to the candour of his spirit, and the depth of his research. We are not quite converts to everything that our author has contended for, and feel some misgivings as to a theory of typology which extends beyond the suggestions of inspired men; but we are free to confess, that we have perused these volumes with equal profit and delight; and have risen up from the exercise with a better acquaintance with,

and a profounder reverence for, the word of God.

The divines of the Millenarian class will not relish some of Mr. Fairbairn's views in reference to the destiny of the Jews; but, to us, they appear to be all but demonstrative. We refer particularly to Appendix E., Vol. I., which we commend to the attention of those who are not more wedded to their theories than to the word of God. Our author, too, has done noble service, in rescuing much precious truth from the grasp of German rationalists.

We very heartily commend these volumes to the devout and earnest perusal of all real students of the Bible. Mr. Fairbairn is one of the giants of our times.

LECTURES TO YOUNG MEN.—No. II.—
THE BIBLE: ITS CONFLICTS AND TRIUMPHS. *A Lecture at Trevor Chapel, Brompton.* By JOHN MORISON, D.D., LL.D.

Ward and Co.

THIS powerful Lecture exhibits Bible *Characteristics*—Bible *Conflicts*—and Bible *Triumphs*. Under the *first*, Dr. Morison descants on the grandeur of its Theme—the force of its Credentials—the adaptation of its Lessons—and the meliorations the Bible has wrought.

Under the *second* head, Dr. Morison ably shows that “the Bible has ever been contending with the sin of the world—with the unbelief of the world—and with the false religions of the world.”

Under the *third* head, Dr. Morison convincingly argues, “that the Bible still *survives* is a Triumph—that the sphere of the Bible is *wider*, at the present moment, than it has ever been in the history of our world, is a signal Triumph—that the Bible has hitherto vanquished all its foes, successively, is a Triumph, in which all its friends may well rejoice—and that the Bible is still the Book of the Age, is a Triumph, which the friends of the Bible may joyfully celebrate.”

In illustration of this Triumph, Dr. Morison observes, “That the man who *believes* the Bible *loves* it. It has won his heart. It is the book of his daily life.

It is his chart for eternity. Hence, the hallowed combinations for the defence and diffusion of the Bible. Infidelity is indeed at work; but the friends of the Bible are determined to fill the earth with it. They have concentrated a regard upon it, which has never fallen to the lot of any other book; and they are anticipating the time when it will become the book of the world—the light and the glory of the ages to come.”

It is most gratifying to learn, that a large congregation of young men, of the middle classes of society, were attentive listeners to this excellent and powerful discourse. We trust that it will be read by many, with deep interest and lasting benefit.

H. F. B.

CHERRY AND VIOLET. *A Tale of the Great Plague.* By the Author of “*Mary Powell*.” 8vo. pp. 312.

Arthur Hall, Virtue and Co.

THIS work is a successful imitation of the olden time, not only in its cast of thought and style of composition, but also in the entire appearance and getting up of the volume. It will be deservedly popular, from its subject and the ability with which it is written, in a very large circle. It has less of the defect of tales than is common, from the circumstance of the exciting facts which it faithfully narrates; and there is a fine vein of rich and beautiful sentiment wrought into the whole texture of the story, which cannot fail to be useful in the highest sense. Some of the scenes depicted, from real life, during the Great Plague, are touching beyond expression. There is a dash both of ecclesiastics and politics in the work—sometimes on what we deem the wrong side of things; but they are so well managed as never to become offensive; and real goodness never fails to have its due meed of praise. Indeed the best characters seem to figure in the opposite direction of the fair author's theories both in politics and religion.

We can strongly recommend this gifted imitation of the life and manners of the early part of the seventeenth century. It will both instruct and amuse; and is vastly preferable to many of the trashy tales of

the day, as it embodies great sentiments, and exhibits many striking and touching pictures of domestic life.

DIVINE LOVE; OR, THE MAN OF SORROWS.
By M. A. DICKSON. Small 8vo. pp. 208.

Wertheim and Macintosh.

THE design of this most excellent treatise is "to trace, from the cradle to the grave, the incarnate Saviour's holy, benevolent, and self-sacrificing life; and to view his triumphant Resurrection and Ascension, and the exaltation of his manhood to the throne of his eternal Godhead;—to realize Him more familiarly to the mind, as a tender, sympathizing Elder Brother, born for adversity."

Such is the professed design of the work, and we are gratified to be able to say that it has been skilfully and most devoutly executed. It is a work that even the advanced Christian may read with great advantage; and from which many a youthful disciple of "the Man of Sorrows" may derive the most profound and wholesome lessons. It has this great recommendation, that it is so written as to compel the reader to fix his regard on a *personal* Redeemer, and induce the effort to derive happiness and sacred influence from the consciousness of his personal sympathy. It is for mourners a book in season; and will, we trust, aid many a sorrowing pilgrim to take his harp from the willows, as he looks up to Him "who is touched with the feeling of our infirmities."

We cannot but express a hope that the pious, intelligent author will have the gratification of seeing the work become a great favourite in Christian circles, which it well deserves to be.

RECORDS OF A RUN THROUGH CONTINENTAL COUNTRIES. By JAMES GRANT, Author of "*Random Recollections of the Lords and Commons*," &c. 2 vols. 8vo.

Routledge and Co.

THESE volumes will amply repay a careful perusal; they are both amusing and instructive. The reader is conducted, with no little skill, and incident, through

various parts of Belgium, Holland, Germany, Switzerland, Savoy, and France. Mr. Grant is a keen and correct observer of men and things, and describes what he sees to the life, whether it be personal character, social manners, or religious phase. We are happy to say that he is not like too many Protestant travellers, who spend their energy in describing the sensual fascinations of Romish worship, and then write their *tamest* passages in condemnation of Popery. We are literally *sick* of such things; and we would hint to such travellers, that they had better stop at home, than sentimentalize, as they do, over the wonderful beauties of Popish worship. Mr. Grant is not of this school; but calls such things by their proper names. He is, in short, an earnest Protestant, who never cants about the meretricious ornaments of "the mother of harlots."

There is more good common sense in these two volumes than in hundreds of the trashy things which issue from the press in our day, as samples of continental travel.

STARS OF THE EAST; or, *Prophets and Apostles*. By the Rev. JOHN STOUGHTON, Author of "*The Lights of the World*," "*The Palace of Glass*, and *the Gathering of the People*." Small 8vo. pp. 366.

Religious Tract Society.

THIS excellent volume would well deserve a careful and elaborate notice; but we prefer briefly characterizing it in our present Number, to neglecting it for another month. It bears strong marks upon it of deep thought and elegantly simple composition; and, with its judicious Introduction, is a most fitting book to put into the hands of young people, who need to be well guarded against the insidious errors of the times. It is one of Mr. Stoughton's best efforts.

THE PILGRIM FATHERS; or, *the Founders of New England in the Reign of James the First*. By W. H. BARTLETT.

Arthur Hall, Virtue, and Co.

THIS effort of Mr. Bartlett's exquisite pencil, to illustrate one of the most preg-

nant passages of our political and ecclesiastical history, is pre-eminently successful. The literary portion of the volume, which is taken from the best authors, is well executed; but the pictorial exceeds all praise, and will add greatly to Mr. Bartlett's well-earned reputation.

A MEMOIR OF RICHARD WILLIAMS, SURGEON; *Catechist to the Patagonian Missionary Society in Tierra del Fuego.* By JAMES HAMILTON, D.D. 8vo. pp. 264.

James Nisbet and Co.

A VERY spirit-stirring narrative; in itself truly affecting, and rendered overwhelmingly so by the graphic, but chastened and sanctified, imagination of Dr. Hamilton. The Patagonian Mission is altogether a melancholy record; and poor Williams's story is here beautifully told.

UNCLE TOM'S CABIN. By HARRIET BEECHER STOWE. 8vo.

N. Cooke, Strand.

WE thought that pictorial invention had reached its climax in the illustration of Uncle Tom;—but this edition of the work far outstrips all its predecessors. It is quite an elegant drawing-room companion. Great expense has been laid out upon it; and it is very cheap.

THE LIFE OF MARTIN LUTHER, THE GERMAN REFORMER. Imp. 8vo.

N. Cooke, Strand.

THIS is a fine Christmas Book for the young. We hope it will find a place in every family. It will tend to popularize Protestantism in the best possible way.

Its illustrations are graphic and beautiful in the highest degree. It is the most splendid memorial of Luther that has seen the light. When it appeared in Germany, it awakened a profound sensation;—we doubt not its publication in this country will have equal effect.

THE LEISURE HOUR. *Second Year's Vol.*

Religious Tract Society.

WE have glanced at this volume, in detail and as a whole, and must give it as our decided opinion, that it is very ably conducted; and, moreover, that it supplies a place in our cheap literature which nothing else in the market does. We believe it is doing good service to the cause of religion and morality; and the judicious Editor has our most hearty thanks.

THE DYING MINISTER'S REFLECTIONS AND ANTICIPATIONS. *A Sermon preached on Sabbath-day, Oct. 2nd, 1853, to the Congregation assembling at the Meeting-house, Blandford, on occasion of the death of their late pastor, the Rev. Richard Keynes.* By JOHN ANGELL JAMES.

Whittaker and Co.

THIS Sermon, if not so brilliant as some of the productions of Mr. James's pen, is yet a most edifying tribute to the memory of "a good minister of Jesus Christ," who, for the space of more than fifty years, has borne the burden and heat of the day, and left behind him an example worthy of general imitation. See our Memoir for this month.

Obituary.

MEMOIR OF MRS. GLOVER, OF BIRMINGHAM.

THE subject of the following biographical notice was born at Derby, July 4th, 1767. It was not till shortly before his death that her father, Mr. Mansfield, a strict churchman, ceased to regard with displeasure her early sympathy with

Evangelical Religion. After his decease, Mrs. Glover, with her mother and sister, joined the Independent Church at Derby, which was then, and is to this day, under the pastoral care of the Rev. J. Gawthorne. While yet young in years and in religious profession, she displayed not a little of that warmth of sympathy, and of that

readiness actively to second every pious and benevolent effort, for which the long course of her after-life was so conspicuous.

Having heard that a wealthy gentleman at Tutbury had fitted up his barn as a place of worship, Mrs. Glover and her sister went thither and took lodgings there for three months, that they might assist in the diffusion of the truth in that necessitous district. It is worthy of remark that the first sermon preached in this barn, to which the Miss Mansfields were accompanied by its owner as a simple act of courtesy, was made the means of his conversion.

It was about the year 1800 that Mr. Glover paid an official visit, as one of the guardians of the poor of Birmingham, to the little town of Tutbury, for the purpose of seeing the children who had been sent from Birmingham to the cotton mills there. Thus he met with the two Miss Mansfields, and, after a correspondence protracted during an interval of two years, was united to the elder sister in the parish church of Tutbury.

Mr. Glover had become, shortly before his marriage, the purchaser of the Spring Hill property. There he opened a Sunday-school for the children of the neighbourhood. He transformed the apartment which had been designed for a laundry into a little chapel. In this room he was accustomed to preach, assisted from time to time by a few friends connected with St. Mary's Chapel, until his death, which took place in August, 1821.

A memoir of Mr. Glover, which appeared in the *EVANGELICAL MAGAZINE* for May, 1822, contains a passage from his diary, to which our recent loss imparts a deepened interest. While as yet no alarming missive in the shape of feebleness or pain had been despatched to warn him of the approach of death, this good man was accustomed to look forward to the time of his departure with a serenity beautifully illustrative of that spiritual-mindedness which is "life and peace." He writes on a summer evening, looking through the window into his pleasant garden. There he sees his beloved wife and sister walking and tending their flowers. His full heart overflows with

gratitude, and finds utterance in praise and intercession. But his thoughts rise from the blessedness of earthly affection to the surpassing glories of the heavenly fellowship. He enumerates, as he writes, the pleasant places which endeared his earthly heritage; the spots hallowed by earthly tenderness; the objects, the scenery, the personages that peopled his daily path, and takes farewell of them all. He feels that these are ties which must be dissolved for a space, to be renewed, or exchanged for others, more pure and less endangered, above. And now, in the death of the last survivor of that pious group, those anticipations and those desires have doubtless found fulfilment beyond all that he could ask or think. The latest lingerer on earth, whose long tarrying here rendered their circle above incomplete, has bidden her farewell also to the things of time, and gone hence to fulfil their joy, to perfect their celestial reunion. We should not forget that what death is to our earthly relationships that life is to our heavenly. Death makes vacant a place in the family below, but it fills one up in the family on high. Life detains from its completeness the gathering of those who have already entered into rest. If we say of life on earth—"Oh, why so short?" may not those who have gone before, waiting for beloved ones to come up thither, exclaim, "Oh, why so long?" With a single stroke, Death severs a mortal link below, and joins indissolubly an immortal one above.

Mrs. Glover and Miss Mansfield took for many years an active part as Sabbath-school teachers, both at Livery-street Chapel, and subsequently in connexion with the new edifice erected in Steel-house-lane.

The long-cherished desire of these excellent women was at last gratified when they beheld the religious indifference of their brother, George Storer Mansfield, exchanged for an enlightened and fervent piety. This gentleman, with the full consent of his sisters, bequeathed the whole of his property for the establishment and maintenance of the College at Spring Hill. To this munificent gift additions were afterwards made by the

liberality of Mrs. Glover and Miss Manafield. Among the numerous varieties of Christian efforts in which she engaged, with her wonted ardour, the prosperity of this institution lay ever nearest to the heart of Mrs. Glover. Its success, in spite of passing trouble and discouragement, has vindicated the justice of her preference. She was permitted to behold, year after year, the departure from its walls of many devout and gifted young men, thoroughly trained, under the able guidance of its Professors, to preach the truth, as it is in Jesus, among the churches of the Independent denomination, in various parts of the country. Strong as was the interest she never ceased to feel in Foreign Missions, her good sense was never carried away by that enthusiasm which, by exhausting effort for remote objects, enfeebles permanently those home resources whereby alone distant operations can be perseveringly maintained. She was well aware that no transient success abroad could compensate for the neglect of that central motive power—the ministry of home.

But while thus strongly interested in an object so important, there was no exclusiveness in her sympathy. While attached from conviction to Nonconformist principles, she was ready to co-operate with the efforts of good men in any denomination to spread the glory of the Redeemer's name. Each new proposal suggested for the diffusion of the Gospel, with its additional demand for help, found a new place in her capacious heart. Every opening prospect of aggression in the domain of ignorance and evil was fertile to her ever hopeful anticipation with a harvest of unwonted fulness. The chill and depressing influence of old age seemed never to abate the vivacity and ardour with which she identified herself with every advance of the kingdom of Christ, whether distant or near at hand. While her early days were characterized by not a little of that seriousness of purpose usually associated with riper years, her eventide of life was still warm with all the freshness and buoyancy of morning. Within the aged frame the heart was always young. Her thoughts and her affections were so engaged in

matters foreign to herself as to leave no space for that querulousness sometimes characteristic of declining years. Attached by no vain regret or prejudice to the past, she was among the first to appreciate every hopeful aspect of the present. The Town Mission, not long since established in Birmingham, has lost in her one of its most generous supporters. She was unceasingly solicitous concerning the spiritual well-being of the young, in the Sunday School, the congregation, and the families of her acquaintance; and she would constantly urge on the Ministers who visited her the importance of directing their best energies to win and to impress the rising generation.

The general spirit of Mrs. Glover's benevolence was a fine exemplification of the Apostolic counsel, "He that sheweth mercy (let him do it) with cheerfulness." It is where benevolence is rarely shown, that the difficulty and reluctance, often visibly attendant on the effort, remind us of the need of this exhortation to cheerful giving. But where, as in her case, such bestowment is a habit, there it becomes a delight, and to cease to do good and to communicate is to be debarred from an enjoyment which brightens the whole course of life. The habitual cheerfulness of Mrs. Glover is to be attributed less to a somewhat sanguine temperament, and a mind generally well balanced, than to the warmth and compass of her Christian sympathies. Her daily life in her retirement seemed to draw its nourishment and vigour from the accounts which reached her of the good that was doing. She made her sick-chamber a centre to which was gathered all the information she could collect concerning efforts, neighbouring or remote, which were anywhere being made to proclaim the Gospel, and to lessen the sum of human misery. Such was the great subject of her inquiries to all who came to see her. From this centre went forth her prayers and her affectionate desires over the whole earth, in behalf of those who laboured to advance the Saviour's kingdom. With a heart thus ranging far beyond personal interests, she was, as it were, made free of the public stock of blessedness which belongs to the

spiritual commonwealth of all Christians. This true Communion of Saints and Membership in the family of God, made each new triumph of the Cross a fresh influx of private happiness. While outward ease and individual enjoyment might fluctuate, she always found, in some region embraced by this far-reaching sympathy, a theme for happy praise, and assurance for the final triumph of light over the darkness.

Mrs. Glover was confined to her bedroom, and at last to her bed, for many months before she died. During nearly the whole of that period she was deprived of the faculty of sight, suffering pain at intervals, and slowly sinking by the process of a natural decay. It was her great solace then to hear her faithful attendant read to her from the Word of God, and from the Reports of the Societies she loved, so that, while gradually withdrawing herself from the scene of conflict, she might busy her thankful thoughts with new successes, looked for or achieved. Towards the close of her last illness her mind frequently wandered, but, even then, her scattered thoughts were only occupied with spiritual things, with the hopes and labours of men of God, with some one or other of the varieties of Christian enterprise. Her last words before she sank into unconsciousness were an inquiry as to whether some moneys had been paid, as she directed, to the poor. On being assured that they had, she said, "That is all right;" and never spoke more.

For some six-and-thirty hours she lay in what seemed a peaceful slumber, and in that repose her spirit passed away, with scarcely a perceptible sign of change.

The life of Mrs. Glover furnishes a practical illustration of the true heavenliness of mind inculcated in the Gospel,—not the selfish reverie of the recluse, whose musings upon heavenly joy are only interrupted by the cries of earthly sorrow,—but that habit of mind which cares while here for the things of deepest interest among the societies of heaven, and rejoices with the angels over one sinner that repenteth. It shows us what it is to have treasure in heaven,—the

difference between the wealth which death converts into celestial opulence, and the wealth which death makes barren dust. The influences of her life are flowing on, and yet to flow, mingling with the confluent issues of Christian effort, each benign result propagating more and branching into new courses, fully distinguishable only to the eye of Omniscience, yet, haply, in part made known to her. If tidings reach them above of the victories of the Cross on earth, none may say when her heavenly joy shall cease to receive additions through long spaces of time yet to come, as the news of benign results from time to time ascends, towards which her life was a tributary cause. Her memory exhorts us to continue the same labour, under the influence of the same motives, not forgetful that even the cup of cold water, given in the same spirit in which she yielded up her abundance, shall not be unheeded by the Lord to whom its feeble ministry is devoutly rendered.

Her remains were interred on Tuesday, Nov. 8th, in the vaults belonging to Ebenezer Chapel; the presence of many ministers of the town and neighbourhood, and of good men of various denominations, testifying to the universal esteem in which she was held. The funeral address was delivered by her pastor, and prayers in the chapel and at the grave were offered by the Rev. J. A. James, and the Rev. T. R. Barker, Classical Tutor of Spring Hill College. On the following Sunday her funeral sermon was preached from Matt. v. 7.

DEATH OF RALPH WARDLAW, D.D.

WITH a smitten heart, and tears of undissembled grief, we record the death of that great, and good, and useful man, the Rev. Ralph Wardlaw, D.D., for more than fifty years the honoured pastor of the Congregational church assembling in West George-street Chapel, Glasgow. The solemn event took place at Easter-*House*, on Saturday morning, the 17th of December, at seven o'clock. For some months past he had been suffering from a severe attack of inflammation, which re-

duced his system, and brought on other symptoms, from which no medical skill could relieve him. Though he had reached his 74th year, and had rendered more than an ordinary amount of service in the cause of his Divine Master, yet so fresh and vigorous were all his powers

that we cannot but regard his death as a great public loss. Who is to fill his place? Where do we find champions of the Christian cause rising up to bless the churches?

“Help, Lord, for the godly man ceaseth!”

Home Chronicle.

WALTHAMSTOW MISSION SCHOOL FOR THE DAUGHTERS OF MISSIONARIES.

It is now some years since any special appeal has been made on behalf of the “Institution for the Daughters of Missionaries;” and the kind response with which the effort was then met, encourages the committee to solicit renewed attention to its present circumstances.

In doing so, the committee consider it due to its kind supporters, as well as to themselves, to refer distinctly to some of the peculiarities of its claims upon their sympathy, and briefly to place before them those objects of unavoidable expenditure which distinguish it from other educational establishments.

They hope, therefore, it will be borne in mind, that the Institution does not simply provide education for the children committed to it, but also by necessity a home, and that therefore a comparison cannot justly be made between it and private schools.

The charge which the committee have devolved upon them, admits of no relief by extended vacations, but extends in many instances to the course of the whole year. It includes medicine and other unavoidable expenses incident to illness, provision, and arrangement for clothing, relaxation, and change of air, together with many other things connected with the physical and mental training of the children not easily specified. Besides the above, small advances of money are often to be made to the children, or little presents purchased by the parents' request, which although to be repaid in due time, require a capital in hand, which

the committee cannot advance, without incurring frequent embarrassment.

In addition to all this, the Institution has anxiously maintained its character as a *home* to the pupils, when they have professedly left its shelter; and although the outlay is thus necessarily augmented, it is a feature of the establishment which the committee deem of indispensable importance. It must be evident that such items swell the aggregate amount of the committee's expenditure, and cause their balance-sheet to appear to the comparative disadvantage of the executive.

The committee assure their friends, that while they desire to administer the funds of the Institution with liberality, and an anxious wish to promote the comfort of the children, yet that they do so with a conscientious regard to the strictest economy.

As no payments are made to the Institution in advance, a considerable degree of trouble is entailed upon those charged with its financial concerns; the committee are, therefore, induced to appeal to the kindness of the Christian public, to relieve them from this addition to their other responsibilities, by enabling them to realize a capital of from three to five hundred pounds, to meet such current demands as above specified.

The value of the Institution is so well authenticated, that the committee do not feel it necessary to urge any new arguments to commend it to the sympathy of the Christian public.

Its importance has often been, and is still confirmed in the pleasing results manifested in the characters and lives of

many of those who have been prepared by its training to occupy positions of influence, in various departments of honourable and useful labour. They may be permitted to conclude this appeal by reference to the Saviour's words, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Signed on behalf of the Committee,

ESTHER CAREY,

MRS. PYE SMITH, Secretaries.

A few years ago a considerable sum was raised by a Bazaar, through the kind exertions of some friends not connected with the committee; the amount thus raised, was never within their control for general use, as it was invested by the donors as an Orphan Fund, in the hands of trustees, and thus the committee have no power to touch it for other purposes.

THE REV. JOHN BURNET'S NEW CHAPEL,
CAMBERWELL.

THIS very handsome and commodious place of worship, combining both taste and economy, was opened, on Wednesday, the 30th November, when Dr. Harris preached a most powerful discourse in the morning, to a crowded auditory. In the evening a public meeting was held, at which Mr. Burnet, surrounded by a large circle of his brethren, gave a very interesting account of the history of the new chapel. The Rev. B. Brown, Dr. Campbell, and others, delivered very powerful and telling speeches. Our prayer is, that our friend and brother, Mr. Burnet, may continue to enjoy a large measure of that benediction which has hitherto crowned his lengthened and very useful career. He will have the most cordial good wishes of all his brethren in the ministry.

RECOGNITION SERVICE OF THE REV. H. J.
GAMBLE, AT CLAPTON.

THIS interesting event took place on Thursday, the 8th December. The deep feeling excited, on behalf of the new pastor, was sufficiently indicated, by the dense crowd assembled on the occasion. Prayer having been presented to God, by the Rev. John Jefferson, the Rev. T. Binney delivered an introductory discourse, in which many questions were touched

upon or discussed, of considerable interest. Mr. Capper made a statement for the church; and Mr. Gamble briefly announced his views of Christian truth. The venerable Dr. Collyer then addressed a pathetic charge to the new pastor, from the words of Joseph to his brother Benjamin, "God be gracious unto thee, my son." The Recognition Prayer was offered by the Rev. Dr. Burder; and the people were addressed by the Rev. George Smith. The Rev. Mr. Davis of Homerton concluded the touching services of the day. There was a large attendance of ministers, both at the chapel, and at the dinner afterwards, at which excellent addresses were delivered by the Chairman, Mr. Martin, Mr. Binney, Mr. Smith, Mr. Gamble, Mr. Bateman, Dr. Campbell, Mr. Hare, and others.

RECOGNITION SERVICE OF THE REV. JOHN
CORBIN, TABERNACLE, FINSBURY.

ON Wednesday evening, 14th December, 1853, a service long to be remembered was held at the Tabernacle, on occasion of the public recognition of the Rev. John Corbin, late of Derby, as co-pastor with the Rev. Dr. Campbell. The attendance was large and encouraging, and the whole appearance of things was such as to awaken animating hopes for the future. The Rev. James Gawthorne, of Derby, with whom Mr. Corbin has been associated in the pastorate for fourteen years, opened the service in a remarkably solemn and appropriate prayer. Dr. Campbell then explained, in a very luminous and satisfactory manner, the steps which had been taken in reference to the very cordial invitation which Mr. Corbin had received and accepted;—while Mr. Corbin gave his reasons for the step he had taken, and sketched the course which he intended to pursue. Dr. Tidman then offered prayer for a Divine blessing on the union ratified. Dr. Morison addressed counsels to the new pastor, and the Rev. John Stoughton to the people; when the Rev. J.W. Richardson concluded a service unusually edifying and refreshing. May God most richly and abundantly bless and prosper our beloved brethren in the charge committed to them!

ORANGE STREET CHAPEL, LEICESTER
SQUARE.

THE freehold of this place of worship, together with that of three adjoining houses, has recently been purchased by the church and congregation. It had long been a source of great anxiety to the friends at Orange Street, as to what would be their position at the expiration of the existing lease; and many were the fears which they entertained that, when that period should arrive, the chapel might pass into other hands, and the church which now gathers within its walls might be dispersed.

By a most remarkable series of providential circumstances, however, they have, at a time, and in a manner most unexpected, been enabled to purchase the fee simple of the property, on most advantageous terms; the cost of the whole of the premises being only £3200.

The site on which the chapel and houses stand forms a plot 90 feet long and 70 feet wide, situate in a most eligible and important locality; and at some future period there will be an opportunity afforded of erecting a new chapel, of larger dimensions than the present structure, and also a commodious school-house, with other appendages. In order to provide the funds required to complete the purchase, two kind friends have advanced the necessary amount on loan; and the property has been put in trust for the church and congregation in connexion with the Independent denomination.

It is intended to make an effort to pay off the whole of the money borrowed, in the course of five years; and a meeting was held on Thursday, the 3rd November, 1853, at Willis's Rooms, Brewer Street, with a view of adopting measures for securing this object. The Rev. Samuel Luke, of Clifton, (late pastor of the church at Orange Street,) came up to town purposely to preside on the occasion. The report of the committee, detailing the step taken by them, and urging the co-operation of the friends in carrying out the plans proposed, was presented to the meeting by Mr. Kilpin, after which the chairman addressed the

assembly, at considerable length, in a most stirring and animating speech. He was followed by Mr. Rice, who developed the plan of the committee for raising the amount required, and by Rev. E. Cornwall and Mr. Bicknell, who most forcibly urged the claims of the object upon the friends present. The result was most gratifying, and, as a commencement of the effort, upwards of £730 was subscribed, and in addition to this an extensive machinery, consisting of collecting-cards and boxes, penny-a-week, and other subscriptions, was set in movement, and the whole matter appeared to be taken up in such a spirit as to augur well for the success of the undertaking.

The object contemplated is deserving of the sympathy and co-operation of the friends of the Redeemer, and especially of Congregational Dissenters. It would have been a circumstance much to be deplored, had this place of worship—built originally for the French refugees, and in which so many holy men, whose names are embalmed in the memories and affections of the people of God, have declared the truth as it is in Jesus—been diverted from the sacred purposes to which for more than one hundred and sixty years it has been devoted, or if another gospel—which indeed is not another—had been proclaimed within its walls. This sad and disastrous result has, however, by the good providence of God, been averted; and this ancient sanctuary has been secured in perpetuity for the worship of God, and the preaching of the gospel, in connexion with the Congregational body.

NEW INDEPENDENT CHAPEL, LONGSIGHT,
MANCHESTER.

THIS elegant and commodious edifice (erected for the Rev. J. Sutcliffe, late of Ashton-under-Line) was opened for public worship on Wednesday, the 19th of October, 1853. The Rev. Dr. Raffles preached in the morning, and the Rev. J. A. James in the evening. On the following Lord's day two sermons were preached by the Rev. J. Baldwin Brown, B.A., of London. The congregations were very large, and the services deeply

interesting and impressive. The devotional exercises were conducted by the Revs. J. Griffin, Dr. Vaughan, Dr. Halley, and J. L. Poore. Hymns were given out by the Revs. R. M. Davies, S. Dyson, W. H. Parkinson, and W. Parkes. Dinner was provided on the Wednesday in the lecture-room, to which a large company of ministers and friends sat down: James Sidebottom, Esq., presided on the occasion. After dinner addresses were delivered by the chairman, and by the Revs. J. Sutcliffe, J. L. Poore, James Griffin, Dr. Vaughan, Dr. Raffles, Dr. Clunie, Richard Fletcher, James Watts, Esq., James Kershaw, Esq., M.P., and by Messrs. S. Rigby and R. Rumney, &c.

The entire cost of the chapel, including commodious Sunday, day, and infant school-rooms, vestries, class-rooms, house for chapel keeper, lighting, heating, ventilating, fencing, &c. &c., amounts to £5000. Towards this sum the subscriptions obtained—including £500 promised by the Lancashire Chapel Building Association—are £4150; leaving a deficiency of £850. A zealous and united effort was made in connexion with the opening services, to meet the required amount, which has, happily, proved successful. The collections on the Wednesday were £385 2s. 3d.; and on the following Lord's day, £335 19s. 6d. The further sum of £139 11s. was raised at the tea-party, making a total of £860 12s. 9d. We congratulate our friends at Longsight, and their esteemed minister, on the success of their noble effort. The style of architecture adopted is that which prevailed in this country during the thirteenth century, and is commonly known by the term "early English." The accommodation in sittings is 830, and the chapel is so constructed that side galleries can be erected when required, which will make the entire accommodation about 1050. The whole has been executed from designs by Messrs. Travis and Mangnall, architects, Manchester.

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KELVEDON, ESSEX.

ON Tuesday, November 15th, 1853, the new Independent Chapel in this

place was opened for public worship. The Rev. W. A. Courtenay, pastor of the church, commenced the services of the day by prayer. The Rev. B. Johnson, of Halsted, read the Scriptures and offered prayer. The Rev. J. Stratten, of Paddington, delivered a most eloquent and impressive discourse from Ephesians iii. 16, and three following verses. The Rev. J. Kay, of Coggeshall, concluded by prayer. A large number of friends dined together in the old chapel, after which a clear and interesting statement of financial and other matters was read by Mr. G. T. Mayn, the treasurer. Addresses were delivered by the Revs. J. Stratten, of Paddington; T. W. Davids, of Colchester; B. Johnson, of Halsted; C. Rigges, of Tiptree; J. Mark, of Felsted; J. Kay, of Coggeshall; J. Kimes, of Totham; S. Hatch, of London; and Mr. Chevely, of Colchester. The Rev. W. A. Courtenay presided. The Rev. J. Kay, of Coggeshall, commenced the evening service by reading the Scriptures and prayer. The Rev. J. A. Miller, of Windsor, preached a highly interesting sermon from Ecclesiastes x. 18. The Rev. C. Rigges, of Tiptree, concluded the services of the day by prayer. The chapel is erected on a most beautiful site; it is in the Grecian style of architecture; it accommodates about 450 persons;—the entire cost of which, including the burial ground, is £935. The building is universally admired for its neatness and accommodation. It was erected by Mr. M. Gardner, of Coggeshall. The architect is J. Fenton, Esq., of Chelmsford. The circumstances of the day were of a pleasing nature; the chapel was crowded to excess; and it is hoped and believed that impressions were made that will not soon be effaced. On the following Lord's day three appropriate sermons were preached by the Rev. W. A. Courtenay, pastor of the church, when collections were made, the amount of which, including the opening day, was £70 14s. 6d. The friends of the place having contributed to their utmost, there still remains a debt of from £250 to £300, for which they earnestly appeal to the Christian public.

MILTON CLUB.

WE beg to call attention to an important circular just issued by the Committee, inviting attendance to a *soirée* at Radley's Hotel, on Wednesday, the 11th of January instant, in order to report progress, and more fully to explain the objects and aims of the Committee in the establishment of the Club, and also to obtain the small balance of subscriptions yet remaining.

We need scarcely say how heartily we wish success to this attempt to combine the efforts of the Nonconformists. The Association is so untrammelled by terms

and rules, that there are few occasions in which it would not serve the most valuable purposes.

The meeting is by special invitation; but we know the Committee will be most happy to see any friends who may wish to be present, and who may have been by accident omitted from the invitation, if they will apply to the Secretary, Mr. Bennett, 35, Ludgate-hill. We earnestly hope that all who can, will attend, so that they may thoroughly understand the scope and design of the Club, and help it forward to final success.

General Chronicle.

CHINA.

TEN ADDITIONAL MISSIONARIES FOR CHINA.
A Letter from the Editor to the Churches.

DEAR BRETHREN IN CHRIST,—The close connection in which I have stood to the London Missionary Society during forty years of public life, will be accepted, I trust, as a sufficient apology for presuming to address you, at this momentous juncture in the affairs of China. If other grounds of justification are sought for by any of my brethren, they will, I doubt not, be found in this brief but earnest appeal. I might, indeed, point them to the recent grave of an only Daughter, whose career of unostentatious usefulness in China will be remembered for ages to come; or I might refer, with exulting thankfulness, to her surviving Husband, still bearing, with a manly and Christian courage, the burden and heat of the day. But powerful as such ties are to the Chinese Mission, and closely and tenderly as they ally themselves to the deepest interests and feelings of humanity, they are not the considerations which impel me to address this Letter to the churches.

A great crisis is impending in the history of the Chinese Empire. An anti-idolatrous movement is shaking and convulsing it in its length and breadth. Is the Church, then, to sit down at her ease, in the spirit of worldly calculation, and

to wait the results? Or is she to prove herself worthy of her high vocation, by furnishing herself with the means and agencies for a great aggression upon the powers of darkness, commensurate with the mighty masses of human beings to be acted upon? Can the wealthiest or the poorest in our churches forget, that China contains nearly a third part of the human race? Is this a prize too mean to rouse the Christian ambition of the Pastors, Deacons, and Members of our churches? Ought not the possibility of entering such a glorious field to stir all the zeal and all the devotedness of every village—every rural—and every city church?

And who is to move with energy and self-sacrifice, in this stupendous undertaking, if the friends and constituents of the London Missionary Society are to forsake their post? Ought they not to be foremost in the field? Forty-six years devoted to this enterprise—praying for it—labouring for it—looking forward to it—spending thousands and thousands upon it—giving up some of the best men and best women that God ever redeemed, to carry on the work—are they now, for the want of faith, or courage, or zeal, or generosity, to stop short in their career, at that precise moment when “the fields are white to the harvest?”

Both the dead and the living, on whom the burden of the Lord has fallen, would condemn such a course. They are committed to this great work, and they dare not look back. They are equipped, moreover, for the service of Christ in China, as no other Protestant Mission is. Go forward they must. Go forward, I believe, they will. They need only to be awakened to a sense of duty. May the spirit of the living God breathe on Pastors, Deacons, and Churches, and the work will be done, Christ will be honoured, and multitudes of the Chinese will be saved.

Ten additional Missionaries, indeed, for China will be but as a drop in the ocean. But if the churches combine, without delay, by noble sacrifices among the poor and the rich to accomplish this, it will show their gratitude to Christ, their discernment of the claim of duty, their love to souls, their fidelity to the great work they have undertaken; and God will speedily strengthen them to accomplish greater things than this.

It is but for our men of wealth, in their reflective moments, to feel that "the gold and silver" committed to them "*are the Lord's*," and their hearts will immediately open to this magnificent project, and their property will flow in plenteous streams into the treasury of the Society. And if they are influenced by faith in Christ, their most generous offerings will be returned a thousand-fold into their own bosoms.

To my beloved brethren in the ministry, let me say, that they have a great but pleasing responsibility committed to them, at this crisis in Chinese affairs. Their influence, wisely and warmly exerted, will not fail to secure, in all the churches, a *public collection*, on the 22nd of the *present month*. The London Pastors have already arranged for this; and if all their brethren in the country will unite with them in so goodly an effort, and will all make China the subject of their pulpit instructions for the day, it will prove an era in the history of our venerable Society, and will produce an

impression on behalf of the Chinese Mission never to be effaced.

I feel persuaded, from experience, that the Deacons and Members of our churches will be forward to aid such a movement. Let there be no anxiety on the subject of what the collection may amount to. If the Lord opens the hearts of the people, and he will do so, in answer to prayer, a *simultaneous* effort, through the United Kingdom, will produce a most cheering result; while the diffusion of a Missionary spirit will have a most blessed reaction upon the state of the churches. If I knew that my people could not afford to contribute *five pounds*, on the third Sabbath of this month, I should regard myself as an unfaithful steward, if I did not give them an opportunity of doing what they could. Home claims will suffer nothing from such an effort; it will enlarge even narrow hearts, call forth the scanty but willing resources of the generous poor, and infuse an unwonted liberality into the minds of those whom God has blessed with abundance of this world's good.

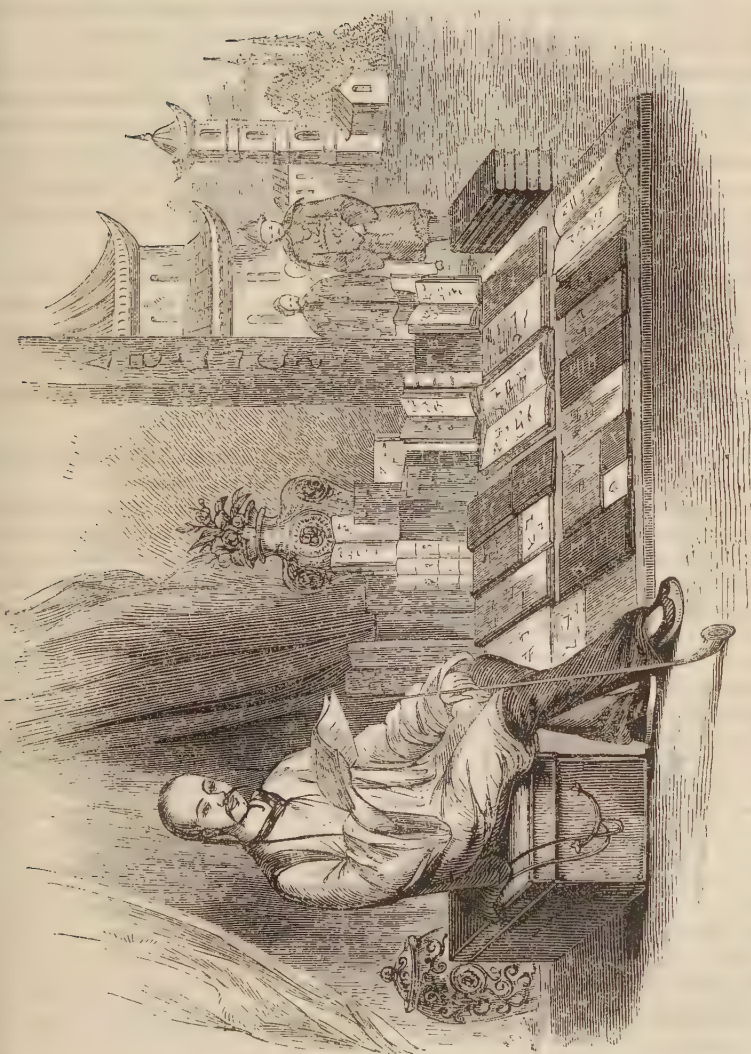
Soon, I trust, by God's blessing upon this effort, we shall have to announce that *ten picked men*, "full of faith and of the Holy Ghost," are on their way to China. There is not a moment to be lost. It will require full *three years'* study of the Chinese language, before these "messengers of the churches" can address themselves with effect to the people of the land.

I beseech my brethren, "by the mercies of God," to look with a friendly eye on this appeal, and to make the 22nd of January a Jubilee in the churches. Such a hallowed concert of devotion, and of combined missionary action for the Evangelization of the Chinese Empire, will be an era in the history of the Christian Church, and will have a powerful influence upon the prosperity of our home Christianity. Other claims may be numerous and pressing. We all feel this. But let them give place, in all our circles, to this paramount and unexampled object of Christian philanthropy.

JOHN MORISON.

Brompton.

THE
Missionary Magazine
AND
CHRONICLE.



CHINESE BOOKSELLER.

CHINESE SYSTEM OF EDUCATION.

THE Revolution in China, viewed merely as a national movement with a view to the expulsion of an unpopular and oppressive dynasty, would be among the most remarkable events of our times, but the main feature that distinguishes it from all similar convulsions, is the fact that the principles avowed by the leaders in the movement, strike at the very root of certain Institutions which for ages have been most esteemed and venerated by the Chinese.

Among the causes tending to stamp that character of permanence upon the mind and habits of the Chinese which has so attracted the notice of foreigners, none has perhaps been so influential as the system of Education which, from time immemorial, has obtained throughout the empire.

The subjoined extract from the work* of Sir J. F. Davis, descriptive of the Chinese educational routine, affords striking evidence of the manner in which the system has operated, on the one hand, to fix and perpetuate the ideas sanctioned by time and authority, and, on the other hand, to circumscribe the bounds of knowledge, and to repress the spirit of inquiry, by saying, in effect, to each aspiring pupil, on reaching the prescribed limit, "Hitherto shalt thou come, but no further."

The new ideas current among the leaders of the revolution, must inevitably tend to undermine the scholastic system by which the native mind has so long been fettered; but it is reserved for the Gospel of Christ, when it shall have free course throughout the empire, to emancipate the native youth from their mental bonds, and to give full scope to their highest faculties and noblest aspirations.

"The birth of a son is of course an occasion of great rejoicing; the family or surname is first given, and then the 'milk name,' which is generally some diminutive of endearment. A month after the event, the relations and friends between them send the child a silver plate, on which are engraved the three words, 'long-life, honours, felicity.' The boy is lessoned in behaviour and in ceremonies from his earliest childhood, and at four or five he commences reading."

"The importance of general education was known so long since in China, that a work written before the Christian era speaks of the 'ancient system of instruction,' which required that every town and village, down to only a few families, should have a common school. The wealthy Chinese employ private teachers, and others send their sons to day-schools, which are so well attended that the fees paid by each boy are extremely small. In large towns there are *night* schools, of

which those who are obliged to labour through the day avail themselves.

"The sixteen discourses of the emperor Yoong-ching, called the Sacred Edicts, commence with the domestic duties as the foundation of the political; and the eleventh treats of instructing the younger branches of a family.

"Dr. Morrison, in his Dictionary, has given a selection from one hundred rules, or maxims, to be observed at a school, some of which are extremely good. Among other points, the habit of *attention* is dwelt upon as of primary importance, and boys are warned against 'repeating with the mouth while the heart (or mind) is thinking of something else.' They are taught never to be satisfied with a confused or indistinct understanding of what they are learning, but to ask for explanations; and always to make a personal application to *themselves* of the precepts which they learn. Scholars are

* *The Chinese: a General Description of the Empire of China and its Inhabitants*, Vol. I., page 288.

often subjected to corporal punishments. The rule is to try the effect of rewards and of persuasion, until it is plain that these will not operate; after which it is the custom to disgrace a boy by making him remain on his knees before the whole school, or sometimes at the door, while a stick of incense (a sort of slow match) burns to a certain point; the last resort is to flog him.

"The object of the Government, as Dr. Morrison justly observed, in making education general, is not to extend the bounds of knowledge, but to impart the knowledge already possessed to as large a portion as possible of the rising generation, and 'to pluck out true talent' from the mass of the community for its own service. The advancement of learning, or discoveries in physical science, are not in its contemplation. It prescribes the books to be studied; a departure from which is *heterodoxy*, and discountenances all innovations that do not originate with itself. In this we may perceive one of the causes, not only of the stationary and unprogressive character of Chinese Institutions, but likewise of their permanency and continuance.

"The process of early instruction in the language is this: they first teach children a few of the principal characters (as the names of the chief objects in nature or art) exactly as we do the letters, by rude pictures, having the characters attached. Then follows the Santse-king, or 'trimetrical classic' being a summary of infant erudition, conveyed in chiming lines of three words or feet. They soon after proceed to the 'Four Books,' which contain the doctrines of Confucius, and which, with the 'Five Classics,' subsequently added, are in fact the Chinese Scriptures. The Four Books they learn by heart entirely, and the whole business of the literary class is afterwards to comment on them, or compose essays on their texts. Writing is taught by tracing the characters with their hair pencil on transparent paper placed over the copy, and they commence with very large characters in the first instance. Specimens of this species of calligraphy are contained in the Royal Asiatic Transactions. In lieu of slates, they generally use boards painted white, to save paper, washing out the writing when finished. Instructors are of course

very plentiful, on account of the numbers who enter the learned profession, and fail in attaining the higher degrees.

"Every principal city is furnished with halls of examination, and the embassy of 1816 was lodged in one of these buildings, at Nanheung-foo, a town at the bottom of the pass which leads northward from Canton province. It consisted of a number of halls and courts, surrounded by separate cells for the candidates, who are admitted with nothing but blank paper and the implements of writing; a part of the system which corresponds with our college examinations. The students who succeed in their own district, at the annual examination, are ranked as *sewtsae*, or bachelors, and according to their merits are drafted for further advancement until they become fitted for the triennial examination, held at the provincial capital by an officer expressly deputed from the Hanlin College at Peking. The papers consist of moral and political essays on texts selected from the sacred books, as well as of verses on given subjects. Pains are taken to prevent the examiners from knowing the authors of the essays and poems; but of course this cannot always be effectual in shutting out abuses.

"Those who succeed at the triennial examinations attain the rank of *Kiu-jin*, which may be properly termed licentiate, as it qualifies for actual employment; and once in three years all these licentiates repair to Peking (their expenses being paid if necessary) to be examined for the *Tsin-sse*, or doctor's degree, to which only thirty can be admitted at one time. From these doctors are selected the members of the Imperial college of Hanlin, after an examination held in the Palace itself. These fortunate and illustrious persons form the body from whom the ministers of the empire are generally chosen.

"A man's sons may or may not be instrumental, by their literary success, in reflecting honour on their parents, or advancing them in worldly rank and prosperity; but the mere chance of this, joined to the heavy responsibility for their conduct, is a great inducement to fathers to bring them up with care, and may serve to account for the great and universal prevalence of a certain degree of education throughout the empire."

PUBLIC MEETING ON BEHALF OF THE CHINESE MISSION.

A MEETING of the Subscribers and Friends to the London Missionary Society was held at Exeter Hall, Wednesday, November 30, with a view of considering the present and prospective claims of China, specially upon this Society, for the enlargement of its operations in that empire. The attendance was very numerous. On the platform were observed Sir E. N. Buxton, Bart, M.P., Sir C. Eardley Eardley, the Rev. Drs. Leifchild, Morison, Campbell, Fletcher, and Henderson; the Rev. Messrs. Mannering, Harrison, Trestrail, Aldis, J. A. James, Sibree, Sherman, Stoughton, Burnet, &c. &c. The Earl of Shaftesbury occupied the chair.

The following is an abridged Report of the proceedings:—

The Rev. E. PROUT commenced by giving out the 66th hymn, Missionary Hymn-book,

“Yes, we trust the day is breaking,
Joyful times are near at hand,” &c.

The Rev. Dr. MORISON having implored the Divine presence and blessing,

The Rev. Dr. TIDMAN read a statement with reference to the special object of the meeting, similar in effect to that published in the November Number of the “Missionary Chronicle.”

The CHAIRMAN then rose and said: Were it not the invariable custom for the Chairman to open the meeting with some preliminary remark, I should, after the paper which you have just heard read, and upon a subject such as this—great, manifest, and indisputable—have proceeded at once to the business of the day. The whole matter commends itself to the judgment and feelings of every man who cares in the least degree for the human race. It requires neither statement nor argumentation; the actual reality is before us; the old wall of Superstition is broken down; the empire of China, with its three hundred millions, is open to our efforts; the breach, so to speak, is pregnable; the citadel is to be stormed, not by the potentates and by the armies of Europe, but by Protestant agents—by a noble rivalry of Protestant Missionaries from every part of the civilized globe, and of every evangelical denomination. Now, in the day in which we live, and in this country, thank God! we are no longer required to show the principle and the success of Christian Missions—they have proved themselves to be the certain, the necessary fruit of the free circulation and the free use of God’s Word. I say emphati-

cally the free use, because the highest speculation, the deepest researches, the most profound learning, the most unwearied study, when taken alone, are of no avail unless reduced to practice; and the greatest theologian that ever lived, or ever will live, with all his big books, and studies, and midnight lucubrations, will never get beyond those words of Our Blessed Lord, “When thou art converted strengthen the brethren.” I confess that when I contemplate, as I often do, the greatness, the power, the renown, the science, the wealth, the arms, and the arts of this mighty empire, I do tremble at the responsibility that is attached to these gifts. Sometimes we fear that we shall do nothing at all, sometimes we must sit down with shame under the conviction that we do so little; but now, by the blessing of God, a great opening has been made—an opening greater than any one dared to hope for, because greater than any one ever presumed to imagine. We must rush into that opening, for we know not how soon it may be closed. Let us, therefore, thank God that the London Missionary Society has shown itself equal to the emergency, that it is preparing to send out men who shall bear with them the blessings of light and life to the nations who are sitting in darkness and in the shadow of death, and let us hope and pray that these men will revive the glories of past days, that they will equal, and even excel Morrison, and Moffat, and Medhurst, and Williams, and that long list of worthies who were an honour to the Society that cherished them, to the land that gave them birth, and, I boldly maintain, to the whole family of mankind. Now, be it remembered, that, in advancing the knowledge of spiritual

truth and of the things of eternity, we are also subserving the interests of temporal civilization : this is a secondary, but not unimportant consideration. Not to dwell upon the long periods of history in ancient times—from the promulgation of the Gospel down to the present day—not to touch upon the history of any race but our own, let me ask, What is it but the Bible, with all its blessed vigour, that has made you and this country what you are? What is it but the Bible that has given life, and energy, and strength, and expansive force to the Anglo-Saxon race? What is but the Bible that has made this little crag of England—a crag in comparison with the rest of the world, and scarcely bigger by contrast than the store-house of its own Bible Society—the fountain of empires, the mother and sister of that tremendous people on the other side of the Atlantic? And what but the Bible will combine those two great nations till they shall penetrate into every creek and recess of the earth, till there shall be not a language, not a nation, or a people, where their combined voice shall not be heard? I do believe that there is in the history of every nation, a period when Almighty Providence, surveying all His mercies and His great gifts, determines to come to an account for His just expectations. I believe it is said, “ Let us dig about it, and dung it; let it abide this year, and, if it bear fruit, well; if not, then cut it down.” The two great events of this day—the Jubilee of the Bible Society, and the opening of the Chinese Empire—signify to us that such a trial is now proceeding. God grant that we may not be found wanting in this great hour of our trial and of our necessity. So far for the country; but for ourselves, as Christians, collectively and individually, surely there is something nobler, higher, and more durable, to be expected; surely there is at hand something great, weighty, and everlasting. Go where you will, speak to whomsoever you may, the most thoughtful or the most indifferent, you will now find every one musing more or less upon the strange state of affairs. While, on the earth, there is “ distress of nations, with perplexity, men’s hearts failing them for fear,”—while, in this great crisis, the Protestant nations of the earth, and especially the two great nations

of England and America, are summoned to action, let us go forward with energy and vigour; having put our hands to the plough, for God’s sake let us not go back. There never was such an opportunity in the whole history of the Christian world as that which is now open before us. Let us, again I say, go forward with energy and vigour, trusting that, in so mighty a work, we shall have every succour and every light from on high; and although at the close, when we shall have done all, we shall say from the heart, ‘ We are unprofitable servants,’ yet let us bear in mind there is one other text revealed for our encouragement and our joy, ‘ Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.’”

The Rev. Dr. LEIFCHILD rose and said: I do not know the reason why this position has been assigned to me, unfit as I am to lead off the addresses to be made to this assembly, excepting it be that I am one of the oldest members of the London Missionary Society, and one of the fellow-students of the great Dr. Morrison, so closely connected with the history of its proceedings. I remember the time when he had pledged himself to this great work, and took leave of us, his brethren, to embark for the distant empire of China. We commended him, from our hearts, to the grace of God, and listened to him, when he exhorted us with tears in his eyes, saying, “ I beseech you, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with God in your prayers for me.” We followed him with our prayers, and rejoiced in his success. Since that period I have been able to afford but little help to the London Missionary Society; but I will say, that I have always been ready to obey its calls, and am now. With great cordiality, therefore, I propose this Resolution for the adoption of the meeting:—

“ That this Meeting, devoutly acknowledging Jehovah the Most High over all the earth, contemplates with wonder and awe the present operations of His providence in China, by which the animating hope is encouraged, that the system of idolatry which, with deadly force, has prevailed for many

centuries throughout that vast empire, is about to be overthrown, and the millions of its inhabitants, hitherto shut up in Pagan darkness, to become accessible to the ministers of Christ, and the power of His Gospel."

We are assembled to contemplate an event that has taken place in the Eastern part of the world—that wonderful revolution in the Chinese empire which has led to the open and the wide admission of the Scriptures, and the propagation of the religion contained in their various parts. It is one of those changes in human affairs where the extraordinary consequences resulting from unexpected causes and circumstances constrain the recognition, in all parties, of the hand of Providence in the acknowledgment of his purposes—an event, therefore, which ought to be brought before us, and pressed upon our attention again and again by those who have the means of giving us full information upon the subject. For how many ages has that immense empire been walled off from the rest of mankind! Its inhabitants seem almost as distinct from the rest of their race as if they had belonged to another planet; ample in its resources, consolidated in its government, and perfectly unique in its language, it thought itself the world; it named itself, by way of eminence, "the Celestial Empire," but there the Prince of Darkness—as it regards the religion that was to give light to the world—sat enthroned, holding his hundreds of millions in unsuspected captivity by their superstition, will worship, and idolatry. We know the attempts that were made from time to time to penetrate it with the light of Scripture truth, and how partial was their success. Those attempts were chiefly made through the corrupted medium of Papal instrumentality; but at length the London Missionary Society laid the foundation for the extension of that light, by the translation of the Scriptures into the strange vernacular of that Empire, and now, by a movement among themselves, on their own parts, they have thrown off the obstruction to its progress and opened the way for the extension of its light; and such an event, with the causes which have led to it, and the consequences that may probably follow, lead us to say, "Surely

this is the Lord's doings, and it is marvelous in our eyes." I am well aware that we shall be thought to argue too much from this revolutionary movement in a religious point of view. The remote consequences, in that respect, it will be said, are very far off. True; but yet I think, that if we examine the character of the insurrectionary movement, we shall find enough to justify us in the view we are taking of it. Whatever be the immediate result, the insurgents have been led to the demolition of idols, and to the adoption of the Ten Commandments of Moses, including the one denouncing image worship. They have stretched out their hand to foreigners, the possessors of the Scriptures, inviting their aid and their enlightenment. Whatever may happen, it is almost next to impossible that that empire can again fall under the incubus of superstition and idolatry; and it is almost impossible that it can be ever shut again from our enlightened works of art as it has been heretofore. We fondly hope that this will lead to the imbuing them with the love of the pure Word of God. It is a singular conjunction, that while the way has thus been opening for the further and extensive circulation of the Scriptures, especially in that immense empire, preparation has been making for the publication of them at a comparatively trifling expense. But it must not be forgotten that this has been owing to the vast amount of expenditure, both of money and of means, by the London Missionary Society, in a new and better translation; in furnishing printing presses and type and all facilities for the work, until the New Testament in the Chinese language can be purchased for a very few pence of our money. The Missionary Society laboured, and the Bible Society enters into its labours, and the approbation of Heaven rests upon them both. And now that the Scriptures are about to be much more extensively circulated in that great empire, the London Missionary Society, with its characteristic spirit of enterprise, resolves on increasing the supply of the teachers of that blessed book. Well it knows that the written Scriptures will lie neglected and unheeded till attention be called to them by the voice of the living teacher. The reading of the Scriptures is not to supersede the necessity of

preaching, but rather to help it, and to be helped by it to secure its correctness and to identify it with the communications of inspired men. Those who have contributed to the additional supply of the Scriptures for China, must, if they would complete their work, contribute to the additional supply of the teachers of that blessed Word. I cannot doubt that when the Christian world has its duty fully set before it, it will promptly respond to the call. Some will give liberally out of their princely fortunes; but I am desirous that the contributions should be general or universal—that every one may have a hand in sending forth a Missionary to some part of that vast empire, and thus share in the honour of its evangelization. I remember the time when America was young; when the islands of the South Seas were scarcely discovered; when California and Australia were unknown; when India and China were thought at so great a distance as to be out of sight. But where are we now? We rise and stand on a higher point; we see the whole world coming forward to our notice, and a better order and a brighter state of things. It might be compared with the chaos when the creation was proceeding. The light that dawned on Eden extended itself, and feasting on the sight of such a morning, the stars sang together, and the sons of God shouted for joy. And so we rejoice at the unveiling of the new creation of the world in righteousness and true holiness. There is yet, however, wanting a desideratum for which the conversion of the world waits, and which is not to be expected till it comes to pass. I mean the harmonious agreement and co-operation of all the true disciples of Revelation of every name—the expulsion of a bitter polemical spirit and of denominational tendency, heart meeting heart, and hand joining in hand to prosecute the great work of the Lord. I fear we may not be brought to this till, by the approach of some common danger, the whole of the Protestant Christian world shall be banded together for the diffusion and maintenance of Christian truth, and then the united Church shall look fresh as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

The Rev. W. W. CHAMPNEYS, Rector of

Whitechapel, and one of the Canons of St. Pauls: It is with the most sincere pleasure, and the utmost readiness and frankness, that I acceded to that request, by which I conceived a very great honour was put on myself, in taking a part in the meeting of this day. It has been remarked, that whoever watches Providence will never want a Providence to watch. It is quaintly put, but those who study Providence know that it is truly put. It has struck my own mind that, among all the subjects of providential dealing in modern times, the workings of God, in past times and the present, with regard to China, are the most remarkable, and afford to the student of Divine Providence a subject for holy and profitable meditation, and for great and strong encouragement to hope for the future. When we look at that remarkable empire, hermetically sealed from the rest of the world for so many hundreds, almost thousands of years—when we consider how that nation made some of the most remarkable discoveries which have been made by man—when we remember that gunpowder—(you will say, not a harbinger of peace; certainly not, but I believe that, in proportion to the increase of destructiveness in wars, has been their rareness and their seldom recurrence)—when we remember that that was discovered in China, that the use of the compass was known long before it was known in Europe, though they applied it, as Dr. Medhurst tells us, rather to travelling by land to the coast from north to south than to ships, and called the chariots which had compasses “south-pointing chariots,” reversing the needle—when we remember that bridges were known and constructed in China long before the Greeks or Romans had thought of such a thing—and, above all, when we mark that God permitted the discovery of printing to take place in China, and that he has constituted that vast nation a reading population, we see in all these things proof that the Chinese mind is not deficient in power, if that were only once turned in a right direction. When we also remember, that the dialects of China are so different, that a man on one side of a stream, not thirty yards broad, will scarcely understand what another on the opposite side speaks, and yet remember that the language, so very

much a pictorial language, is read equally well by all; when we put all these circumstances together, it strikes my own mind, that in all these we see lights that call our minds to the study of God's providential dealing with regard to China. Now, these points led my own mind several years back to believe that it might be the will of God specially to spread the knowledge of his truth in that mighty empire, by means of reading; and, believing this, I drew the attention of the communicants of my church to this point, and by their help established a fund, by which we have been sending, for the last eight years, many hundreds of pounds into China, for the purpose of dispersing, by means of colporteurs, the Word of God to the reading Chinese. I only name this just to show that my own mind was led to believe, many years ago, that it might be God's will to spread, in a great measure, the knowledge of His truth, by means of the reading of the Word of God; and, when we know the eagerness with which the chests, which were stored with the Book of God, or portions of the Book of God, were emptied,—as rapidly as those who had charge of them could get them out, when they visited the villages and coasts, and, as far as they could, penetrated into the interior,—we see the Chinese population, not only a people capable of reading—for that is one thing—but greedily and anxiously desirous of obtaining that knowledge of which reading is the instrument. But where should we have been able to furnish them with the written Word of God, if it had not been for the labours of this very Society, whose cause we are met to plead? How would it have been possible for me to say, as I said to one of my poor communicants, "Save only 4*d.* a year, and you shall be able to put into the hand of a perishing man the Word of Life?" How could any man have said it, had it not been for the long and patient labours of those noble men whose names have been mentioned, and who constitute part of the line of that noble army of witnesses whose record is on high, but whose work is here on earth? When we also remember that pure Christianity was shut out from China by the very cause which made impure Christianity able readily to get in,—this is another

point in the providential study of China. The Jesuit with his plastic religion, which could be turned like clay to any seal, was quite ready to tell the Chinese that there was no difference between those images of the Chinese Triad and the images of that Trinity which he came to teach; that such an image might be regarded as the Mother of God, it was simply changing the name. It was changing the name by which he adapted himself to the theology of China, but he was never able to get his own false religion into the land through the medium of its language. The language made it accessible to impure Christianity, but he adopted that form which readily mixed up with that idolatrous system, and which took advantage of idolatry to turn it to its own purposes of idolatry. For so many centuries that land was shut up. How was it opened? It was opened first, as we believe, by a war of injustice, a war of iniquity, a war of covetousness, a war in which those who had a part in moving it may well have blushed for themselves and the country which could allow such things; and yet we know that God makes use of even evil passions, of covetousness, and the sins of men, to forward his own purpose. It is a most joyful thing to me to think that all things serve God; that the whole world may be divided into two classes,—God's conscious and God's willing servants, and God's unconscious and unwilling ones. There are some men like the milch kine that drew the cart, which, while they lowed for their calves, were forced to draw the ark to the place where God would have it. So there are politicians of the land who, not meaning it, are made to drag on unconsciously the wheels of that mighty car which carries with it the ark of the living God. It is a goodly thing to think that all things serve Him, and that the very war to which I have referred was made the instrument of partially breaking open that mighty country; and your English guns—may the day soon come when they shall be altogether buried in the earth!—when they blew open some of the ports in China, gave access to the Missionaries to a greater extent than they enjoyed it before. Still it was China even then. It was like some mighty massive ice-floe in the Polar

Seas, spreading far beyond the reach of sight, to the right and to the left, to the north and to the south, to the east and to the west, one great flat plain of coldness and death, not a sound heard upon it, not a sound heard under it; it was keeping down the waters, and yet these were below it, as dead as the ice that floated upon it. God could have melted the ice-floe; He could have blown with his wind, and the waters would have flowed, but it was His mind to set the waves in motion from beneath—to set that stagnant sea, so long silent in death, in motion from beneath, and in a short time to break, with the noise of thunder, that mighty surface of death and coldness, and turn into living waters that which had been a place of death before. So he has done, by moving men's minds, and by making men catch fire, as if by contagion. There may be a man moved at one time in one way, and at another in a different way; we may have the young student, into whose hands Leang-Afah has put his own tract, we may have light thrown on that student's mind; and who shall say that any but the power of God has prepared that student to be the leader and director of a change which is to change, if not the whole, the greater part of the face of China, and render that people not only accessible to Christian influence, but predisposed to it. Let us remember, for it is a subject for congratulation, that though the religious aspect of the revolution is always a painful one, yet it is so far right. When these men go and find the statue of the Triad and the statue of the Mother of God, but whom the Scripture has simply designated the Mother of Our Lord—when we see these men unsparingly smashing both, and reducing both to dust, and putting down together the real Pagan and the partial Pagan temple with equal hand, then we shall rejoice, and see so far they are right. Though we mourn, as Christians, over the desolations; though we mourn when we read the Missionary's letter, where he says, one week ago, he visited four smiling villages; the children rejoicing, the parents about their work, every symptom of activity, and all the energies of life; and when he returned at the end of another week he could see nothing left but smoking rafters and blackened bones, and

here and there the widow weeping over what she believed, though, as he mentioned, she could hardly know, to be the corpse of her husband. I say, though we mourn, as Christians, over these desolations, yet we should rejoice that God has, by those ways which He permits, evil in themselves, worked out good. This state of death has been broken up, and that mighty people laid cheerfully and willingly open to the influence of the Gospel. Now we are called on, as Christians and Englishmen, to send the Word of God, that they may read the wonderful works of God in their own tongue, and to send with it the living teacher, who shall explain and open that Word, and who shall delight to take up the only true subject which is worthy of the minister of Christ, and preach Jesus the Son of God.

The Resolution was then put and carried.

The Rev. E. PROUT then announced a list of contributions generously made towards the formation of a fund to extend the field of labour of the London Missionary Society in China, the first being spontaneously and cordially sent by the noble Chairman.

The Rev. J. A. JAMES said: I rise to move the following Resolution:—

“That this meeting renders its grateful praise to the God of all grace for the honour He has conferred on the London Missionary Society, in making it instrumental during the last forty-six years in sending forth upwards of thirty faithful and laborious Missionaries with a view to the salvation of China,—for the invaluable services which He has enabled them to render, especially in the translation of the Holy Scriptures, and for the success with which He has crowned their efforts in the formation of Christian churches, and the preparation of Christian agents for the extension of the Gospel among their countrymen.”

The Resolution first asserts, that for nearly half a century the eye, the heart, and the hand of the London Missionary Society have been directed to China, and, as a proof of it, the Society tells you that they have sent out more than thirty faithful and devoted Missionaries to that part of the world. Many of the honoured individuals, to whom the Resolution refers, have long since finished their testimony and completed their work,

and have received the Missionary's crown. Morrison, Milne, and Dyer must not be forgotten on the present occasion. Illustrious men, your mantle fell, when you ascended, and Medhurst, Legge, Stronach, Lockhart, and Hobson, animated by your example, and imbibing your spirit, have taken up that mantle, and are not unworthy to be followers of you in this blessed work. The work of evangelizing China still goes forward, and, by God's blessing, will henceforth go forward with new alacrity. The Resolution next refers to a series of invaluable services performed by these Missionaries for China: and it recognises where the labour of the Missionary himself must begin—in the translation of the Scriptures into the language of the Pagan world. Send the Missionary without the Bible, it is Popery, but if you send the Bible without the Missionary, that is not the whole of Protestantism. Protestantism takes in the two instruments—the preacher and the Bible, and employs them both. There is one momentous item, and that is, preparing Christian teachers for the instruction of the Chinese converts from idolatry; and it is a principle which certainly should be borne in mind by every Society—ours and other Societies—to make Missions as soon as possible self-sustaining and self-supporting. It is not by foreigners that the world is to be converted; the difficulties of learning a strange language the insalubrity of the climate, and the very imperfect manner in which a foreigner after all speaks the language of the heathen, must throw impediments in the way of evangelizing the world, which can never be surmounted till God shall pour out his Spirit and raise up a native agency for this purpose. And if ever there was a period in which the whole Church should bow down before the throne of Infinite Mercy and Boundless Grace, to beseech with all the importunity, the boldness, and the perseverance of faith, a greatly increased and devoted native agency, especially for China, it is the present. One of the most delightful and remarkable features of this age, and that on which the attention of God's people should be chiefly fixed is, that there has, for the last half-century, been going on a constant throwing open the world for the influence of Missionary operations.

When this Society commenced its work, it was shut up to a few little spots in the Pacific Ocean. Hindostan was bound against us by the narrow prejudices and low jealousies of the East India Company. The West Indies were closed as much against us by similar jealousies and prejudices on the part of the planters; the Cape of Good Hope was but just (as to the Colony) accessible. China was hermetically sealed. Now look at the change! War and conquest have given us territory; enlightened legislation has given us liberty; discoveries in science and inventions in art have given us facilities; commerce has given us wealth; peace has given us leisure; and if, with these advantages, we do not, with heart, and soul, and purse, and all the power we can command, carry on the work of Christian Missions, we shall be brought into the situation which your Lordship set before us, when the fruitless fig-tree was ordered to be cut down. All this extraordinarily applies to China. God is evidently preparing means and instruments for effecting a great change in the moral, political, and social condition of China; He is organizing his hosts in a manner that will enlist all their energies, and marshalling every phalanx for a grand onset on the powers of darkness. The field is so wide, the call is so loud, the work is so vast, the reward will be so glorious, that he who stands by an idle spectator will bring upon himself the curse of Meroz, which came not to the help of the Lord against the mighty. A child that can breathe a prayer,—a peasant that can circulate a tract,—a poor widow in the almshouse that can expend 4*d.* in purchasing a copy of the Chinese Testament and sending it to China, can now touch a spring that moves the interests of that mighty empire, advances the kingdom of Christ, and accelerates the glories of the Millennium. And shall any one, under these circumstances, stand idly by? My Lord, we have heard a great deal to-day, as it was necessary and proper we should hear, of this stupendous revolution that is going on in China. I expect confidently that the whole of China will be one vast chaos of political, social, moral desolation *for a while*; but is not that the very reason why we should send out the volume, which, with omnific

voice, will say, "Let there be light," and light will come—which shall bring order out of confusion, and harmony out of discord, and beauty out of deformity? God is rising to His work. It is a work that He could do, but which He will not do without us; and He is calling us forward to engage in the mighty enterprise. What can be done? The cry has gone out, and a proposal has been made, the echoes of which are reverberating from the Orkneys to the Land's End,—“Send a million of Testaments to China.” Never was there such a response returned to any call before as to that of Mr. Thompson. From town to town, from city to city, from village to village, the enthusiasm is running, I will not say with wild-fire, but with holy fire, wrapping the whole country in the flames of a conflagration, the light of which will be reflected in China, and millions will flock to the brightness of its rising. That operation is in the hand of the British and Foreign Bible Society, of which your Lordship is the beloved and honoured President, and I am quite sure, that, with its accustomed zeal, wisdom, and perseverance, the British and Foreign Bible Society will accomplish the work. The Bible Society, my Lord, cannot do without the Missionary Society. The Missionary must go before and translate the Scriptures; the Bible Society follows, prints, and circulates them,—so that we cannot do without each other; and honour from one end of the world to the other, from the equator to the poles, be done the Society, which has spent 30,000*l.* in printing and circulating the Scriptures in China,—a large part of which has passed through the hands of your Society. But this is not all that is to be done; to get these volumes into circulation we must send the Missionary; and to do the first effectually, we must do the second. We cannot do the work which has been proposed to be done, without the Missionary Society multiplying its staff in China. Who are to circulate these Scriptures? Who are to get them among the heathen? Who are to explain them to the heathen coming and inquiring the meaning of them? Who are to do this but the Missionaries? We must not trust to the mere circulation of the Scriptures, but we must multiply the agents by which this great work is to be carried out.

There are some instances in which Providence throws the door wide open, so that it cannot be put further back upon its hinges than it is already; but there are some other cases in which the door is put upon a-jar, and God seems to say, “Now I will try whether they, with their energy and zeal, will push the door open and go through, or whether they will allow adverse forces on the other side to close the door again.” It appears to me that we are pretty much in that position; the door is open and a-jar, and it depends very much on ourselves whether we shall push the door open and go forward and take possession of China, or allow—whom?—the Papists to close it against us. You raised 9000*l.* for Madagascar, which contains a population of only about three or four millions: what ought to be the sum you should raise for China, with its more than 300,000,000? Now, quit yourselves like men; show that you understand the proportion of things, and that, while you do not undervalue what is doing for Madagascar, you attach a still higher importance to what is to be done in China. China converted to Christ will be the largest, brightest jewel in the crown of Immanuel. And it is this that we are seeking by the meeting which we are now attending. Then consider the opportunity which God has put into our hands. “Be mindful of opportunities,” said a Grecian sage to his disciples; and so said the Apostle, “As we have opportunity, let us do good unto all men;” and never was there put before the Christian public an opportunity so precious and so important as that which now opens before us. And then with regard to the enemies of Christian Missions, the Papists: why, for four centuries the Vatican has had its attention directed to China. It boasts at the present moment of thirteen bishops there, and half a million of converts. Jesuits are swarming out by multitudes to take possession of the land. Oh, had we but the zeal of these Roman Catholics! I trust we have it in some measure, and that what we have is far more pure. But one of the most affecting scenes in the whole history of Missionary operations, is that of the extraordinary Jesuit Xavier, craving for the conversion of China—landing in the evening on the island of Sancian—dead before the morning

—directing his closing vision towards China, and pouring out the last efforts of his strength in a prayer for her conversion. Oh! shall we suffer the advocates of Popery to excel us in zeal for the conversion of China? Why, at one time such was the zeal for the conversion of China among the Roman Catholics, that eighty young priests sent to the Propaganda Society at Rome a request, signed with the blood that each had drawn from his own veins, imploring that they might be sent as Missionaries to China; and here we are talking about sending out ten men, and people are wondering where they are to be had. I do not know, but God does, and faith and prayer will obtain them from him. Now, my Lord, I will conclude by observing, that it is with great pleasure I have heard, that in the month of January sermons are to be preached throughout the metropolis—at least in very many chapels—and collections made for this object. I am not afraid of the metropolis. I am ten times more afraid of the provinces. London will do its duty. London was never backward in its duty when a special effort was called for. But may I take the liberty of suggesting one thing more? I do it gravely, seriously, and with a hope that it will be taken up. It is, that the next evening after the sermons are preached, and the collections made, a general concert of prayer be held, not only throughout the metropolis, but throughout the whole country, for the blessing of God to descend upon China, that the Monday evening may be sacred to prayer, as the Sunday is sacred to benevolence. In conclusion, my Lord, I deliberately and emphatically say, that the proposition made this morning to send ten Missionaries to China is to the honour of the London Missionary Society; and, should that proposition fail, it will be the disgrace of the whole Christian Church.

Sir EDWARD NORTH BUXTON, in seconding the resolution said: My Lord, I feel great pleasure in saying that I heartily join in every expression that Mr. James has used, and I hope these ten Missionaries that you are about to send forth will be but a beginning. I have received a remarkable letter from a Christian gentleman who is in command of one of Her Majesty's ships on

the coast of China; and he tells me that, as far as he can understand, those expressions which are used by the insurgents respecting their leader have been a good deal misunderstood by the people of this country; he believes that when they say of their leader that he is the second brother of Our Lord, they do so only in the same way as we ourselves are permitted to call ourselves the brethren of the Lord, in the same way as the word is used in that text in the Hebrews, "He is not ashamed to call them brethren." He tells me, also, that when he was at Nankin, the person who was seventh in command came on board his steamer. He put a Chinese Testament into his hand, and the leader immediately perceived what book it was, and received it with the greatest reverence and joy. This shows that he was acquainted with the Scriptures. Again, this gentleman informs me that the American Missionaries in China—valuable Missionaries, that I hope will be increased in number—having gone up to the insurgents' camp, joined with them in their morning and evening worship, which was concluded by singing the Doxology; and he also tells me that the Roman Catholic priests in China will not permit their followers to join in worship with the insurgents, thereby showing how great a difference there is between the doctrine which the Roman Catholics teach and that which the insurgents hold. I think these facts will show the great importance of the movement which this Society is making, and which I trust and believe every Christian Association for Foreign Missions will also make. And let me say one word more upon that subject which Mr. James has touched upon—the immense importance of having Missionaries to distribute those million Bibles which we are about to send forth. It seems to me that such an interest has been created on that subject, that there will be no difficulty in raising the money for printing the Bibles; the difficulty will be in distributing them in such a manner as that they may be spread throughout that immense country. And how it is to be done, except by a large number of Missionaries, I see not. Mr. James has asked, that in January, after the sermons have been preached, there should be a general union of prayer. Let me ask,

as I do not myself belong to this portion of the Church, that your prayers should be given first, of course, for your own Society, but also for every other evangelical effort that shall be made for China. I have great pleasure in seconding the resolution.

The Rev. JOHN ALDIS, in supporting the resolution, said: I have been requested to take this place simply as a sort of representative of the Baptist denomination. The Resolution distinctly points us to the great ultimate object we contemplate in regard to China—the salvation of the souls of the people. We must not lose sight of this; if we did, our object would be shorn of its glory, and our motives of their strength. This is the lowest point at which we can aim, and it is also the highest. We shall confer, no doubt, many advantages upon the Chinese; we shall give them ampler liberty, higher knowledge, more liberal views, cleaner streets, and more loving homes; but what we want supremely to confer upon them is the great salvation. We regard them all as we regard man everywhere in his natural condition, as guilty, depraved, and lost; and we wish to see them become forgiven, renewed, sanctified, and saved, that they may join with us in doing God service upon earth, and in celebrating his praise in heaven. There is a reference in the Resolution to the period during which these exertions have been continued. Forty-six years! That is a large portion of human life. The great majority of us were unborn when this work began; and of those who witnessed and aided its commencement few, comparatively, survive. Yet these years have not perished; not only have they gone up to the judgment to be examined, but they live upon the earth now, in holy and happy influences. They have laid the foundation, and prepared the materials; they call upon you to rise and build, that the top stone may be placed on the edifice; they have mustered, and accoutred, and disciplined the hosts; they call on you all to press forward, and smite the adversary, and possess the land, for you are fully able to do it. The Resolution also refers to those thirty excellent men who have been sent out by the Society. Some of them, as we have learned, have fallen on the field. We do not lament for them. We rejoice, and give God thanks

on account of them; but the question recurs, Who will go to fill up the places of the dead? Who will meet the new demand for ten additional Missionaries? Could their life have been better employed than it was? Could it by a possibility have been either more god-like in its course, or more peaceful at its close? Is Christian ambition entirely extinguished? Is there no passion to be stirred in the heart but by the love and the hope of gold? Oh! there is a Spirit on high, and that Spirit shall come down in answer to prayer! Oh! that it may be as a fire in the hearts of many, and give them no rest till they are constrained to say, "Here we are, send us!" It is vain, absolutely foolish, for us to attempt or pretend to predict the future, nor in this particular connexion does there seem to be any necessity for it. That which has been wrought already has been sufficiently wonderful. That this old homestead of humanity, whose inhabitants seemed wrapped in death-like slumber, should hear some voice of mercy, and be rubbing its eyes and asking, "Is it morning?"—that this long-closed empire should not only be penetrated at last, but have the hearts of its people impregnated with the living word—that these immoveable and stagnant millions should at last have been stirred freshly, as when the winds play on the surface of the lake, and deeply, as when the moon leads on the mighty tides of the ocean—that this strange people, at once braggarts and cowards, the very impersonation of cowardice on the one hand, and of vaunting on the other, should be taught at once to become modest and brave—that those who had been steeped in the most exclusive forms of suspicion and malice should have learned to stretch out their hands to "the outer barbarians," and treat them with a kindness and courtesy which their Christian brethren would do well on all occasions to imitate,—these results are wonderful enough, and we need not speculate about the future, but exclaim, "What hath God wrought?" Seeing, then, what he has done, you may take heart to go on in this good work; and I pray God to guide and abundantly prosper you. There was a fact connected with the first development of these circumstances that struck my mind much. It was this. When the

tidings came that a great revolution had taken place, and, further, that a religious element was mixed up with it, the leaders, or, as Kossuth calls some of them, the misleaders of opinion in this country, speculated about the possible cause and agency that had been at work. First of all it was declared to be the Jesuits and the Church of Rome—none else were sufficiently powerful; next, it was said to be Nicholas and the Greek Church—none else sufficiently wily; and while this was declared, there were glorious hopes and jubilees of the most ecstatic description. But at last it came out that the true agents were unrecognised Protestant Missionaries; and then some were dumb, others murmured, others detected faults, others proclaimed all that was evil, and exaggerated that evil, and found evil that they had never looked upon, or thought about before. And so it must be. This is an illustration of a great principle: "Therefore, the world knoweth us not, because it knew Him not." Your ambition has been, not that men should applaud you for your work, but that God should honour you in it; and rely upon it, you will find that this illustrates His method of procedure in the Church from the beginning,—by Joshua's rams'-horns, by Gideon's pitchers, by Paul's thorn in the flesh, by the work of the fishermen in Galilee, nay, supremely, by Him of whom we read,—“He shall grow up before him as a tender plant, and as a root out of a dry ground.” Such, therefore, being your position, and such your prospects, go on. But, the Resolution pre-eminently calls upon you to offer grateful praise to God for all that He has enabled you to do. This is your duty; this will be your strength. You have very many mercies; they deserve to be set to music, and celebrated in songs. It is thus they do with God's kindness in heaven. You shall never rightly understand it, or fully enjoy it till you do the same. Till then you will never be in a position to ask for fresh mercies, nor to enjoy and use them if God should see fit to give them. God has called you to this act of thanksgiving by what he has done; he has therein given you the theme of the song, the best reason for offering it, and the strongest impulse to do so. He says, from the

depths of his innermost love, “Let them shout for joy;” yes, “Let them shout for joy;” and it shall wrap the whole earth round as with delicious music; and the response shall come from the wild Bechuanas, the scattered Malagasy, and the humble wanderers in the South Sea; ay, from many a heart among those rude and unsettled multitudes moving on the surface of China. “Let them shout for joy,” says our God and Father in heaven, and it will awaken responses in the hearts of the wise, the holy, the devout, and the good, in the sanctuary and in the closet, in the circle of friendship and in the exercises of public worship. “Let them shout for joy,” says God, and he himself will reflect back your thanksgiving in new forms of blessings on your labours and in your hearts. They shall come swift as the lightning, glorious as the sunbeam, noiseless and refreshing as the morning dew; and thus the blessing shall be commanded upon you which God did command in Zion, even life for evermore.

The CHAIRMAN put the Resolution, which was carried unanimously.

The Rev. Dr. ARCHER moved the next Resolution. He said: My Lord, I have much pleasure in moving this Resolution, and at this hour I will merely move it. The Resolution is as follows:

“That the present state and prospects of China demand from the friends of the London Missionary Society the most energetic measures, for the purpose of adding at least ten new labourers to the present number of its Missionaries; and to accomplish this important object, the Directors be instructed to present an urgent application to affluent friends of the Society for their generous contributions; and also to the pastors and officers of the several churches affiliated with the Society for simultaneous collections on the fourth Sabbath in January next.”

The Rev. J. B. BROWN: My Lord, you may easily imagine that I find myself placed by my friend Dr. Archer in a somewhat difficult position. If an old veteran like Dr. Archer, and he has a better knowledge of public meetings than I have, thinks it time to bring this meeting to a close, it seems presumptuous in me to say one word except to support the Resolution. On the other hand,

my friend Dr. Tidman says, "By no means only support the Resolution, but say some few words to commend it to the meeting." But I feel that there is another ground rendering the support of this Resolution somewhat difficult, which is, that every speaker who has preceded me has spoken to it. It is after all the Resolution of the meeting—sending out ten fresh Missionaries to China—and some how or other this thought has haunted the mind of each of the previous speakers, and it has been amply sustained. Now, in saying a few words—and they shall be but very few—in support of it, I must at once frankly confess that I dare not enter into any prophecy; I dare not even conceive to myself any anticipations with regard to the immediate future of this great empire which now claims our notice. The temptation to prophesy under such circumstances, when these mighty social and political revolutions are proceeding, must be sternly repressed. A long and serious discipline awaits China. Only by suffering are men and nations forwarded on the path of progress; the day of God is a long day, and it needs much faith and patience to wait to the end of it. By suffering he purges nations and individuals, and afterwards, and sometimes long afterwards, "it yieldeth the peaceable fruits of righteousness to them who are exercised thereby." Four years ago what confident expectations were entertained, and what confident prophecies were uttered, that the year of European enfranchisement was come, that the yoke of Papal tyranny was just broken off the nations, and that Europe was entering on a career of peaceful progress and development that would conduct her to Millennial glory and bliss. Alas! how soon has the cloud settled down again over Europe! The Papacy and absolutism have again, for a time—and let us say for the last time—triumphed over it, and, to a great extent, the former state of things has been restored; and we are compelled to feel and to fear, that there are yet many years of suffering, and struggle, and painful discipline before Europe ere she reaches that peaceful haven which we thought she would have entered some years ago. So with regard to China. With the history of Europe, during these past years, fresh before us, we must

not dare to prophesy; but one fact we will lay hold upon, and we will hold it joyfully, that, by the work of Providence, a plough has been driven deeply into the soil of human thought, and feeling, and passion, which has long been lying sterile beneath the fossil of Chinese civilization. The human heart, for the first time in China, is stirred; the human field is opened for the first time for cultivation, and whatever be the result of this great movement, whatever its political fruits, one thing we are sure of,—China can never be as deaf, as heartless, and as dead as hitherto to all but selfish and earthly interests. The crust has been shattered—it has been shattered for ever—and the Lord's highway, his own highway for the preachers of His Gospel, has been prepared. The Resolution I hold in my hand speaks about ten men. My Lord, I cannot but cling to this word "men." The book, as you have heard, is a precious book; it can reach where men do not, and do a work where men sometimes cannot come; but, after all, the aspect of a human countenance, and the speech of a human voice, are the mightiest and most excellent instruments; and I think it is no derogation to the honour due to the British and Foreign Bible Society in the noble and glorious effort they have inaugurated, to say, that I believe the question of the men stands first. Ten men among three hundred millions of Chinese! That is how it stands here in this Resolution. "Well, it is but a small matter," you will say, "ten men among three hundred millions!" My Lord, Heaven does not reckon by our measures. In the Church of Antioch, in ancient times, the Church of Antioch said, "Separate me two men for the work of the ministry." Those two men, Barnabas and Paul, went forth, and through them the whole Roman world was won to Christ. I say, give us men of that faith and mould; men of cultivated and disciplined minds, yet full of pity for the lost; men of vehemence and yet continent; men with fiery energy in them, yet gentle, patient, and loving as children; men of large-hearted and catholic charity; men patient, noble, generous; above all, men whom the love of Christ constraineth; men who are able to preach Christ's Gospel with words winged by their convictions and backed by

their hearts, and who are ready at any moment to seal the truth which they are testifying with the best life's blood beating in their hearts. I say, give us two such men as Barnabas and Paul, and the Chinese empire is already converted to Christ. I believe we shall not do much in the work which we have undertaken unless men go forth who are prepared in some degree to respect the character of the civilization which they meet with in that distant country, and fully persuaded that this political movement has a spiritual root. It is quite consistent with the past history of China that the spiritual and the political element should be found closely intertwined. Though the movement has a political aspect, I believe it is religious at its very heart. I fear that we have allowed ourselves to laugh too much at the Chinese, with their quaint and peculiar civilization, which has never mixed itself with that of broader and stronger principles. But I imagine that there are many things at which the Chinese, if they were here, would laugh scornfully in turn at us. Are men, for instance, in China, foolish enough to let the drainage of a city become its poison, instead of rendering it, by thrifty contrivances, a source of wealth and profit? You have, depend upon it, something to learn from them as well as to teach them. In all real vital communication between man and man, there must be giving as well as getting, and getting as well as giving. I say you have something to learn from them as well as to teach them.

The revolution professes to be the re-establishment of an ancient order of things. I believe we can scarcely calculate how much preparation there is beneath the surface for the social development of China; and the moment the spirit touches it, it will be like a lifeless statue suddenly becoming instinct with Promethean fire. In China everything which relates to man's worldly life and interest is curiously organized and managed, at least in theory; and, though all that relates to the spiritual hemisphere is black as midnight without her stars, yet the stars are beginning to beam through the darkness. Principles not of this world are beginning to rise above the horizon. The great idea of the fatherhood of God is seen

in the distance. What this idea is in the Chinese mind none of us perhaps can say, but there it is. Many stars are shining in a firmament, which, up to this time, had been all darkness; and if, by the preaching of the Gospel, we send forth "the truth as it is in Jesus," the sun of righteousness may soon be seen shining in his zenith, and the oldest nation of God's earth basking in his beams. I confess I do not share in the surprise expressed by some, that the Chinese, having before them the relationship of human parentage, did not arrive by the process of generalization at the idea of a Divine parentage. I think these great ideas are not to be discovered by human intellect, but are revealed to men by God himself; and our work now is to go forth and proclaim Him who said, "He that hath seen me, hath seen the Father; and how sayest thou, then, Show us the Father?" This, my Lord, is the Gospel for which China is praying,—nay, for which China is praying; and we shall be traitors to our manhood, and, what is more, we shall be traitors to our Christianity, if we do not help her in this her hour of need. The ancients had a notion, that the great Powers of the universe were always behind, always attendant on what was passing around. Dire portents were seen; aerial squadrons heralded the great crisis of history. Something of the same kind may be witnessed now. There are minds that think, there are hearts that heave, there are eyes that weep, amid the varying scenes of the drama which earth's destinies present to their gaze. I believe that around the gorgeous East all the hosts of the spiritual world are now gathered. Already has the battle begun;—already, amid the thunder of the conflict which is now shaking the nations from one end of the world to the other, may be heard the thunder of a mightier battle;—already, amid the rush and shock of strife may be heard the clash of advancing legions—the chariots and armies of our King; and already may be heard rising up to heaven the shout of the victors, "The kingdoms of this world are become the kingdoms of Our Lord and of His Christ," and when at last those who won this great victory shall go up to yonder capital to lay their spoils at the feet of their

Redeemer, the spoils of China shall not be the least, and there shall be "joy in heaven" because this "son was dead but is alive again, was lost but is found."

The Resolution was then put and carried, after which the collection was made.

Sir C. E. EARDLEY moved the last Resolution, which was as follows:—

"That the best thanks of this meeting be presented to the Right Honourable the Earl of Shaftesbury for his kindness in presiding on the present occasion, and conducting the business of the meeting."

He said, There is a principle embodied in the London Missionary Society which can no more be excluded from it than an insect can be obtained from a piece of amber unless the amber be broken in pieces, and that is, that it was founded with the intention of combining all good men together. Can anything be more opportune than that over a Society which combines all good men, the friend of all good men should to-day have presided? The last few months have made me know how well that title appertains to the President of this day. I am sure you will all join in offering a vote of thanks to Lord Shaftesbury. That is my No. 1, which I have tried to get within a Minute. My second point is this:—We have been asking young men to join us as Missionaries I feel that there are two other classes who ought to unite,—those who are to go forth to preach the Word, and those who, in God's providence, may be able to contribute to send it. Now, I would just throw out a hint to the Directors of this Society. On this occasion I should be unwilling myself to make an offer upon conditions; but to what I am about to state the Directors may attach any conditions they please. I think there should be a condition attached to it. I should not like to afford help in this manner without others being induced to render similar help. I have put down my name, as you have heard, for 100*l.* towards the object in view. I should like to do something more. With this donation of 100*l.* I should like to combine, for eight years, 50*l.* per annum, leaving it to the Directors of the London Missionary Society to attach such conditions to it as they may think proper. I will contribute that amount if they

can get what they consider a proper number of persons to co-operate. That is my No. 2. My No. 3 is this,—After the scene we have had to-day, I do not know what we are made of if we do not learn two lessons, one for home, the other for Missions. The one for home I will inculcate myself, the one for Missions I shall leave for my friend, Mr. Brook, rector of Avening. My lesson for home is, that we should strive more and more to put forth those great principles of the Gospel of Christ in which we all agree, and to throw into its proper place every secondary question. There are two things which I pray God to enable me to bear in mind. One is, that I may be enabled never to deviate from principle and from conviction,—to hold fast to the truth whatever may be the consequences. The other is,—and I believe it to be quite as important as the foregoing,—that I may keep secondary matters in their secondary places, and let the world and the Pope see—and I always consider the Pope as part of the world—that on the grand primary question of the propagation of the Gospel we are one at heart, however we may differ with regard to minor points. The other topic is one which, as I stated before, I shall leave to be dealt with by Mr. Brook. I will only remark, that in the field of Missions, Christians ought to be much more united than they have ever yet been. We ought to be constantly taking leaves out of one another's books,—we ought to be consulting together as to how we may strengthen each other's hands. We ought to be uniting in a thousand ways which involve no sacrifice of principle. Having made these observations, I will conclude by most sincerely proposing our thanks to the Chairman.

The Rev. Mr. Brook, rector of Avening, in seconding the Resolution said: I wish to make a few remarks on the subject which has just been indicated by Sir Culling Eardley. I think you must all have been impressed by the tone and spirit in which this meeting was opened—first, by the paper which was read, and secondly by the speech of the President. That paper and that speech tended to this—that the great movement initiated to-day on behalf of China ought to be commenced in a catholic spirit.

Honour be to the Directors of the London Missionary Society for having taken it up, and honour be to them for the way in which they have taken it up. They have commenced the work in no narrow spirit, with no desire of gaining honour for themselves; and they have left it open to Christian men of other Societies and of all denominations to join them. I hope and trust, dear friends, that one result of the meeting to-day will be, that, as regards Missions to the heathen—and the same principle applies to all Missions—we shall make it a subject of thought whether there might not be, and ought not to be, more united action, whether it be not possible for the constituencies of the London Missionary Society and other Societies, to follow the good example set them by the Secretaries, and occasionally to meet together to take sweet counsel before God as to how the work may be best carried out. I will take this opportunity of mentioning that some Christian friends have originated a movement with this object, and that if the Lord prosper us, and if we live, we hope that in the coming year a conference will be held of

the members of all the British Evangelical Missionary Societies, to take counsel as regards the work they have entered upon. I hope and trust that many of the brethren assembled on the platform will be present on the occasion, and that, before this occasion arrives, they will have thought over the subject. I am satisfied, that if the Christian mind of this country be given to this idea, not only will the success of British Missions to the heathen be increased, but that an abundant blessing will also rest upon ourselves; in like manner as the Missionary work, whether carried on in this metropolis, or in any other part of the world, is blessed to the spiritual improvement of those who are engaged in it. It is with the greatest pleasure that I second the Resolution, though I am sure the Chairman's best reward will be in his own heart and before God.

The Resolution was put by Sir C. EARDLEY, and carried by acclamation.

The Chairman having returned thanks, the Doxology was then sung, the Benediction pronounced, and the meeting separated.

PROPOSED SIMULTANEOUS COLLECTIONS ON THE FOURTH SABBATH IN JANUARY (22ND), SPECIALLY WITH A VIEW TO SEND FORTH TEN ADDITIONAL MISSIONARIES TO CHINA.

TO THE PASTORS, OFFICERS, AND MEMBERS OF CHURCHES IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

DEAR BRETHREN,

THE Directors of The London Missionary Society very earnestly invite your kind and considerate attention to the present political and social condition of China, and to the bright prospects now opening for extending the blessings of Christianity throughout that vast empire.

The Directors are devoutly thankful for the great honour God has put upon the labours of the Society, during the last six-and-forty years, and for the measure of success with which they have been rewarded. The beloved Brethren whom it has sent forth have, by the grace bestowed on them, proved faithful to their mission; they have been hard students and proficient scholars, men of faith and prayer, stern and steadfast in self-denial, and unreserved in devotedness to the service of their Lord. But China now demands a *large increase* of such Evangelists, who shall go through the length and breadth of the land circulating the Bible, and teaching and preaching its saving truths. The utmost resources of *all Protestant Mis-*

sionary Societies are too limited to supply the number of labourers required for this mighty enterprise, and the Directors are anxious that our Society, which for six-and-thirty years laboured in faith for the salvation of China, should take its full proportion of the glorious work.

The *immediate* object of the Directors in the present communication is to invite your particular attention to the *Third Resolution* adopted at the Special public meeting on the 30th ult., and to entreat your kind and *effective co-operation* in the proposal for *Simultaneous Collections on behalf of China on the Fourth Sabbath (the 22nd) of January next*. The Directors are well aware that in all Congregations the ordinary and indispensable collections are numerous, and therefore, that it requires previous arrangement and some effort to add even one to the number. But they indulge a sanguine hope that, in a case which never had a parallel in magnitude and urgency, the friends of the Society will not withhold this special proof of their zeal and compassion for the perishing Millions of China. There is no method of raising the necessary Funds at once so easy and effective as that now proposed, and should the Congregations attached to the Society *unanimously* adopt the proposal, the Directors anticipate such a result as will enable them to add at least Ten new men to the Chinese Mission.

The Churches of the Metropolis generally, have already pledged themselves to make Collections *especially for China*, on the 22nd of January, and the Directors trust that in every City, Town, and Village throughout the empire, there will not be wanting a single Church or Congregation that will not, in proportion to its members and resources, do what it can to carry into full effect this blessed and all-important object.

We are, dear Brethen, on behalf of the Directors,

Yours most truly,

ARTHUR TIDMAN, }
EBENEZER PROUT, } *Secretaries.*

Mission House, Blomfield Street, Dec. 20, 1853.

CONTRIBUTIONS TOWARDS THE ENLARGEMENT OF THE CHINESE MISSION.

| | £ | s. | d. | | £ | s. | d. |
|--------------------------------------|-----|----|----|----------------------------|-----|----|----|
| J. East, Esq. | 200 | 0 | 0 | Joshua Wilson, Esq. | 100 | 0 | 0 |
| W. Flanders, Esq. | 200 | 0 | 0 | A Lady, per Rev. J. Viney, | | | |
| T. Thompson, Esq. | 105 | 0 | 0 | for a Chinese Evangelist, | | | |
| E. Baxter, Esq. (in addition | | | | <i>per annum</i> | 60 | 0 | 0 |
| to 50 <i>l.</i> per ann. for 7 years | 100 | 0 | 0 | C. J. Beran, Esq. | 50 | 0 | 0 |
| T. M. Coombs, Esq. | 100 | 0 | 0 | F. W. Cobb, Esq. | 50 | 0 | 0 |
| A Country Manufacturer... | 100 | 0 | 0 | G. B. | 50 | 0 | 0 |
| Sir C. E. Eardley, Bart. in | | | | W. M. Newton, Esq. | 50 | 0 | 0 |
| addition to 50 <i>l.</i> per ann. | | | | S. M. Peto, Esq., M.P. ... | 50 | 0 | 0 |
| for 8 years | 100 | 0 | 0 | Rev. E. T. Prust | 50 | 0 | 0 |
| J. Finch, Esq. | 100 | 0 | 0 | Mrs. Smith, Bath | 50 | 0 | 0 |
| Friend of Missions | 100 | 0 | 0 | Mrs. Broadley Wilson | 50 | 0 | 0 |
| Eusebius Smith, Esq. | 100 | 0 | 0 | Dr. Hobson, of Canton | 30 | 0 | 0 |
| Seth Smith, Esq. | 100 | 0 | 0 | Sir E. N. Buxton, Bart. | 25 | 0 | 0 |

MISSIONARY CONTRIBUTIONS.

From 14th October to 12th November, 1853, inclusive.

Continued from last month.

| £ s. d. | SCOTLAND. | £ s. d. | Montreal. | £ s. d. | £ s. d. |
|--|---|---|---|---------|---------|
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| A Friend, per Mr. Doyley 0 10 6 | CHESHIRE. | St. Agnes. | Chester-place Chapel 2 5 4 |
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THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR FEBRUARY, 1854.

SKETCH OF THE LIFE AND CHARACTER OF RALPH WARDLAW, D.D.

THE great English dramatist has said that "some men have greatness thrust upon them." Circumstances herald their way. Family connexions, social position, the opinions they advocate, and the times on which they have fallen, all contribute to form a pedestal or platform on which they are at once elevated, and to invest their name with an influence which otherwise they never could have commanded. They do not bend or control the agencies that are at work around them, or stem the tide of events that sweeps the age in which they live. They are, however prominent, the mere creatures of circumstances. They derive their mental complexion from the class or party with which they identify themselves, and are passive amid the influences that constitute the spirit of their times. Their teaching is but the echo of public opinion, and their power or popularity is to be traced, not to the energy of mind that contends with existing evils, but to the pliancy that flatters prejudices, and advocates consecrated traditions. They originate nothing; they effect no reformation; they do not lift opinions that were unknown or despised into public favour, nor do they gather up the scattered fragments of neglected truth, and bind them into a consistent

whole. They at best but give an augmented impulse to meliorating agencies already at work, and swell the triumph of principles which others have propounded. And hence, with whatever amount of greatness they seem to be invested, they leave no indelible footprints on the sands of time. A few short years cover their name with oblivion; and in after ages they will be found only among the mighty multitude of the forgotten.

But there are some men, according to the same great authority, who "achieve greatness." They owe nothing to conventionality, or the times on which they are cast. Circumstances, instead of marshalling their way, are thrust aside as obstacles, or compelled to minister to their triumph. The opinions they advocate were unknown or despised when embraced by them. Of the people, there are few or none to aid them, and yet they achieve success. Opponents are converted into adherents, and schemes of polity, civil and ecclesiastical, frowned upon as Utopian or fanatical, gather around them, under their advocacy, the homage of the enlightened and the good. Their name becomes associated with great changes, and the stamp of their power is impressed on the spirit of their age. And

hence, as long as the progress of truth is recorded, and as long as the annals of the time in which they lived form a part of history, their memory must be held in grateful and admiring remembrance.

To this class of men Dr. Wardlaw evidently belonged. Neither favoured by circumstances, nor associated with an ecclesiastical body, whose antiquity and social position would have lent weight to his opinions, he nevertheless achieved for himself a name and a position second to none of his contemporaries, and threw around the principles he had embraced a lustre which only originality and genius, combined with unblemished purity of life, could impart. Surrounded at the outset of his career with the disadvantages and hindrances attendant on identification with a denomination then "spoken against" throughout Scotland, he rapidly arose in public esteem; opposition and prejudice melted away before his high character as a Christian, and his eloquence as a preacher, until at length his reputation became more than European, and his name was pronounced as the most illustrious among his fellow citizens.

Dr. Wardlaw was born on the 22nd of December, 1779, in the town of Dalkeith. His residence there, however, was brief, for at the age of six months he was removed to Glasgow. His father was a merchant of high respectability in that city, where, for several years, he efficiently, and with satisfaction to his fellow-citizens, discharged the duties of the magistracy, commending himself to all by his integrity and Christian steadfastness. By his mother he was descended from Ebenezer Erskine, one of the most illustrious names in Scottish ecclesiastical history.

The classical and other literary studies of Dr. Wardlaw were prosecuted under able masters in the Grammar School of Glasgow, and in the University of that city. Having finished his academical course, and being at that time connected with the Secession

Church—now denominated the United Presbyterian Church—he proceeded to the study of theology under Dr. Lawson, with a view to the ministry among that body. But when about to enter on the ministerial office in connexion with that large and influential section of the Church, his views of ecclesiastical polity underwent a change, and he avowed himself a Congregational Dissenter.

Whilst Dr. Wardlaw was engaged with his theological studies, and was contemplating the exercise of his ministry in the church which recognises his great ancestor, Erskine, as one of its founders, Scotland was deeply agitated throughout its length and breadth, on questions of ecclesiastical polity, by the secession of Ewing and Innes from the National Church. These able and devoted men, having adopted Congregational views of church polity, relinquished their livings and status as clergymen, and went forth on a free mission to the people of Scotland. They preached throughout the country, and gathered thousands around them, many of whom embraced their views, and united with them in efforts to arouse and save their slumbering fellow-countrymen. This gave birth to a hot conflict of opinion—the views and practices of the seceding clergymen and their followers being arraigned and condemned by the great body of Presbyterians. Much good, however, was effected; many were led to true repentance and devotedness to God; and not a few able and zealous men united themselves to the infant church, among whom was Wardlaw, who was destined to be its leader and chief ornament for a long series of years. He attached himself to the Congregational Church formed in Glasgow, over which the Rev. Greville Ewing presided. Shortly after a chapel was built for him in that city, in which he received ordination, and commenced his ministry on the 16th of February, 1803. In this place of worship he continued to labour with growing acceptance,

till 1819, when the splendid and capacious chapel, in West George Street, was erected at a cost exceeding £10,000. There his eloquence and faithfulness as a preacher gathered one of the largest and most influential congregations in the city of Glasgow, to which he ministered down to the close of his life, with a popularity and a power which have few parallels.

Soon after his ordination in 1803, he was united in marriage to his own cousin, Miss Jane Smith, by whom he had a numerous family. In 1811 he was associated as fellow-professor with Mr. Ewing, in the Theological Seminary then instituted for the training of young men for the ministry, among Congregational Dissenters in Scotland. And so disinterested and superior to all mercenary motives was he as a professor and a pastor, that for more than a quarter of a century he continued to discharge the duties of the Theological Chair without fee or reward; and steadfastly resisted all attempts to remove him from his flock in West George Street, although tempted by far ampler emoluments than he received from them. Such proofs of generous devotedness to the field where he commenced his honourable and triumphant career, invested him with an element of moral grandeur in the estimation of his flock and fellow-citizens; and, at length, led to the splendid tribute paid to his character as a Christian, and his eloquence, learning, and success as a minister, in the magnificent and memorable jubilee services of 1853. All denominations, England and Scotland, united on that occasion in swelling the congratulations and homage paid to this distinguished man: and so merited was the tribute then paid to him, and with such meekness and dignity did he bear his honours, that the city of Glasgow welcomed the celebration as the triumph of one of her most illustrious sons; and if any feeling of regret was experienced by the jubilant assembly, it was that the wreath, which girt his venerable brow,

was not still more magnificent. But amid the light that then shone around him, and the eulogies that fell on his ear, he was not far distant from the splendours and the gratulations of a still nobler triumph. He then stood on the threshold of heaven, where he has now entered, welcomed by the "general assembly and church of the firstborn;" hailed by his Lord, and invested with imperishable honours. He survived the jubilee celebration but ten short months. On the 17th of December, 1853, he finished his earthly career, at the age of 74, more richly laden with the fruits of abundant and successful labours than with years. His fall was not untimely: no promise has been unfulfilled; no expectations have been frustrated. His light shone on till it reached the perfect day, and closed amid the magnificence of an Alpine sunset. And in his death he was as much honoured as in his life. He was borne to his tomb amid thousands of his fellow-citizens, of all ranks and denominations, who assembled to pay the last tribute of homage to one whom they admired, not less for his virtues and the sanctity of his life, than for his gifts and accomplishments. His ashes rest in the Necropolis, among those of many of the honoured dead, and doubtless not a few of the present and of future generations will visit the hallowed ground that contains them, to express their admiring reverence for his name.

In attempting to form an estimate of the character of Dr. Wardlaw, the attention is called to a rare and beautiful combination of gifts, virtues, and accomplishments. In whatever light he is viewed,—in public or private, as a man of great mental power, as a scholar, as a preacher, as an author,—he appears possessed of a richness, a variety, and an exquisite symmetry of qualifications rarely to be met with. There is no combination of splendour and meanness—of strength and weakness—of ministerial sanctity and private shortcomings: he is a harmonious whole. There are no brilliant lights and deep

shadows. The lustre that surrounds him does not flash and fade like that of a meteor, but shines with uninterrupted steadiness, like that of a fixed star. Some, perhaps many, might be found in whom a single quality or gift shone with intenser brightness; but none, as far as we can recollect, in whom the blended radiance of all was so full and steady.

If he is viewed intellectually, he is found to have been possessed of a robust and healthy completeness which inspired not less with confidence than admiration. Following his steps, the ground is felt to be solid, as well as picturesque and beautiful. His mind was so constituted as to give birth to the sound and the brilliant, the vigorous and the graceful. Every faculty occupied and swayed its own field, neither overshadowing nor being overshadowed by any other. There was no extravagance of fancy or imagination involving an infringement of the dictates of judgment; nor was there any cold and heartless process of logic which chilled and repulsed the affections. When the mind of Dr. Wardlaw acted, its operations were the result of all his powers moving in perfect unison. The decisions of the judgment sanctioned and sustained the embellishments of the fancy, and derived force and persuasiveness from the glow of the affections. The memory, as a ready handmaid, adduced the treasures of knowledge committed to its keeping, and the reasoning faculty arranged facts and principles into a solid and harmonious structure, around which the imagination threw a variety of chaste and beautiful ornaments, whilst the natural, though subdued, play of the feelings, animated the whole with the glow of life.

In the field of reasoning or argument Dr. Wardlaw has rarely been equalled. His mind grasped at once the entire bearings of a subject. His penetration was keen and rapid. Flaws, or weaknesses, or subterfuges on the part of an antagonist, or weak and sophistical modes of reasoning employed in the

support of error, were instantly detected and exposed. No parade of false logic, or tawdry embellishments of fancy, could screen error from the keenness of his glance: and whilst there was no approach to violence, or rude triumph when the weak points of an argument were exposed, or when the ground was cut away from beneath the feet of an antagonist, the process was uniformly so complete that it evinced at once the sharpness of the weapon, and the vigour of the hand which wielded it. And, as is often the case, the great argumentative skill of Dr. Wardlaw was accompanied with wit, and considerable power of sarcasm. Occasionally his wit sparkled like the brilliant scintillations of a diamond; and sometimes his sarcasm was permitted to bite slightly and for a moment, just to attest his loathing and detestation of what is false, dishonourable, or mean. But his natural generosity, heightened by his deep-toned piety into apostolic magnanimity, restrained everything that might mortify an antagonist, or, by possibility, might impair the force and sanctity of truth. His aim, when he entered the arena of conflict, was not self-display, or the mere triumph of intellectual gladiatorship, but the overthrow of error, the vindication of truth, and the glory of God: and, hence, in no instance was he ever found to wield an unlawful weapon, or to resort to any expedient of which candour and the most unsullied honour could be ashamed. It was evidently not the love of strife, or impatience of the serene enjoyments of study and contemplation, that forced him into the thorny field of controversy. He descended there in obedience to the call of truth, and to fulfil the sacred mission on which he was sent. And hence his controversial works are models of felicitous reasoning, bathed in an element of Christian sanctity.

A hasty glance at the general tone and characteristics of Dr. Wardlaw's mind, might perhaps lead to the conclusion that he was defective in imagination and original power; but a more

careful examination cannot fail to rectify the mistake. Whatever opinions have been expressed on this subject, for ourselves, we cannot help thinking that his imagination was possessed of considerable boldness and compass; and, if associated with an intellect less powerful, or a reasoning faculty less vigilant, would have shone with a brightness not inferior to that of Chrysostom or Jeremy Taylor. His sound judgment, and vigorous practical understanding, whilst admitting the companionship of imagination, pruned and restrained its luxuriance as unadapted to the tasks to which he had more immediately committed himself. In dealing with men on questions of everlasting moment, he felt that they were not to be dazzled with the magnificent, or amused with the fanciful, but convinced and enlightened by the clearest demonstrations of truth. If at any time he permitted himself to turn aside from the field, where he had reared so many trophies of his power, and snatched a brief interval of repose amid the sacred duties of his mission as "set for the defence of the gospel," we cannot but think that his imagination would spread around him the picturesque and the beautiful, if not the gorgeous and magnificent.

And although, from the very completeness of his mind, he was incapable of indulging in that loose discursiveness of thought which is frequently dignified with the name of originality, it is impossible to peruse his writings without perceiving that, had he permitted himself to enter on fresh and untrodden fields of investigation, he might have astonished the world by the boldness of his speculations, and commanded the homage accorded to original genius. He felt that it was not strange and startling novelties that really benefit mankind, however much they may excite the wondering curiosity of the multitude, or minister to the mental luxury of those who seek the cloisters of contemplation, rather than the open arena of practical usefulness; and therefore, turning aside from the

seductive fields of fancy and original speculation, he confined himself to the sterner and more solemn realities on which men's present and everlasting well-being is dependent. If he had conceived that this could be equally well secured by the brilliant displays of fancy, or the elaborate speculations of original genius, or if the exquisite harmony of his mind could have permitted the unrestrained and erratic play of any one of his faculties, we cannot doubt that he would have dazzled by the picturesqueness and magnificence of his fancy, and the bold and startling inventions of his originality. But the beautiful symmetry of his mind, and the very nature of the things which he set himself to accomplish, forbade this.

In acquirements, Dr. Wardlaw was greater than he cared to appear. He was no smatterer and no pretender. He disliked all display; and the keen inquisitiveness of his mind rendered all guess-work and superficiality on literary questions a thing utterly impossible in his case. The order of his mind rendered accuracy indispensable. He could wield no weapon until he had thoroughly tested it, and would not venture to speak on any subject until he had examined and made it his own. Dimness and doubt were in his estimation not merely intellectual disqualifications, but moral hinderances; and, therefore, when he spoke, as a scholar or critic, on any subject, it was out of the depth and fulness of his knowledge. He was incapable of parade of any kind, and had a feeling of honest contempt for certain cheap and common-place modes of appearing learned. Whenever he attempted to discuss any subject, in the pulpit or through the press, the fact of his doing so was ample proof that he had mastered it in all its details, literary and philosophical. All the productions of his pen, indeed, bear the stamp of accurate scholarship, as well as refined taste. His learning, although paraded neither in his ordinary teaching nor in his published works, was

unquestionably comprehensive and accurate.

As a preacher, in some respects Dr. Wardlaw stood alone and unapproached. In vehemence of oratory, splendour of declamation, and impassioned earnestness of appeal, he has undoubtedly been surpassed; but in clearness, comprehensiveness, force, elegant simplicity, purity of taste, and felicity in applying the lessons and warnings of Scripture, he had, perhaps, no equal in ancient or modern times. His mode of treating his subject was generally textual, and consequently his discourses were distinguished by great amplitude and richness of scriptural illustration. He felt, indeed, that the inspired volume was a fountain of living water—a mine of immortal wealth, which no skill could exhaust, and compared with which the most splendid creations of human genius were but tinsel or dross. His grand object was to unfold the lessons of Divine truth, and stamp them indelibly on the understanding and conscience of his hearers; and for the accomplishment of this object he brought all the rich and varied powers of his mind into active play in his public ministrations. His judgment surveyed and approved his plan of procedure; his reasoning faculty built up an argument clear, compact, and convincing; his fancy threw around a variety of chaste and beautiful illustrations, which at once augmented the force, and illumined the design of his discourse; his heart, throbbing with compassion for souls, breathed pathos and tenderness into every sentence; and the sweetness of his voice combined with the calm and dignified solemnity of his manner won the ear, and fixed the deep and thoughtful attention of his audience. It is true that congregations, accustomed to loose and rapid declamation, which touches neither the understanding nor the conscience, and to strained and sensuous accommodations of Divine truth, which demand no exercise of thought, and minister to low conceptions of Christianity, might fail to appreciate his felicitous mode of en-

forcing the great verities of the Gospel, and might remain unmoved by his chaste and flowing eloquence: but the intelligent, the thoughtful, and the earnest, seeking to have the understanding illumined by the lessons of Divine wisdom, and the heart melted by the tenderest appeals of Divine love, would carry away deeper and more lasting impressions from a discourse by Dr. Wardlaw, than from one by Massillon, or Jeremy Taylor. The ear might not be so filled with the pomp of sound, nor might the imagination be so captivated with splendid imagery, but the conscience would retain a more vivid sense of the evil of sin and the beauty of holiness; and the memory would feel itself charged with a richer deposit of saving and immortal truth. His style of preaching was peculiarly his own. It was the imitation of no model. It was the out-growth of his own mind. It was indeed devoid of the artifices of oratory, and the heavy elaboration of a spurious philosophy: but originality was to be traced in its calm, clear, and earnest enforcement of the doctrines of Scripture; in its keen and searching scrutiny of the human heart; in its noiseless flash that smote every "refuge of lies;" and in its uniform persuasiveness of voice and manner. To him, as justly as to any preacher of ancient or modern times, the beautiful words of the poet might be applied:

"There stands the messenger of truth:
 there stands [divine,
 The legate of the skies!—His theme
 His office sacred, his credentials clear.
 By him the violated law speaks out
 Its thunders; and by him, in strains as
 sweet
 As angels use, the Gospel whispers peace.
 He 'stablishes the strong, restores the
 weak,
 Reclaims the wand'rer, binds the broken
 heart,
 And, arm'd himself in panoply complete
 Of heav'nly temper, furnishes with arms
 Bright as his own, and trains, by ev'ry
 rule
 Of holy discipline, to glorious war,
 The sacramental host of God's elect!"

The great power of Dr. Wardlaw as

a writer is known to all who have any acquaintance with the theological literature of the present day. His writings are voluminous, and on a variety of subjects. He commenced his career, as a writer, with his unanswerable work on the Socinian Controversy, by which he spread dismay and discomfiture among the adherents of that heresy, and closed it with his equally unanswerable work "On Miracles," by which rationalists and modern free-thinkers must feel themselves greatly perplexed and confounded, if not put to silence. Throughout all his works, from first to last, there is the same clearness and force; the same power of argument and felicity of style; the same accuracy and extent of knowledge; the same mastery of his subject; the same deep earnestness of purpose, combined with scrupulous exactness of statement, and eloquent persuasiveness of manner. His writings, which are fraught with instruction on the most momentous subjects that can occupy the attention of mankind, and furnish throughout some of the finest samples of "English undefiled," cannot fail to form an abiding monument of his genius, learning, and piety. As long as theology is a science deemed worthy of study, and wherever the English language is spoken, the works of Dr. Wardlaw will continue to be read and admired.

But whilst Dr. Wardlaw for many years stood prominent as a public man, mingling oftentimes in the thickest of the fight when the interests of truth and freedom were menaced, and commanding homage and admiration wherever he appeared, his native simplicity and the genial sweetness of his nature remained unimpaired. His consciousness of superior intellectual power, and his high standing as a preacher and author, never betrayed him into anything like haughtiness of tone or bearing, or chilled the warm current of his affections. He could indeed smite and wither the mean, the worthless, and the base with the lightning flash of his indignant glance, or the polished missile of

his wit; but among those who were admitted to his friendship, and were deemed worthy of that distinction, he always appeared as one of themselves, breathing the spirit of generous frankness, and winning confidence and love by the cheerfulness, suavity, and gentleness of his manners. The meanest of his flock was uniformly greeted with a benignant smile, and counselled with an air of paternal kindness that gave him a place in all hearts, and secured for him the effectual fervent prayer of many a righteous man. In his own family he shone the radiant centre of a tenderness and love that lighted up every countenance, and gladdened every heart, and diffused around him an atmosphere so fragrant with the power of religion and the sanctity of heaven, that all who witnessed the serene cheerfulness and blended affections of his home dwelt fondly for ever after on its memory. It was indeed in the privacy of the domestic circle that Dr. Wardlaw so beautifully illustrated that brightest attribute of true greatness—the capability of forgetting it, or surrounding it with a soft and chastened radiance, on which the eyes of childhood may gaze undazzled, and amid which the tenderest affections of the heart may grow up and luxuriate. Classic antiquity represents Phœbus as laying aside his refulgent diadem of light that Phaeton, his supposed son, might enter into his presence undazzled and unawed. The fiction was beautifully realized in the case of Dr. Wardlaw, in the privacy of home, and the circle of friendship. The unassuming simplicity and gentleness of his manners, combined with his accomplishments, vivacity, and innocent playfulness, made him the idol of his own family, and the charm of every society in which he mingled.

But it was not simply as a preacher, an author, and a man of varied accomplishments, that Dr. Wardlaw stood prominent before the world. Nor is it merely on these grounds that his name will descend with honour to the latest posterity. He was the founder, or, at all

events, the early advocate of Congregationalism in Scotland, who threw the *prestige* of his own great name around it, and above all others contributed to raise it to its present position. At the commencement of his career Congregational Dissent had no existence in Scotland, or at most was but struggling into being. It was offensive to the great body of the people, and was regarded by many of the thinking and intelligent as a perilous innovation on received opinions touching ecclesiastical polity and discipline. Its adherents were necessarily few and without influence. They were looked upon with suspicion, and not unfrequently were branded with epithets implying ignorance or fanaticism. Undeterred, however, by opposition, and incapable of permitting his convictions to be warped or modified by circumstances, he committed himself to what appeared to him as truth on questions of church polity. But, in doing so, he evinced no asperity or dogmatism; he never dwelt in the spirit of censoriousness on the views he had relinquished, nor commended those he had adopted in a tone of arrogance or assumption. When adverting to the opinions from which he had dissented, or when advocating those he had embraced, he was uniformly distinguished by the meekness of charity, the courtesy of Christian gentleness, and the candour of a manly and enlightened piety: and hence his views of church polity, however novel and offensive, gained much by the spirit, as well as by the great ability and eloquence, of their advocate. His candour and uncompromising attachment to great principles forbade the idea of schism, or needless division, on his part, whilst his learning and eminence as a preacher commanded for his views deference and thoughtful examination. To his denomination in Scotland his name became a tower of strength. He was seen from afar, and multitudes gathered around him. If he did not project, or collect the materials of the temple of Congregational Dissent in the North, he cer-

tainly raised and embellished the edifice. To him, therefore, its highest niche will be assigned, and to his name, in the best and noblest sense, the honours of canonization will be accorded.

But in this brief and rapid sketch of this distinguished man, we must not forget to observe, that his name stands connected, not merely with the rise and spread of a denomination, but with enlarged and grander conceptions than had hitherto obtained of certain fundamental doctrines of Divine truth. The fearless, and, at the same time, devout and reverential manner, in which he dealt with some of the gravest questions in theological science, moulded, and in many respects gave greater breadth and freedom to, pulpit ministration in Scotland, and, perhaps, in England. His broad and magnificent views of the grandeur and extent of the atonement, and of kindred subjects, stamped themselves on the creed, and gave a higher tone to the preaching, of the great body of Christian teachers throughout the country. Before he appeared to plead the cause of truth, and, by his clear and eloquent exposition of great principles, to scatter prejudices and narrow preconceived opinions, the universality of the atonement was very generally repudiated and branded throughout Scotland as a dangerous heresy. But now, among his own denomination in England and Scotland, and even among sections of the church whose formularies ignore or proscribe the views he advocated, they are pleaded for as constituting the glory of the Gospel. His opinions on this subject, as well as on others, were, as a matter of course, challenged and misrepresented; and some theologians entered the lists with him in defence of narrow and restricted notions of the atonement. But a glance at his work "On the Nature and Extent of the Atonement of Christ," will sufficiently show how triumphantly he scattered the arguments of his opponents, and established the scriptural soundness of his own views. And although false

opinions may still be found lingering in the minds of some, it cannot be doubted that Dr. Wardlaw has done much to give amplitude and distinctness to men's ideas of the grand fundamental doctrine of Christianity. With this his name will be associated in many lands, and for this future generations will hold his memory in grateful remembrance.

And now to sum up these brief and imperfect notices of this great and good man, we feel that never has a brighter or a purer name been added to the roll of the mighty dead. Few men have been endowed with such rich and varied gifts, and still fewer have so simply and uniformly devoted those gifts to the best interests of mankind, and the glory of God. His life was a beautiful illustration of the doctrines he taught,

and will henceforth continue to speak on behalf of truth and goodness with an eloquence surpassing that of his living voice. Though passed away from the scene which he adorned with his virtues, and contributed to enlighten and improve by his splendid talents, he has left an influence behind him which the flight of years will augment, and which, blending with that of other great names, will fall at once as sunshine and refreshing dews around the footsteps of future generations. Wardlaw has ascended to his rest, and will be seen no more amongst us; but his memory—sullied by no stain, and enriched by all the associations of eminent gifts and the noblest services—will shine on through all ages, as a light of the world.

THE RELATIONSHIP OF CHRIST TO THE LAW.

“Think not that I am come to destroy the law or the prophets—I am not come to destroy but to fulfil.”

MEN'S thoughts were greatly and variously excited by the great prophet of Nazareth—from all Galilee and Judea men were flocking to his teaching, the novelty and pregnancy of which produced upon them the impression, not only of a teacher sent from God, but of a great and impending revolution in the thoughts and modes of their religious life. Even before his advent, men's thoughts had, with strange unanimity, unconsciously and mysteriously gravitated towards the expectancy of some divine prophet; a Messiah who should make all things new—not only in conscious want, but in positive and feverish expectancy, he was “the desire of all nations.” And his great, solemn words encountered this expectancy, and increased it to an almost painful intensity, and the first of all Jewish inquiries was, What is the relationship of this new teacher to Moses? If, as he says, he be come to set up a new kingdom,

how will it stand related to the old? It was mainly to meet this feeling, and to supply this inquiry, that the sermon on the mount was delivered, the central thought of which was the verse that we have prefixed to this paper. With one or two exceptions on behalf of paragraphs incorporated by Matthew from other discourses of Christ, this is strictly the pivot on which the whole discourse turns. It declares the true character and methods of the new kingdom—that it was to be new, not in the sense of superseding, or destroying the old, but in the sense of developing and perfecting it.

It would be a surprising announcement to most who listened to him, expecting, as they did, some radical change in the old constitution of things. Some of them had expectations of a carnal kingdom—the Messiah was to sit on the throne of his father David, and to transcend his regal glories—they, there-

fore, would expect an announcement of political revolution, and military enterprise, and armed achievement, and conquering triumph; and great would be their disappointment to hear from this long-expected Messiah simply an announcement of the perfecting of existing law.

Others there would doubtless be who were haters of law, who deemed Moses' law too rigorous and severe; and who looked to the new teacher, if not for its abrogation, yet for its relaxation—for a religious code less arduous and awful than that of Sinai; and great would be their consternation when they heard Christ say, that, instead of loosening the foundations of the Mosaic law, or relaxing its demands, he was come to carry them out to their proper and perfect issues.

And there were fanatics and Pharisees, who deemed the law of Moses already perfect, and who, either conscientiously or hypocritically, plumed themselves on being most rigid observers of it; and great would be their indignation when they heard Christ, first implying that it was imperfect, and next declare that he was come to perfect it.

And if there were spiritual and holy listeners, "longing for the consolation of Israel," they would be surprised, perhaps disappointed, when, instead of a preaching of forgiveness and redemption, of reconciliation and salvation, they heard him proclaim a holy moral law. Had they not law enough already, more than they could keep? It was not law that they wanted, but forgiveness and moral strength. Still Christ preached a holy moral law, and the fulfilment in it of the moral demands of Judaism. And it was a fitting theme, for, with the exception of the last, all these classes of hearers were self-righteous Pharisees; they did not feel their legal shortcomings; they needed the law to give them a knowledge of sin—the "law as a schoolmaster to bring them to Christ."

It is one of the profoundest thoughts of Christianity, that Christ gives utter-

ance to—its relations as a new dispensation to that which preceded it; and it has a doctrinal as well as an ethical import of almost immeasurable amplitude and meaning. The full significance of it is, that Christianity throughout, in its doctrines, morality, and privileges, is the fulfilment, development, and perfecting of Judaism. Christianity is the "better thing that God has provided," and without which Judaism could not be made perfect. Christ declares, therefore, that nothing that he taught was to be detached from Judaism as its proper root and basis—that there was an internal and essential connexion between the new dispensation and the old—that the Old Testament law was of unimpaired authority, and that the new was the natural and proper development of it—that law in its moral essence was unchangeable, and that, consummated as it would be in Christianity, it would be eternal. "Heaven and earth might pass away, it could not." Christ had come to carry out and complete that which the law and the prophets had begun—to realize the end to which they pointed—to fill up the outline which they laid down—to erect a superstructure upon the foundation which they constituted, so that the law should be glorified in its more perfect and spiritual embodiment, and prophecy in its perfect accomplishment; the prediction was now to pass into history—the type into reality—the foreshadowing into substance—the flower into fruit. He speaks not according to the measure of their knowledge, but of his own mighty purposes; he regarded all that he would accomplish by his mission—all the mighty results of restored holiness that his mediation would secure—the whole progress, and compass, and consummation of his kingdom—the entire effect that his coming would produce upon human history and morality; "all things were to be subdued unto him," in holy obedience and honour to his law; and the entire result was to be Judaism "fulfilled." Judaism and Christianity, therefore, are to be regarded as but one or-

ganic whole—the Jewish being the preliminary and preparatory part—the Christian the substantial and final part. Judaism was the seed-plot out of which the Christian harvest sprung; and the two are still further connected by the common elements of a divine origin, a divine revelation, and a divine government.

Instead of being “destroyed,” therefore, Judaism was simply to undergo such a formal change as should develop it into Christianity—as the chrysalis changes into the butterfly—the seed-corn into the blade—the blossom into the fruit;—that which is external in form is changed, while that which is internal in essence remains. Hence, the retention by the Jews now of formal Judaism, is as if one were to enshrine the rotten pulp of the seed-corn, or the withered leaves of the blossom. They “destroy the law” who divert it from Christ—who keep it from being fulfilled in him—who adhere to it for its own sake, as an end and not a means. Modern Judaism destroys it, by keeping it for ever a shadow, preventing it from becoming a reality. Its natural tendency is to develop itself—they arrest its development; it would grow to perfection—they stereotype it in its immaturity; they give it nothing to “fulfil,” but take it as a fulfilment itself—a body without a soul. This explanation will indicate not only the sense in which the old dispensation was fulfilled, but the sense also in which it was destroyed, for a great number of passages speak of Judaism as passing away when Christ came, and of Christianity as an emancipation from the “yoke” of Judaism. The ritual of Judaism passed away, its moral principle remained; the form was dissolved, the substance was preserved; the one great principle of salvation through atonement changed its form of type and prophecy into a form of substance and history.

Christ does not tell us how far he fulfilled prophecy; and the correspondence between Jewish prediction and his personal history is too obvious

and familiar to need demonstration; he limits himself to an exposition of what he means by “fulfilling the law,” and this exposition occupies the rest of the chapter.

The legal part of Judaism consisted of two elements—the one *institutional* or *ceremonial*, the other *moral*.

1. The ceremonial law. Dispensational Judaism was a great institute of rites, of which the temple at Jerusalem was the great theatre. It consisted in acts of religious ceremony and sacrifice, enjoining minute observances, which, in themselves, and without reference to their latent and hidden meaning, seemed arbitrary and trivial, and were costly and burdensome. The entire of this great and complicated system was typical. “It could not make the comers thereunto perfect.” There was neither verbal instruction nor verbal praise in the Jewish temple; for these the Jew went to his synagogue or to his scribe. The temple was simply the theatre of a prophetic drama; its ritual was a dumb pageant, having dignity and meaning only in its wonderful and complex symbolism. Everything in it was a figurative prophecy of Christ; and wonderful it was that God should have selected an entire nation—its history and its worship—to be for hundreds of years a prefiguration of the Messiah. An insuperable fact this for the disbeliever of the divine origin of Christianity. If Christianity be not true, Judaism is one of the most wonderful accidents and coincidences in the universe. Our only alternative is to have recourse to Strauss, and to believe that the Christ of the Gospel is a myth, and that the history of his life was invented upon Jewish principles, and for the embodiment of Jewish ideas—a clever termination of the Jewish system—which, however, the Jews themselves bitterly opposed.

All this wonderful ritual of Judaism Christ “fulfilled;” he did not “destroy” it, save as a book is destroyed when its truth has been received; he realized all the idea of it—fulfilled all the prophecy of it—embodied all the shadows of it.

Were it needful, its sacrifices, feasts, and institutions might be adduced seriatim, and their fulfilment by and in Christ demonstrated; and the more minute and trivial the type, the more wonderful is the exactness of the anti-type. Nothing, indeed, that God institutes can be destroyed. Every idea that is his, is lasting and eternal. The only change that it can know is from a lesser glory to a greater—from a lower form to a higher. The form changes, but it is only as embryo life changes into life that is articulate and perfect. The outward phenomena cease, but it is only that the inward and essential spirit may reappear in another and higher manifestation. Just as the soul lives while the body moulders in death, and is reproduced in resurrection glory. Not only does it live through change of form, but the later form is always more perfect and exalted than its predecessor. The old Hebrew ritual was the first body in which the soul of divine idea dwelt. That has become a corpse. It mouldered away in the grave of the later Hebrew formalism; but it had its glorious resurrection in Christianity, in which its divine idea again presented itself. "There is a natural body, and there is a spiritual body," and these in their proper order; "that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." The divine idea of salvation through atonement, of renewal through the Holy Spirit, of holiness, and obedience and fellowship with God, is the same throughout.

2. Our Lord's chief reference, however, is obviously to the moral element of the Jewish law; as against the licentiousness of the Sadducees, and the hypocrisy of the Pharisees, he was peculiarly solicitous to maintain its sacredness and inviolability. Christ, therefore, came not to dissolve or destroy but to fulfil—to give full effect to its principles and precepts—to rescue them from dishonour or neglect—to "magnify and make them honourable."

Here again Christ doubtless had a

meaning far beyond that which his immediate hearers apprehended—a meaning, upon which his death and resurrection, and the after teachings of Scripture, have cast a solemn and awful light. To fulfil a law is to *satisfy* it if it be broken, and to carry it out to the *full perfection* of all its principles and requisitions. In both these respects Christ fulfilled the moral law.

The moral element of Jewish law was no peculiarity of Judaism, rather was it the law of God's universe—the law of humanity from the creation—and which, therefore, Judaism, as a matter of course, incorporated. Still our Lord's hearers knew the moral law only as a part of Judaism.

The first great work of the Mediator was to *satisfy the broken law*. Man had violated its requirements, and had incurred its penalty—a penalty of death. It is of the very nature and necessity of law, that if it be not obeyed its penalty must be exacted, it must be "fulfilled" in one sense or the other. No man had fulfilled its obedience. "There is none that is righteous, no, not one;" "all have sinned and come short of the glory of God." In one form and degree or another every man has consciously violated God's law. And if it inflict its penalty, every soul that has sinned must die. In this sense, therefore, no sinning man can "fulfil the law" and live. Every offering of obedience falls short of its holy requisition—every penance of its terrible penalty. Having done all, and suffered all, every man, as a matter of fact, still needs a "where-withal" to "appear before God." Conscience persists in telling us that the law is not satisfied, that its penalty has not been awarded. The law can find no satisfaction or fulfilment in our present human sufferings. Hence, Christ is represented as looking in vain for a way of satisfying the penalty of the law before he proffered his substitution. "I looked, and there was none to help; I wondered, and there was none to uphold; therefore, mine own arm brought salvation."

But what man could not do himself, Christ by his incarnation and death has done for him; by his incarnation he took upon him a human life, that he might obey the law; by his death he laid down his life that he might satisfy the penalty of the law, and thus be a substitution for the death of the guilty. And more than even the punishment of the sinner himself does such substitution vindicate the majesty of the law, and proclaim its sacredness and inviolability; it is hereby made manifest that sooner than indulge his mercy at the expense of it, God "spares not his own Son."

Another way in which Christ fulfilled the law, was by *recognising its moral excellence, and incorporating its principles and precepts with his religious system.*

By moral law we mean the principles and precepts of virtue, purity, holiness; it is no arbitrary or conventional law, that God might or might not have given; so long as virtue and vice remain distinguished, every moral being must come under the moral law. Virtue, or holiness, therefore, is the great end of every moral being. Holiness is the end of the Divine Being; and when God made man he made him holy; and when man sinned, it was because he became unholy, that Christ came as a Saviour; and the sole end of his coming was to restore him to holiness, to secure the forgiveness of his guilt, and the moral renewal of his heart. The Messiah was "called Jesus, because he saved his people from their sins." The great end of redemption, therefore, and the only end so far as we are concerned, is our recovery to perfect holiness. Hence Christ's work as a Saviour must, in all its parts, provisions, and tendencies, be designed and adapted for our holiness. Whatever does not tend to our holiness, is no part of our salvation. Hence it is but a feeble way of expressing it, to say that Christ incorporated the moral law with his religious system; his religion throughout, in all its facts, and principles, and precepts,

and promises, is founded upon and permeated with the moral law; it is moral law in its highest type. And here a wide field of examination opens itself to our examination, and one that would richly repay an extensive survey, viz., *the moral tendency of the fundamental doctrines of Christianity*, especially of its great doctrine of salvation by grace, "justification by faith"—forgiveness not "for works of righteousness," but for the simple sake of Christ.—Whether the teaching that personal virtue can never be a meritorious cause of forgiveness and of Heaven, but that both are bestowed of God's undeserved, unpurchased mercy, tends to make men holy, or to encourage them in licentiousness? A question which the apostle elaborately argues in the Epistles to the Romans and Galatians; coming to the conclusion that salvation by faith, instead of "making void the moral law, establishes it."

We may not enter into particulars, but we hesitate not, on the grounds both of moral philosophy and experience, to affirm that the peculiar doctrines of Christianity, either taken singly, or collectively as constituting a system of salvation by grace, tend to and produce a morality or holiness that has hitherto been without a parallel in the world; so that in the design and tendency of his doctrines, his "doctrines of grace" as they are called, so far from destroying the law, Christ fulfils or establishes it. Christ exalts it from a ground of necessity to a ground of gratitude; from a ground of duty to a ground of love—rests it upon new principles. Under the old economy the principle was, obey and live; under the new it is, live and obey.—"The love of Christ constrains us."

Again, Christ fulfils the moral law in the *preceptive* part of his religious system. He makes every injunction of it a Christian duty. He does not leave out of his Christian code a single moral virtue or a single moral grace—so far from this he demonstrates a depth and a compass in it that even the Jews had

never surmised. He shows that their own moral law, of which they boasted so much, extended a great deal farther than ever they imagined. He lifted it from the low and narrow ground of verbal technicality and admeasurement, into the high and boundless region of spiritual principle; they had reduced it to the narrowest dimensions possible, until it had become a dry and barren formula; the letter remained, but the spirit was evacuated; no matter therefore how much they violated the spirit of the law, if they attended to its letter. Hence the severe denunciations of Christ upon their pharisaical hypocrisy; they "devoured widows' houses," and made "long prayers;" they were full of unrighteousness, and "made broad their phylacteries;" they were "ravening wolves," and yet they scrupulously "washed their hands;" they were "full of rottenness," and yet "made white the outside of the moral sepulchre" of their hearts; they denied their parents the commonest charities of life, and said, "Corban."

But instead of such a narrow and verbal interpretation of the law, Christ gave them an ample and liberal one; he interpreted it in its spirit and not only in its letter; he gave them a deeper insight into its spiritual meaning and requirements; he disclosed the full depth of its principles and precepts; not only are we not to do a wrong, but we are "to do to others as we would that others should do to us;" not only are we not to kill, but we are to avoid all the evil passions which generate murder, for latent anger is, according to this Divine commentator, incipient murder; not only are we forbidden the adultery of the life, but the adultery of the heart, the slightest entertainment of lustful desire. The law of Moses punished adultery with death, and yet when the woman guilty of this crime came before this great Lawgiver, he delivered her over to the consciences of her pharisaic accusers, and they left her alone with the forgiving Master. Christianity abolishes

death punishment for this crime, and promises forgiveness to all who repent and seek it; but it does not thereby destroy the law, for it brings out a higher and more awful conclusion, and solemnly delivers up the sinner to the final judgment; "whoremongers and adulterers God will judge!" Again, we are not only forbidden a breach of oath, but all needless asseverations; not only are we forbidden revenge, but we are taught that if "we do not forgive, our heavenly Father will not forgive us;" and we are taught even thus to limit our prayer, "forgive us our trespasses *as we forgive* them who trespass against us." Such is the comprehensive latitude given by this Divine commentator on the moral law. He fills up the outline of law, so to speak; sheds new light upon it; brings fresh meaning out of it; affirms its spirituality; shows how it enters men's motives, and affections, and desires; divinely translates it, and publishes it as it were afresh; removes it out of a mechanical region into a spiritual one; he makes his demands upon the heart, not upon the hands; he presents the law not as a mere "letter which killeth," but as a "spirit which calls forth the moral life;" it asks not our doings but ourselves. It does not say, "Do," but "Be." Its demands, therefore, are unlimited; it never says, enough; it demands "all the strength, and all the heart, and all the soul." And, having thus defined and determined the law, he places his disciples within its circle, and surrounds them as it were with its omnipresence. In this way, then, he sublimely "fulfils the law."

Another sense in which Christ fulfilled the law was, by *himself exemplifying it*, embodying its principles and precepts in their utmost perfection; realizing the exalted theory of morality which he had himself laid down. In this sense the law had never before been fulfilled in any human instance, every man had broken it; there was no successful instance to demonstrate its practicability—that it was other

than a beautiful ideal, a Utopian theory. But in Christ the law in all its perfections became a reality. He was "made under the law." If by his precepts he translated the old law into Christian words, by his obedience he translated it into Christian life. His was a spotless purity of character, a faultless obedience of conduct; never was there so perfect an embodiment of the "first and great commandment," and "of the second, which is like unto it," of love to God, and love to man. "He was the holy law impersonate, republished, and divested of its frowns;" in him the law was demonstrated to be not only perfect but human, for he obeyed it who was made like us, "in all points tempted as we are, yet without sin."

And yet, as we have said, he bore the penalty of the law as if he had been a transgressor. In his agony, on his cross, in the Father's curse, he was "numbered with the transgressors." While he consummated the law by his obedience, he endured the intensity of its penalty. The apostle explains this when he says, Rom. iii. 25, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare I say at this time his righteousness, that he might be just, and the justifier of them that believe in Jesus."

Once more—Christ fulfils the law, in *the spiritual grace or strength which he imparts to enable our obedience to it*. It is not enough that the law be fulfilled by Christ, it must be fulfilled by us. Christianity recognises a substitutionary sacrifice to the penalty of the law, but it knows nothing of a substitutionary obedience to its precepts; it demands of each of Christ's disciples that he be holy as He is holy. It begins, therefore, by "creating within us a new heart, and renewing within us a right spirit." It deposits in our hearts a new *principle* of holiness, and adjusts our lives to a new practice of it. And this it does by

awakening within us a love for holiness; for the first time in the history of the world virtue becomes an object of passion to excite the enthusiasm of the heart as well as the approbation of the conscience. The fulfilling of the law is love; Christ therefore resolves his summary of the commandments into this principle, "Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and thy neighbour as thyself." The essential condition of obedience is freedom—not the rule of external precept, but the power of internal principle. There can be no obedience where there is no freedom; a man may yield to force he does not obey. Christ, therefore, makes us free, delivers us from the bondage of spiritual despotism from the helplessness of spiritual death; delivers us from the condemnation of law, fills us with grateful love, and asks us to be holy, and thus he brings us into the glorious liberty of love; and through the new heart which he puts within us, and the new motive whereby he constrains us, we attain to a holiness that we never dreamt of before. By teaching us that God is love, Christ quickened the power of love in our own hearts. He proclaimed his pardon, his pity, his help, that he loves the children of men as only God can love—watches over them with a tender solicitude and care with which even a mother's tenderest love cannot compare. Hitherto the heart of the man has been under the solemn influence of duty; now it feels the mighty inspiration of love; he loves God who so loves him. He is no longer "under the law but under grace." A law within has taken the place of the law without; his heart now moves instead of only his hands; he finds "Christ's yoke to be easy, his burden to be light;" his "service to be perfect freedom." He is constantly inquiring, "What shall I render to the Lord for all his benefits;" he feels that he is "not his own, that he is bought with a price, and bound therefore to serve God with his body and spirit, which are his." Christ lives in him;

his life is transformed and made divine; the law is his delight; every possibility of expressing his gratitude is eagerly embraced; and as he needs strength for duty or suffering, Christ gives it; and thus is the law fulfilled in the Christian man, the outward precept is also an inward principle, from an ad-measured duty to a boundless love, from a narrow letter to a pervading spirit. He is "a follower of God as a dear child;" he is under "a perfect law of liberty."

Finally, Christ fulfils the law, inasmuch as *he has made it the standard of the final judgment*. As the fundamental law of human life, all the awards of the judgment will be determined by it. Every forgiven man will be fully justified in the sight of the law, by "the righteousness of Christ in which he will appear;" and every impenitent man will be condemned for the lack of that righteousness; but the degree of reward and punishment will be determined by the gradations of personal moral character; according to our holiness, the "cities" will be "five" or "ten;" according to our sinfulness, the "stripes" will be "few" or "many;" we shall be judged "according to the deeds done in the body;" and no higher honour to the moral law can be conceived of than this, that Christ should make it the law of Christian life, and the standard of Christian judgment.

Such is our exposition of this great and profound doctrinal declaration, and it is its own application.

How much we owe to Christ for fulfilling the law by satisfying its penalty, and then by realizing it in his life, and

then by giving us grace to realize it too!

Have we then availed ourselves of his atonement? Have we come to Christ by faith to obtain forgiveness? There is no other sacrifice for sins. If we believe not in him, we perish. Christ alone fulfils in this sense the law; we can fulfil it only by our perdition.

And have we sought the renewal of his Spirit? Have we been born again? He will "give his Spirit to them that ask him;" and unless we have it to produce within us new principles and dispositions—"except a man be born again—he cannot see the kingdom of God." And are we studying and trying to imitate the example of his life? Have we "the mind that was in Christ?" Do we "walk as he also walked;" for "without holiness no man shall see the Lord."

And let us remember, that as our dispensation of Christian liberty has succeeded to the dispensation of Jewish precept, so our condition of perfect purity and blessedness in heaven will succeed to our condition of struggling sin and sorrow here. The everlasting moral law will have yet another development in the final perfection of Christ's glorious church: it will find its consummation in us, when we are delivered from the body of sin and death, and stand before the throne of God without inward corruption or outward temptation, holy in heart and in life, without taint of sin, or shadow of imperfection; holy as God is holy; the inhabitants of a pure, and blessed, and eternal world, wherein dwelleth only righteousness.

ON PRIVATE PRAYER IN PUBLIC.

"Some can superstitiously reverence and kiss the sacred dust of the sanctuary, as they call it, and express a great deal of zeal for the externals of religion, but little consider how small the interest of these things is to religion, and how little God looks at or regards them."—*Rev. John Flavel*.

At a time when error is mournfully rampant, and "consecrated" places are afresh extolled as holy, the attention of

Christians may well be awakened. For, surely it is important that the spiritual design of appointed religious service

should be so maintained, as neither to be confounded with the done-away ordinances of a "worldly sanctuary," nor subordinated to outward forms.

It is thought that nothing need be clearer in the New Testament, than that when the gospel dispensation commenced, the sacredness of places, as well as the rites and ceremonies once imposed, *ceased*. It was one evident intention of the Christian system to show, that God was to be worshipped under *it*, as acceptably elsewhere as at Jerusalem. Our Lord marked this in his discourse with the woman of Samaria. See John iv. 21—24. And was it not so with the Apostle Paul when he willed that "men pray everywhere"? 1 Tim. ii. 8. As if he had said, not in the temple only, then soon to be destroyed; and which, as the peculiar abode of God on earth, and the medium also of worship private and public, *was* sacred;* but in all places. Hence the promise of the Divine Redeemer. "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20.

"Jesus, where'er thy people meet,
There they behold thy mercy-seat;
Where'er we seek him he is found,
And every place is holy ground."

COWPER.

While prayer was thus encouraged anywhere, in contrast to worship in the temple, or when looking towards it, the Saviour rebuked the Scribes and Pharisees for loving to pray standing in the synagogues, and denounced the practice. Can it be reasonably doubted that he intended, not merely a warning against hypocrisy, but to teach that the synagogues, though proper places for public prayer, were not so for *personal*? Indeed, as if to prevent the possibility of mistake, his instructions were remarkably plain and pointed. "*Thou*, when *thou* prayest, enter into thy *closet*, and when thou hast shut thy door, pray to thy Father which is in secret." Matt.

* This is recognised in the parable of the Pharisee and the Publican. Luke xviii. 14.

vi. 6. That is, as Dr. Doddridge paraphrases it—"When thou prayest, and dost not intend it as a *social* exercise of devotion, withdraw from the sight and intercourse of man, and enter into thy closet, or other retired apartment, and having shut thy door to prevent interruption, and exclude spectators, pray with a holy freedom of soul to thy Father who is with thee in secret."

It would be easy to make other quotations to the same effect. But I will merely select a few sentences from the pens of the venerable Philip Henry and Oliver Heywood. They were university men, one of Oxford, the other of Cambridge; and both of them, moreover, eminent for piety, and the deepest seriousness in the house of God.

"Secret prayer is that which is performed between God and ourselves alone, which no eye or ear is witness to. Mark i. 35; Acts x. 9. Of this our Saviour speaks, Matt. vi. 5, 6. From hence we derive a word of *reproof* to those who visibly address themselves to secret prayer in the public congregation. Such are so far from shutting the door, that they rather throw it wide open, which our Lord Jesus plainly condemns as savouring of hypocrisy. It is not only lawful, but necessary, to lift up our hearts to God in prayer mentally, for enlargement to him that speaks, for a blessing upon his ordinances to our souls; and yet so as to do it without those external expressions of worship, kneeling, &c., which, if we were alone, we might, and ought, indeed, to make use of; but *before others* we may and ought to forbear." Philip Henry, *Life*, p. 444. The enlarged edition, 1825.

"Circumstances are of great consideration in all our actions. The streets are proper places to walk, talk, buy, and sell in, but not so fit for prayer; the church is a fit place for *public* devotion, but not so for a solemn performance of the duty of *secret* prayer. Although mental ejaculations are fit enough in both, yet it is not convenient to kneel down, or use outward gestures of secret prayer *there*."

"It is a common practice of some persons to perform their secret devotions in public places. For you will see some, at their entrance into a church or chapel, whatever public worship is in hand, fall down upon their knees, or put their hats or hands before their faces, and so begin to pray. I will not call this the sacrifice of fools, but I judge it very unreasonable; for we should join with God's people in the public ordinances, and prefer them before anything we can then undertake. The original of this practice was a conceit that the place was more holy than their own houses, and that their prayer would be heard *there* rather than at home: it is too sad a sign that they had not prayed before they came thither. I am sure it savours rankly of a pharisaical spirit; for the fault which our Saviour here rectifies, was that of the Pharisees praying *individually* in *public* places; and, in opposition thereunto, he directs his disciples to the duty of the text, namely, to pray in their *closets*."—Oliver Heywood on Closet Prayer. A Treatise on Matt. vi. 6. Chap. 1, sect. 3. Chap. 3, sect. 1. Works, vol. 3, pp. 8, 44.

Many good men have noticed the conduct of such as habitually come *late* into the public assembly. They have condemned it as disorderly and disturbing; observing, too, the unlikeness of such persons to those mentioned in

Acts x., who were present at the *beginning* of the service, waiting to "hear." And is the justice of the censure questionable?

But Mr. Heywood evidently regarded even *them* as more excusable than those who, besides being late, put themselves into the attitude of *private* suppliants after the exercises of social worship have begun. The excellent Mr. Angier thought the same, and in his "Help to Better Hearts in Better Times," comments upon the habit with some severity. A circumstance the more observable, because that great ornament of Christianity and the ministry was as noted for the sweetness and mildness of his speech, as for his devout awe in public worship.

Mr. Angier died, September 1, 1677. His life is one of the most precious biographies in print.

The foregoing extracts have not, of course, been placed before the reader as if of binding authority; but in proof of the conviction of the writers, that secret prayer should be performed secretly. And every student of the Bible, having before him the same inspired records which guided the renowned authors cited, will judge whether the sentiments so deliberately expressed by them are not in harmony with infallible truth.

Z.

REV. MATTHEW HENRY TO REV. FRANCIS TALLENTS.

(To the Editor of the EVANGELICAL MAGAZINE.)

EVERY relic of the great and good Mr. Matthew Henry is precious.

The following letter, transcribed from his own hand, was addressed by him to the worthy Mr. Tallents, not long after the venerable Philip Henry's death. It has not been published.

The "kind and honourable testimony" mentioned in it is an allusion to the funeral sermon Mr. Tallents preached at Broad Oak, on the day of the burial, before the removal, of Mr. Philip

Henry's corpse. It was printed in 1816, as a prefix to Mr. Henry's "eighteen sermons," then for the first time made public. The text was Rom. viii. 23: "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." And see P. Henry's Life, chap. ix. The enlarged edition, 8vo., 1825, p. 280.

Having found the following memorandum by Mr. Tallents relating to the funeral service in question, they will be no unsuitable introduction to Mr. Matthew Henry's letter. And they are the more interesting because written merely for private circulation with the sermon in manuscript.

"Being informed," Mr. Tallents writes, "on Wednesday in the afternoon that the Reverend Mr. Philip Henry, of Broad Oak, near Whitechurch, my dear friend, was deceased early that morning, June 24th, 1696, and was to be buried on Saturday, I determined, God enabling me, to preach his funeral sermon, out of the true love and honour I had for him; and because I believed I knew something more of him by his letters than others did; and thought I might more freely, if it were only by reason of my age, [his seventy-seventh year,] speak some things to the people which others perhaps would not, or at least might come better from my mouth than theirs. Accordingly on Friday, after I had preached at the public Fast, I went over, though it be fourteen miles from Shrewsbury, and having had some suitable discourse with his dear wife and son, and rested that night, I preached as I could the next morning in his Meeting-place, close by his house, where multitudes of people filled with love and sadness (the like seldom seen) were; and many of the gentry also thereabout, who showed the esteem they had for him on that occasion.

"A little while after, that I might profit by it, and that sad meeting, and not forget it as I am apt, I wrote over my hasty notes fair, and filled up many sentences that were imperfect. Some words, it is like, were changed in the delivery; some things left out; others pressed more fully; and others added in the stream of the discourse that I cannot well recall; but for the main it is fully the same.

"Nothing dries up sooner than tears; and sadness uses to pass away quickly, and leave us nothing better. But if

these papers shall prove useful to myself, or my dear wife, Mr. Henry's old friend, or to any others that may possibly see them, I shall be glad. That if I or any *have* in some, though a low, measure, the things in these three doctrines, and in the life of this our beloved brother, we may be greatly thankful, and take heed of losing them (that happy groaning and waiting, which, alas! we are wondrous apt to do) by pride, or unbelief, or carelessness; and if any of us *fear* we are quite short of them, that we may go on carefully to seek after them, and to obtain them through our blessed Lord Jesus Christ.

"However, it may remain as some memorial of that holy man's great kindness to me, and of my unfeigned love and honour for him."

The "three doctrines" Mr. Tallents refers to above were,—

"1. Every one that is in Christ, that believes in Christ, hath the *first-fruits* of the Spirit in him—hath the Spirit of God and of Christ in him in some measure; the first-fruits of the Spirit, though not the full harvest of it.

"2. They that are in Christ, and have the first-fruits of the Spirit, and suffer for Christ, have a right to the greatest blessings here and hereafter for evermore.

"3. They that are in Christ, and have the first-fruits of the Spirit, and suffer with Christ, and know the things that are freely given to them, groan within themselves, and wait for the redemption of their bodies."

I am ever, Rev. and dear Doctor,

Truly yours,

JOHN BICKERTON WILLIAMS.

Wem.

—
"TO THE REV. FRANCIS TALLENTS.

"*Broad Oke, Aug. 8, 1696.*

"DEAR AND HONOURED FATHER,—
For so I have now more reason than ever to call you—more than to call any man father upon earth. I am ashamed that I have not before now by letter returned you thanks for your great kindness and respect to us in the day of

our affliction ; and the kind and honourable testimony you bore to my worthy deceased father. But my hands have been very full, and my heart heavy and indisposed ; and I find it hard to learn what God by this providence is teaching me ; namely, to live without such a relation. But God is all-sufficient, and I would *from this time* learn to cry unto him, ‘ My Father, thou art the *guide of my youth*.’ I doubt not of your prayers for me, that I may be enabled, by treading in my father’s steps, to *exalt my father’s God*.

“ I find many things in his papers which are very instructive to me, and I trust that, through grace, the impressions and improvements of this sad providence will be (as Providence may be) sanctified ordinances for the good of my soul.

“ The congregation here at Broad Oke seem resolved, by the grace of God, to keep together. Mr. Samuel Benyon’s labours among them the three last Lord’s Days have been very acceptable, and I hope, by God’s blessing, he may be a useful instrument. I cannot but take notice of that good Providence which brought him hither for the *present distress*. It is a token for good that a seed shall serve him.

“ I hope, Sir, you will not forget your kind promise to come and spend a Sabbath with them. They refer it to you to appoint the time. But much desire it. I hope it may be for the establishment of the people, and it will be very much for the ease and encouragement of cousin Sam. Benyon.

“ My dear mother returns you many thanks for your kind and affectionate letter. God hath borne her up wonderfully in his everlasting arms. And though she be alone and her company made desolate, yet she is not alone. Her desire and care is to see the work of the Lord carried on here.

“ We desire your acceptance of the enclosed memorial of our dear relation, and yours too. I shall be glad to hear from you when you have leisure and opportunity. My mother and wife join me in the most affectionate respects to yourself and dear Mrs. Tallents.

“ I am, dear Sir,

“ Your affectionate obliged son and servant,

“ MAT. HENRY.

“ The enclosed from Ireland came to me at Chester this week. Service to Mr. Bryan and Mr. Jones.”

Poetry.

ON HEARING OF THE DEATH OF DR.
COLLYER.

Rising from the gloom of night,
As the heaven’s effulgent light
Tending to meridian height
Shines yet more and more ;
So the perfect man and just,
Making God alone his trust,
Daily wean’d from sense and dust,
Brightly still doth soar.

When at last his strength declines,
Peace his home and heart entwines,
Chasten’d light around him shines,
As he goeth down,
Where he shall in sleep remain,

Till the archangel’s final strain
Rouse him from the dust again,
To wear a victor’s crown.

Lowly thus his reverent head,
O’er whose fall our tears are shed,
Lies among the faithful dead,
In the silent grave.

Bright he rose when life was new,
Still pursued the good and true,
Keeping the award in view
Of the faithful brave.

Full of days right well begun,
Rich in honours nobly won,
Shrouded like the setting sun,
He has pass’d away.

Changed is warfare for repose,
Earth for what the heavens disclose,

Time for life that limpid flows,
From the throne for aye.

A SONG FOR THE GRAVE.

You call me sad—perhaps I may
Appear as such to you;
But, trust me, looks oft lead astray,
We cheat ourselves with view.

Some flowers there are that stoop to earth,
While others seek the sky;
The willow sad in sorrow bends,
The oak exults on high.

And birds there are who, with various note,
The sunshine or shadow love;
The lark pours song from the sun-lit cloud,
The nightingale mourns in the grove.

But the flower that droops on its sorrowful stem,
But *seems* to the gay to be sad:
Oh! oft there are springs in the desert-like heart
Which would make the most desolate glad.

The sun-loving bloom, with its upturn'd face,
Drinks first of the fountain of day;
But the richest draughts in the cup lie deep,
And nothing is lost by the stay.

And 'tis often thought in the heedless world
That happiness speaks in the face;
That the sunny flower can feel no care,
That shade is its only place.

'Tis the gay bloom snapp'd that pines and fades,
Not the pliant twig that yields;
*And oft the very wing that shades,
Is the self-same wing that shields.*

Review of Religious Publications.

THE LAND OF THE FORUM AND THE VATICAN; or, *Thoughts and Sketches during an Easter Pilgrimage to Rome.* By NEWMAN HALL, B.A.

James Nisbet and Co.

So much has been written in the form of Travels and Sketches respecting the continent of Europe, that the man who attempts to add anything to the stock already on hand, must either have discovered something fresh, or must be able to tell an old tale with a fascination that will

excite a sated public. If Mr. Hall has not done the former, which was simply impossible, we cannot help thinking that he has succeeded to admiration in the latter. Although we imagined that we had literally exhausted Italy in the way of Travel-reading, we felt Mr. Hall had thrown a spell around us, which compelled or allured us to read on. And we can assure our readers, that if they once enter on the book, however much they may know of the "mother of painting

and sweet sounds," and the scarlet-clad mystery of iniquity, they will, like us, proceed to the end. There is a freshness and a picture-like distinctness about the Sketches of Mr. Hall that yield all the gratification of novelty, and deepen impressions already received.

Mr. Hall passed through France, glancing at Paris, Lyons, Avignon, and Marseilles: in the north of Italy he took Genoa, Leghorn, Pisa, and Florence in his way; in Rome he dwelt on the memorials of its ancient grandeur, and the splendid mummeries of its present superstition; in Naples and its vicinity he saw much to interest and instruct, but, we regret to say, did not leave himself sufficient space to do it full justice.

At Avignon Mr. Hall visited the ancient palace of the popes, respecting which he observes,—

"We entered the gateway of the palace, and most imposing did it appear; so colossal, majestic, solemn, terrible; palace, fortress, prison, all in one. Its massive walls, 100 feet high, for some years resisted all the assaults of a French besieging army. It was built during the fourteenth century, and was the papal residence from 1319 to 1376; after this, for more than forty-five years, it was occupied by a succession of rival popes, who, with the occupants of the Vatican, equally claimed infallibility, but excommunicated one another! It is now used as a barrack for several thousand troops.

* * * Here once sat the Inquisition in cruel conclave! Here they plied with crafty questions the miserable wretch suspected of heresy! Here promises and threats, in skilful alternation, tormented the spirit, in preparation for the rude torture to be applied to the body!

"Through a narrow doorway in this apartment (the chapel of the Holy Office) we entered a circular chamber, resembling a glass-house, funnel-shaped, its immensely thick walls gradually converging from the floor, and almost meeting at a considerable elevation, leaving a small aperture like a chimney in the centre. With indescribable emotion, and mingled horror, indignation, and gratitude, we looked around. This was the place of

torture. Imagination presented to us the frightful machinery of pain, the pulleys, the rack, the slow fire,—and the walls seemed to echo with the shrieks and groans of the mangled and the dying; while fiends in the form of men stood by with infernal satisfaction, coolly watching the process of agony, and eagerly noting down the confessions which intolerable anguish wrung from their victims."

Having looked upon the dread chamber of inquisitorial horrors, Mr. Hall pertinently, and with unanswerable effect as to the persecuting character of the Church of Rome, asks—

"Has, then, the Church of Rome sanctioned those persecutions, or has she not? Was the Inquisition set up and supported by that Church, and in its own palace, or was it not? Do her canons, still binding, authorize bodily punishment for spiritual error? Has not her history proved, that, in whatever country she has the power, she possesses also the will, to enforce uniformity of belief? If these queries are uncharitable, will the objector point out, in the laws of that Church, one denunciation of such endeavours to extirpate heresy? If the Church of Rome has never persecuted, are not her own documents false, and is not all history a lie?"

At Florence, he dwells on its history, its struggles for freedom, and its treasures of art. But what will strike most readers, is the graphic sketch he gives of the labours and martyrdom of Savonarola; and of the malignant and cruel oppression to which the people are subjected at the hands of the priesthood. A part of the latter we cannot withhold:—

"I had often been told by Roman Catholics in England,—that to say the Bible was a forbidden book in Italy, and could not be purchased at the booksellers, was a slander. I resolved to test the question for myself, but the invariable reply to every application was, as I expected—*Prohibito!*

"After several days' disappointment in my wish to find some Florentine who would freely converse with me on public affairs, I met with a person of intelligence, who did not hesitate to answer my

inquiries, on ascertaining that I was an Englishman, and that no one else was within hearing. 'What do you feel to be really the governing power in Florence?' 'Austria! We have no constitution. What the Grand Duke gave us he took away. His will is absolute; but he himself is under the Emperor's dictation, whose troops compose the garrison, and keep Florence almost in a state of siege.' I had remarked that no one showed any signs of respect when the royal carriages passed in the street. 'How can they? They dare not show the dislike they feel, and they will not make a display of loyalty they cannot cherish.' I expressed my surprise at being charged sixteen pauls (about six shillings) for regaining my passport, which the police themselves had taken from me. 'That is usual. All foreigners have to pay a heavy tax per month for permission to reside here. Whenever the police think proper, they can be ordered away without any reason being assigned. But things are far worse in Lombardy, where your passport is sometimes demanded every five minutes. I lately had business at Milan, but I was not permitted to enter. My friend stood on the inside of the gate, and I on the outside, and thus only, in the presence of a sentry, could we transact our affairs.'

'I asked if he knew anything of the Madii? He replied, 'They were good, quiet people, never charged with political disaffection, or even suspected of it. Their only crime was reading the Bible with some of their domestics. The law forbids us even to possess it in the Italian language. Any crime can be more easily committed with impunity. If you want a murder committed, and give a stiletto to an assassin, you can get him off if you have a priest for a friend. But if you read the Bible there is no escape, for all the priests are against you. They undoubtedly are at the bottom of this severe law.'

'I asked how such multitudes of priests and monks as I had met in the streets could be supported? 'By heavy taxes on the people. Besides, they possess a third of the land, and are themselves ex-

empt from taxation. The priests keep up the government by the influence of superstition on the ignorant part of the population, and the bayonet keeps up the priest. The whole system hangs or falls together. The reading of the Bible would be the ruin of the priestly power. It is therefore so strictly prohibited. But if the people were free, half the Florentines would at once discard Popery. The present state of things cannot last, and when a change does come, it will be dreadful; not a priest will escape. I even shudder when I pass them.'

'I told him of my fruitless search for a Bible, while at the same time the theatre was allowed to be open, with a ballet, on Sunday. He replied; 'Yes, the people may take their pleasure on Sunday, but not read the Bible, or worship in any but the Roman Catholic form. You, as an Englishman, are allowed this privilege, but if Tuscans go to your church here it is death; and if you read the Bible to your own Tuscan servants, the law sends you from the country, and threatens the servant with death.'

'After this I called on an English gentleman, several years resident in Florence, from whom I obtained the following confirmatory information:— 'The priests are the instigators of all the severe laws against what they call heresy, and their directions come from their head-quarters, the Vatican. The Madii kept lodgings in the Piazza della Maria Novella, and were much patronised by English visitors. A rival lodging-house keeper, through envy, denounced him to a priest. The house was searched, and Bibles found. This was sufficient, as the mere possession of the Scriptures by a Tuscan exposes him to the penalty of the law. As many as thirty persons are at this moment in prison for this crime. An old law, recently revived, making the offence capital, hangs with an awful vagueness over the people. The public trial of the Madii brought such odium on its promoters, that a more politic course is now pursued, the owner of a Bible being kept in prison without any trial, as long as it suits the purpose of the authorities, and then dismissed *without punishment!* This

detention may continue for years. The authorities pretend that only proselytizing, and not Protestantism, is punished, and that Tuscans may be of what religion they please, if they do not pervert others. Yet if any Florentine were to attempt to worship at the Swiss Protestant, or French Reformed Church, he would be sent to prison, and no Italian Protestant Church is tolerated. Thus, a personal act of worship is, by a fiction, regarded as proselytism. By a recent decree, any police officer can commit to prison on suspicion only, and every prefect of the district may, without trial, sentence any one so apprehended to three years' imprisonment, or six years' exile. A young man I know well, has now been in prison four months, without trial. His house was entered and searched one morning at four o'clock, when he and his family were in bed. He was so respected in the bank, where he was a clerk, that his salary has been continued during his imprisonment. When his friends demanded from the authorities on what pretext he was detained in gaol, the only answer was,—“It is sufficient that a Bible was found in his possession!”

“From these conversations I gathered,—

1. That foreign Protestants may, by special license, enjoy their own worship, the time of service being fixed, and a government officer being present. 2. That they are exposed to instant expulsion by any attempt to make their own sentiments known to the Tuscans. 3. That, while Tuscans may think as they please, they are exposed to certain imprisonment and threatened death, by attendance on any but Catholic worship, and by the possession of the Scriptures in the Italian language. This pretended liberty is thus reduced to a miserable sophism. No power can prevent men *thinking* as they please. The fiercest tyrant never touched the soul; the torture-chamber only racked words from the lips, not principles from the heart. To punish for reading the Bible and for acts of worship, and yet to pretend that there is no persecution for religion, is no less contemptible as a subterfuge, than outrageous as a tyranny.”

This, we think, will be sufficient to

substantiate the charge, that the Roman Catholic Church utterly seals up the Bible, and visits the simple reading of it with the heaviest kinds of punishment. This is, indeed, deemed a greater crime than the foulest offences of which men can be guilty. But perhaps the Romanist in England may attempt to meet this by saying, that what happens at Florence is not to be taken as conclusive. Let us, then, hear what Mr. Hall says on this question in reference to Rome, the fountain of law and example to the church:—

“By personal application at many booksellers' shops, I verified my conviction, that the Bible, in the language of the Romans, is a prohibited book. Not only is any Protestant version forbidden, but there is no Romanist edition to be obtained. One alone of those to whom I applied referred to a larger edition, of which he had a copy, but said it was so expensive and ponderous, that it was not worth while to produce it. All the others, in reply to my numerous inquiries, first for Diodati, then for some Italian translation of the Vulgate, or any edition by Catholics, promptly replied, ‘*tutto proibito!*’ To give away a copy would expose a Roman to imprisonment—a foreigner to instant exclusion from the Papal states. Even the English Bibles which travellers carry for their private use are sometimes seized by the police, who search the luggage for nothing so carefully as for the Word of God. The American resident clergyman told me, that a few days before, their own Bibles were taken from some American travellers, and were only recovered through the earnest remonstrances of their ambassador.”

Of the necessity of opposing Popery of all kinds, whether issuing from Rome or Oxford, Mr. Hall speaks in a tone solemn and impressive:—

“Whether we may consider the Romanists' charges, or any of them, true or false, in this I am sure all real Protestants will agree, that Popery, in every form, whether in England or in Italy, should be zealously contended with—that the evil is the more dangerous the nearer it approaches us, most of all when it is within

our own camp, and wears the disguise of Protestantism—that our strength depends, under God, on our consistency—that we should keep to the inspired Scriptures as our exclusive authority in religion, knowing that if any other be allowed to creep in, whether it carry us to Oxford or Rome, is a question of degree only—that in those differences of opinion which result from the right of private judgment, there should be no alienation of heart among those who serve the same Saviour—that all our controversies, not only between ourselves, but with Romanists, should be characterised by charity—and that however zealously we may contend for doctrinal truth and ecclesiastical purity, we should still more earnestly strive to exhibit the practical duties of Christian love, labouring more devotedly for those tens of thousands who possess not even so corrupt a form of religion as Popery; but who, worse than heathen, though living in a Christian land, are the slaves of ignorance, drunkenness, debauchery, and crime! Of this we may be quite sure, that all the charges which Romanists may bring against us, will be destitute of any real force, if our Protestantism illustrates these inspired maxims:—‘My kingdom is not of this world;’ ‘The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost;’ ‘One is your master, and all ye are brethren;’ ‘Grace be with all them that love our Lord Jesus Christ in sincerity;’ ‘Speaking the truth in love;’ ‘Whatsoever ye would that men should do unto you, do ye even so to them;’ ‘Love is the fulfilling of the law;’ ‘Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world;’ ‘Now abideth Faith, Hope, Charity, but the greatest of these is Charity.’”

On this volume we cannot longer dwell, but we doubt not the extracts which we have presented will induce our readers to obtain the book for themselves. We heartily commend it to their immediate perusal, assuring them that they cannot fail to derive from it pleasure and impression,

and perhaps something fresh in the shape of information.

THE GENEALOGIES OF OUR LORD AND SAVIOUR JESUS CHRIST, *as contained in the Gospels of St. Matthew and St. Luke, reconciled with each other, and with the Genealogy of the House of David, from Adam to the close of the Canon of the Old Testament; and shown to be in Harmony with the true Chronology of the Times.* By LORD ARTHUR HERVEY, M.A., Rector of Ickworth with Horringer. Cambridge: Macmillan and Co.

THIS is a work of rare excellence. By biblical students it will be read with deep interest, and will be regarded as one of the ablest treatises on the subject which it investigates. It is written with great clearness and force, and is distinguished by considerable learning, and high capabilities of critical investigation.

The subject is undoubtedly perplexed with some grave difficulties; but they are not insurmountable. The author has shown that it requires only candour, ability, scholarship, and a just appreciation of the Divine authority of Scripture, to overcome these difficulties. He enters into a lengthened and an elaborate examination of the genealogies of St. Matthew and St. Luke, and vindicates the general principles upon which they are constructed. He rejects the scheme of Africanus, on what must be regarded as valid and satisfactory grounds; and contends that both evangelists give the genealogy of Joseph, the one tracing his succession to the throne of Solomon, and the other tracing his direct lineal descent. Instead, therefore, of regarding Mary as the daughter of Heli, and Joseph as the son of Jacob, he reverses this view, and maintains that the genealogies were blended by the marriage of Joseph with his cousin, and his consequent legitimate succession to the royal dignity.

And as the subject necessarily connects itself with the genealogies and some of the more prominent historical events of the Old Testament, the author endeavours, in a manner distinguished by lucidness, ability, learning, and reverence, to clear

away what seemed perplexing or improbable, and to reconcile what seemed discordant. In order to this, certain suggested emendations in the sacred text are necessary; and although, perhaps, some may hesitate to adopt these, none, we are satisfied, can question the advantages gained by them, or fail to admire the spirit and scholarship with which they are maintained. We cannot help feeling, indeed, that all competent and dispassionate scholars will admit that the emendations suggested are not inconsistent with the facts of history, or the canons of criticism.

The volume we commend to the careful study of all earnest biblical scholars, and especially to those who have felt themselves perplexed by the apparent discrepancies of a genealogical and chronological kind to be met with in the Scriptures.

THE SABBATH: *its Claims and Benefits.*
A Lecture delivered at Trevor Chapel,
Brompton. By JOHN MORISON, D.D.,
LL.D. *Third of the Series.* 6d.
Ward and Co.

THESE Lectures advance with increasing interest and power. In that now before us there is peculiar value and adaptation. It is a compact, vigorous, and conclusive enforcement of the Divine origin and beneficial results of the Sabbath. Nothing could be better adapted to the circumstances of the times, or more fitted to enlist the intelligent convictions of young men on behalf of the Sabbatical rest.

Dr. Morison argues with singular felicity and force for the Sabbath as a Divine institution, from the records of creation—from the glimmerings of ante-diluvian and post-diluvian history—from its distinct embodiment in the Decalogue—from the moral teachings of the prophets—and from the lights of the New Testament. On each of these points the argument is so clear and forcible, that, taken together, they form a cumulative process of reasoning, which nothing but prejudice or settled hostility can withstand.

Having established the Divine origin of the Sabbath, Dr. Morison proceeds to

show, that its influence as a day of rest, and as a day of holy convocation, and its influence upon individual character, upon domestic life, and upon national prosperity, triumphantly vindicate its claim to such an origin.

Let the argument of this very able Lecture be brought to bear upon the conscience and understanding of our young men, and let its principles be adopted by them, and no peril as to the observance of the Sabbath can arise in England from continental usages, or the opening of places of recreation and amusement.

VERITAS.

WHY WEEPEST THOU? *or, The Cry from Ramah hushed by the Voice from Heaven. In Letters Memorial, Consolatory, and Practical.* By the Rev. JOHN MACFARLANE, LL.D., Glasgow, author of "*The Hiding Place*," "*The Night Lamp*," "*The Mountains of the Bible*," &c., &c.

THE author of this "Manual" is not less happy in the selection of his subjects than he is successful in the mode of treating them: of this the volume before us affords both illustration and proof. It relates to causes of sorrow so widely spread and deeply felt—the death of children—as to find a response in the wounded heart of many a bereaved parent; and to such Dr. Macfarlane has addressed himself with the tone of feeling of one who has drunk deeply of the cup of kindred sorrow: presenting, at the same time, to the sufferers such sources of consolation as the sacred records of truth only can furnish, and the believing parent must enjoy. The letters on "Childhood Salvation" are especially adapted to produce such an effect, as stating clearly and forcibly the grounds upon which the agonized hearts of bereaved parents may confidently repose, respecting the eternal happiness of these "little ones," thus early taken from earth to heaven. The letters are interspersed with graceful sketches of natural scenery, and touches of personal narrative, giving beauty and interest to the whole; and we may commend the "Manual" earnestly and confidently to those

who are placed in circumstances to require the consolation it is adapted to impart.

THE CONGREGATIONAL YEAR-BOOK, FOR 1854: *Containing the Proceedings of the Congregational Union for 1853, and General Statistics of the Denomination.* 8vo., pp. 320. 1s.

Jackson and Walford.

THE volume, which has been extensively useful in past years, will more than sustain the reputation it has acquired. It embodies a mass of information which, as Dissenters take interest in their own progress, cannot fail to be most acceptable. Such a volume is by no means easy to produce; and with the utmost care that can be bestowed upon it, inaccuracies will occur, from year to year. Last year, the EVANGELICAL MAGAZINE was represented as giving less to the widows of ministers than it actually did;—and this year the sum is put at £1500, instead of £1300. It were better not to give such information at all, than to give it inaccurately. But experience will teach the Editor how to avoid such blunders;—and so much is correct and valuable in the information supplied, that we dare not complain.

The volume ought to be in every Non-conforming family;—and Churchmen should purchase it to see what is going on among their voluntary brethren.

THE TENDERNESS OF JESUS ILLUSTRATED.

By the Rev. J. W. RICHARDSON, of Tottenham-court-road Chapel. Second Edition.

London: Snow.

THAT, amid the frivolous and innumerable light publications of the day, this high-toned and practical little volume should have so soon arrived at a second edition, is one of the best and most convincing proofs of its excellence. Its subject is invested with peculiar interest, and must at all times command the attention of those who seek the consolation of a sympathy and tenderness that are Divine. But the mode of its treatment is so admirable—its richness and power are so beautifully illustrated—its inexhaustible fulness is brought so distinctly home to the consciousness of the sorrowful and

the penitent, that this volume cannot fail to become a general favourite. We commend it afresh to the notice of our readers.

A DEFENCE OF "THE ECLIPSE OF FAITH." By its AUTHOR. *Being a Rejoinder to Professor Newman's Reply.* 8vo. pp. 228.

Longman and Co.

It was surely in an evil hour, and as the result of unwise counsel, that Mr. Newman attempted a reply to the author of "The Eclipse of Faith." But the friends of revealed truth may well rejoice in the infatuation; for it has called forth a rejoinder which will afford employment, for some time to come, to the Professor and his friends in the *Westminster Review*. One thing comes out very prominently in Mr. Newman's appendix to his new edition of the "Phases of Faith," that he is not the very meek man he affects to be; and that, with all his cant about charity, he reserves every grain of it for sceptics and unbelievers; and pours out the vials of his wrath upon all those who choose to reject his "Book-Revelation," and to accept that which has been vouchsafed by God.

The volume before us is one of the severest chastisements that an infidel ever received in this country. It would be difficult to say, whether the *argument* or the *ridicule* be the more adroitly managed; both combined they are withering beyond description. We have nothing ultimately to fear from the class of writers to which Professor Newman belongs. A little heavy artillery such as the present writer can bring into the field will perfectly demolish them.

DEWDROPS FOR THE OPENING BUD; *being a Text of Scripture, accompanied by an Original Verse, for every Day in the Year; to which are added a few Original Poems.* By a MOTHER. 32mo. pp. 222. Simpkin, Marshall, and Co.

WE are not at liberty to divulge the name of the fair author of this most excellent little volume; but it will require no name to give it currency with the Christian mothers of the age. It is a

very admirable manual for little children; and with its interesting and appropriate selection of suitable texts, and its original verse of poetry for every day in the year, will become a very general favourite. Seldom have taste and modesty been more happily combined than in these "Dew-drops for the Opening Bud."

The following lines in the preface will show the character of the poetry, that it is far above mediocrity:—

"Gently upon the opening bud
The crystal dew-drops lay;
Reflecting, in their varied hues,
The beams of heavenly day.

Deem them not wasted, if unseen
At noon's advancing hour;
Nourish'd by them, behold the bud,
A full, expanded flower."

KENNETH FORBES; or, *Fourteen Ways of Studying the Bible*. 18mo. pp. 300.
James Nisbet and Co.

THE title of this volume is somewhat novel and striking;—but its contents abundantly justify it. The design of the book is to supply appropriate Sabbath-reading for children who have been well instructed on general subjects,—and who require to have the same care applied to the reading of the Bible. In 14 chapters we have examples of as many appropriate methods of bringing out and enforcing the Divine lessons of God's holy Word. The writer affords striking proof not only of sound theology, which is a vital point; but also of a highly critical acquaintance with the sacred volume. It were well if all professors of colleges were as sound in the faith as the fair author of this

volume. It has our warmest commendation.

THE QUARTERLIES.

THE BRITISH QUARTERLY.—This number was published in January, instead of February. The change is an admirable one. The Editor never sent forth a more telling number. "Niebuhr,"—"Coleridge as a Theologian,"—"Trades Unions and Strikes,"—"The Life and Writings of John Pye Smith,"—"The War, its State and Prospects," are powerful, well-informed, and most instructive essays: just what is required in these times.

THE JOURNAL OF SACRED LITERATURE.—This is the 10th No. of the New Series, and contains many first-rate contributions. "Maurice's Essays; a Plea for the Old Theology," is an admirable exposure of the author's heterodox views. Many other papers are equally striking; and the Biblical criticism is very creditable to its authors. The article entitled,— "On the Old Syriac Language, and the Peshito Version," is worthy of most careful perusal.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW.—We confess to a strong regard for this Quarterly. It contends nobly for "the faith once delivered to the saints." The present number is quite equal to its predecessors. "Bushnell on Christian Nurture," and "Maurice's Theology," are candid, but crushing articles. But it is their truth that makes them formidable.

Obituary.

MEMORIALS OF THE REV. THOMAS TAYLOR,
OF BRADFORD.*

UNDER this appropriate title we have now before us a most interesting little

* Memorials of the Rev. Thomas Taylor, of Bradford, comprising the Address delivered at the interment, by the Rev. J. G. Miall, and the Funeral Sermon (including a Sketch of his Life) preached by the Rev. J. Glyde, in Horton Lane Chapel; with an Appendix, containing Church Documents, Notes on the Sermon, Letters, &c. Bradford: Stanfield, Dale, and Byles.

volume, containing the ADDRESS delivered at Mr. Taylor's interment by the Rev. J. G. Miall, and the *Funeral Sermon*, preached by the Rev. J. Glyde, in Horton Lane Chapel. In the circle in which these touching memorials were first listened to, and beyond it, they will be felt to be a fitting tribute to the character of one of the best men of his age. Our reminiscences of Mr. Taylor, reaching

back to 1811, are of the most grateful kind. He was then one of the best preachers who visited the metropolis, drew together vast assemblies, and, from the finished character of his compositions, became very attractive to theological students. We met him also in more than one private circle, and can never cease to think of him as a most lovely specimen of the Christian gentleman,—a striking model of that dignified simplicity which sheds lustre on the ministerial character.

Mr. Miall's Address, at the Funeral of Mr. Taylor, is an eloquent and glowing testimony to his many and varied excellencies. "With Mr. Taylor," he observes, "has passed away, at least from this town, the last of a band of ministers conspicuous in their day for evangelical Christianity, cordial unity, and active devotedness. Who has not heard of the sightless vicar, that large-hearted gospel man, who would have been an honour to any body, as he was to the Established Church in this town? Who does not recall Steadman—a man prompt in all which required his active co-operation, and who, though not indifferent to the opinions which he had a right to hold, held them with a charity which deprived them of their rigour? Another survives still, in the person of the kind-hearted Morgan, but his ministry in this town is closed, and the autumn of his life is on him. It is interesting that this good old man—now the last of four—should have borne the other day to the great Bible meeting Mr. Taylor's last message in this world. It was well that the music of such a life should have ended on such a note; that his dying breath should add its faltering accent to the chorus of the Society's Jubilee, and that he should thus die in union and communion with all good men." . . .

"It would be most inappropriate to close this service without adverting to those great doctrines which formed the staple of the ministry of Mr. Taylor,—doctrines which it would be an injury to call Calvinistic, because, though Calvin held them and defended them, he did not invent them;—but doctrines of the Bible, doctrines founded on the grace of God,

the atonement of Christ, and the gift of the Spirit. Clear, eminently clear, upon all these points, and loving a full and practical theology, it was in the enforcement of these that our friend loved to dwell, and in the faith of them he has died. 'By the grace of God' (which he regarded as the mainspring of all holy obedience) 'he was what he was.' Rest! servant of the living God! Blessed art thou in thy death, and thy works follow thee! Not soon will thy memory die! It is embalmed in many a witnessing heart! It will survive thy departure in many streams of influence, whose connexion with thyself shall never be known till the last great day of all! Faultless thou wert not, but thy virtues were high, conspicuous, commanding! Thou wast faithful over the true riches! Thou wast a shepherd of the flock! Thou hast kept the word of God's patience, for his sake hast laboured and hast not fainted! Thou hast gone to the grave as a shock of corn, fully ripe in its season! Glad is thy harvest-home! We anticipate with confidence the sentence which the Great Shepherd shall pronounce over thee!—'Well done, good and faithful servant, enter into the joy of thy Lord!'"

Mr. Glyde's Funeral Sermon, from the striking words, selected by the deceased, "THE LORD IS MY PORTION, SAITH MY SOUL; THEREFORE WILL I HOPE *in Him*," (Lam. iii. 24,) is worthy of the preacher, and of the occasion. He exhibits, with equal clearness and pathos, WHAT IT IS FOR THE LORD TO BE THE PORTION OF MAN;—HOW MAN COMES TO POSSESS SUCH AN INFINITE TREASURE;—and WHY THE CONSCIOUSNESS OF POSSESSING IT SHOULD INSPIRE AND SUSTAIN A PATIENT BUT HOPEFUL CONFIDENCE *in God*. We must pass over the deeply interesting matter introduced under each of these outlines of thought,—its fine theology—its deep-toned piety—its original touches of beautiful thought and scriptural reference,—and come, at once, to the author's Biographical Sketch.

"Thomas Taylor was born at Humbleton, near Wooler, in Northumberland, in the year 1768. His father, Andrew Taylor, was a farmer. Both his parents

were members of a Presbyterian church, and careful to bring up their only son in the nurture and admonition of the Lord." . . . "At the age of fourteen, according to the custom of the church, he was admitted to the sacrament of the Lord's Supper; having passed the usual scriptural and catechetical examinations with so much credit, that at the conclusion the minister stroked him approvingly on the head, and, turning to his parents, uttered the prophecy—more happily fulfilled than many similar predictions—'Your son will live to be one day a preacher.'" . . . "He subsequently expressed his conviction that he was, to use his own words, 'a stranger to vital godliness.' But the instructions and prayers of his parents were not in vain. From a letter written by him in 1792, when about to devote himself to the Christian ministry, it appears that, according to his own belief, his sixteenth year was the time of 'God's effectual dealing with his soul.'

"He thus proceeds—'On a certain day, while I attended upon the preaching of the gospel, as I had from my earliest years been accustomed to do, intimation was made for the celebration of the Lord's Supper, and the minister congratulated the friends of Jesus upon the near prospect they had of sitting down with him at his table; and at the same time exhorted sinners to repent, forsake their sins, and close with Christ, that at some future period they might all join together in commemorating the dying love of the Lord Jesus. The words that were then spoken made a strong impression upon my mind, and I left my seat with my conscience much alarmed; I saw myself a most heinous offender, a stranger to Christ, and consequently could expect none of the blessings the minister had just before promised the believer should be put in possession of. My convictions continued a considerable time with me, and were, as I then thought, very awful; though I have learned since, that some of God's people have been far more horribly afraid, and longer kept under terrors than I have been; and this has often made me doubt of the reality of my convictions, whether or not they ended in sound con-

version.'" . . . "It was long before I could be convinced of the freeness of gospel salvation: I could not see that I had any right to believe the promises. That passage in Isaiah (chap. 55, ver. 1, 2, 3, and 7) was among the first I could take much comfort from: I thought certainly that it did not exclude me. By attending upon the means of God's appointment, and these, I trust, accompanied by the blessed influence of the Spirit of God upon my heart, I had peace restored to my soul in a good measure, though a peace of a quite different nature from what I formerly enjoyed: before, I was at peace in mind with my sins, but now I was at war with my sins, and dreaded nothing more than to be overtaken in them. The Lord hath helped me ever since, and refreshed my soul at various seasons, making much of his goodness to pass before me.'" . . . "Of good parts and fond of learning, he early became a diligent student of profane, as well as of sacred literature. To the kindness of Mr. Kennedy, the pastor of his parents, he was indebted for his instruction in the classics. He then studied three years with Mr. Somerville, who was as eminent for learning as for piety, and afterwards spent a short time at the University of Edinburgh.'" . . .

"It was not until 1792, when in his twenty-fourth year, that he deemed himself called of God to enter the ministry of his Son, and, on the recommendation of Mr. Somerville, was received into the Theological Academy, then existing at Northwram. It had been removed hither from Heckmondwike, where the Rev. Mr. Scott had been its revered tutor, and was subsequently transferred to Idle, where Mr. Taylor passed one year as student."

Mr. Taylor's college-life was a model for young men to imitate: he gave himself, with full purpose of heart, to his studies, and made great, and rapid, and varied progress;—preserving, in an eminent degree, amidst all his struggles for mental culture and pre-eminence, a spirit of never-faltering spirituality and devotedness.

"The first pastoral charge held by Mr.

Taylor was that of the church at Ossett, near Wakefield. . . . He entered on his labours at a time when Europe yet reeled beneath the shock of the French Revolution; and the half century through which his ministerial life extended has been, as my brother, Mr. Miall, reminded us in his beautiful address at the funeral, distinguished by gigantic events and startling vicissitudes; but from the beginning to the end he pursued the even tenor of his way with firm and undeviating step, and, though by no means indifferent to the political and commercial aspects of the times, devoted himself to the souls of men and the kingdom of God. . . . His labours, while at Ossett were not only those of the minister and pastor, but also of the evangelist, and his zeal carried him beyond the limits of his own neighbourhood. Scotland naturally had attractions to him; and in company with the Haldanes, to whom both Switzerland and Scotland owe a larger debt than has always been acknowledged, he itinerated there in 1798-9; preaching now in an assembly-room, now in a theatre, in a barn, in a drawing-room, or in the open air, as congregations could be collected."

Mr. Taylor was, at this period, popular, earnest, useful, and capable of enduring great fatigue without injury.

Before leaving Ossett, where he had passed nine years of devoted pastoral labour, Mr. Taylor was united in marriage to Mary, daughter of Mr. W. Rawson, of Leeds: "A lady who appears to have been eminently qualified by her gentleness and playful buoyancy of spirit, her hopefulness and generosity, to add to her husband's happiness, and temper some rather opposite elements in his character. His letters to her as a lover are those of a man and a Christian; and his behaviour as a husband was marked by the confidence of affectionate respect."

On the death of Mr. Holgate, Mr. Taylor removed from Ossett to Bradford, and commenced his labours there in February, 1808, where his ministry was eminently successful for a period of nearly forty years. He laboured much, and never laboured in vain; living in the

most catholic feeling with all his brethren in the ministry of every denomination. Again and again his chapel was enlarged; and to every work of Christian philanthropy he gave himself with an untiring and successful energy.

He suffered much from a malady caught while preaching in his early ministry, which greatly disturbed his rest, and wore down a constitution unusually good. "Then came the death of his children, William and Mary, at the ages of fifteen and sixteen;—then his affectionate and beloved wife was taken from him; and, not long after, the failing health of his eldest son, the son of his pride and his hopes, a young minister of rare gifts and accomplishments, excited his anxiety and fears, alas! too well founded; and, in his death, life seemed for a time to lose its object and its charm, and with as much bitterness as his habitual submission to the will of God allowed, the language of his heart was, 'Would God I had died for thee.' The struggle was over; and the old man bore up no longer. He resigned his charge in March, 1835, immediately after the funeral of his son, in a letter which had been read to him on his dying bed."

The closing scene of this great and good man's life was peculiarly edifying. He anticipated death with most perfect composure. His utterances of faith and hope were joyous, not to say triumphant. His death was a powerful and touching comment on his life. He poured his blessing on survivors; and anticipated, with most animated expectation, a meeting with his departed wife and children in the skies. He entered heaven on Oct. 23rd, 1853; and for many a long year will the name of Thomas Taylor be pronounced with affectionate veneration.

DEATH OF THE REV. WILLIAM JAY, OF BATH.

ON the 27th of December, at half-past six o'clock, p.m., after our January number had gone to press, this "man of God,"—the patriarch of the Nonconforming ministry,—in the 85th year of his age, passed from these regions of mortality into the joy of his Lord. The

thought that William Jay is no more has sent a thrill of desolation and bereavement, through thousands of loving hearts, from one end of the kingdom to the other. Full of years, rich in the graces of the Holy Spirit, and sharing beyond what is common in the veneration and love of the universal church, he has now entered into the region of ineffable purity and joy. We would, indeed, magnify the grace of God in him. Such rare gifts, so nobly consecrated, for more than sixty years of ministerial life, call forth from the depths of our hearts the utterance of the great apostle of the Gentiles: "By the grace of God he was what he was." As a *man*, he had a manliness and an individuality of character peculiar to himself. As a *preacher*, who, in pathos and antithetical cast and complexion of thought, could be compared with him? Among all the preachers of his day he stood alone, without a successful imitator, and maintained his popularity with "the common people," and with the polished ranks of society, to the last. As a *writer*, who has more, or equally, contributed to the spiritual edification of thousands of the godly, or furnished better materials for the select meditations of the Christian closet? A single sentence of Jay's is often more suggestive, than pages from the writings of other men. The model he followed was the Puritan Divines;—but on them he greatly improved, by cultivating an inimitable simplicity. As a *theologian*, he was Biblical in the highest degree, and found no occasion to forsake the good old paths, or to substitute a meagre and heartless philosophy for "the sincere milk of the word." As a *pastor*, he held together, in devoted attachment, a large congregation, in an aristocratic city, for a period exceeding the ordinary limits of human life. And, as a *Christian*, who ever spent an hour with dear Jay, without feeling himself improved and edified by the hallowed interview? In all the relations of human life he was enabled to acquit himself with singular consistency, propriety, and Christian dignity; and he has now heard the joyful plaudit of the Master: "Well done, good and

faithful servant, enter thou into the joy of thy Lord."

His funeral, which took place on Tuesday, the 3rd of January, at the burial ground connected with Argyle Chapel, was strictly private, in harmony with his well-known dislike of all pomp and parade in reference to the dead. Mr. Owen, of Lady Huntingdon's Chapel, officiated, both in the funeral oration and the prayer. The Rev. J. A. James preached the funeral sermon;—and the Rev. James Sherman also improved the event of his death in the chapel where he had so long and so successfully ministered.

We do not mean to satisfy ourselves with this scanty notice of Mr. Jay; but having endeavoured this month to do something like justice to the life and character of Dr. Wardlaw, we intend to return to the subject next month, when our readers may expect fuller details and ampler criticism.

REV. WILLIAM BENGOLLYER, D.D., LL.D.,
F.A.S., ETC., ETC.

It is impossible to resist a feeling of sadness, as we see the grave opening to receive so many of Christ's servants who have occupied, for more than half a century, a first rank in the Nonconforming ministry.

It is now our melancholy duty to add the name of our revered and beloved friend, the Pastor of Hanover Chapel, Peckham, to those of Dr. Wardlaw and Mr. Jay, as now numbered with the silent dead. After a few days of paralytic seizure, which left nothing to hope, in the circle of his friends, his happy spirit took its flight to the regions of immortal life, on Monday morning, the 9th January, at seven o'clock.

Those who had the happiness of meeting him at the settlement of his coadjutor, Mr. Betts, or, more recently, when he gave the charge to Mr. Gamble, at Clapton, must have felt, that so much feebleness of body indicated the approach of that crisis which has now taken place. We almost feared, when we took leave of our friend, on the day of Mr. Betts's or-

dination, that we should "see his face no more in the flesh."

Well, it is comforting to reflect, that Dr. Collyer has "served his generation, by the will of God," for a very protracted period, and to an extent which will now be more justly estimated than while he lived. For full thirty years he was the most popular preacher, in any religious connexion, about the metropolis: and there are two facts connected with his popularity which ought never to be forgotten;—he never swerved from the simple grand outlines of Christian truth, to please the great, or the polished, or the heterodox, who hung upon his lips;—and he never, when princes of the blood paid him homage, neglected his poorer brethren, to whom he was ever most affable and kind, and at whose anniversary services he was more frequently found presiding, when his name was at its highest value, than in circles where pride and vanity might have found an ampler recompense. We speak from our own personal knowledge and observation when we say, that Dr. Collyer was as little unduly elevated by his popularity as any public man we ever knew. Those who only knew him as he appeared in public were wont, at times, to charge him with vanity; but had they better understood his easy and unsuspecting temperament of mind, and the uniform condescension and humility which marked his private character, they would have resorted to another philosophy in interpreting little matters which exerted no malign influence on his fellow-creatures.

His writings, now that he is dead, will be a monument of his sound theology, good scholarship, elegant taste, and exquisite human feeling: and the many friends who mourn his decease will dwell on his memory with that tenderness which can only be associated with gentle, kindly, and generous affections.

The funeral of our revered friend, which, by his own express wish, was very private, took place on Monday, the 9th January, at Nun - Head Cemetery. Though the invitations were exceedingly limited, the grounds of the Cemetery were crowded with weeping spectators. The Rev. W. Betts, and the Rev. Mr. Brown, of Bethnal Green, conducted the service.

In the evening of the day, by appointment of the family and the Committee of Management, the Rev. John Morison, D.D., LL.D., preached the funeral sermon, at Hanover Chapel, to a most deeply attentive audience. Very many were compelled to retire who could not find admission into the chapel. Dr. Morison's text was, Zech. i. 5: "Your fathers, where are they? and the prophets, do they live forever?" We hope, in the month of March, to furnish our readers with a Memoir of our lamented friend.

Dr. Morison has been requested by Dr. Collyer's family and the managers of Hanover Chapel to publish his Discourse, which may be had of the publishers of this MAGAZINE.

Home Chronicle.

THE STATISTICS OF RELIGIOUS WORSHIP.

THE Report of Mr. Horace Mann, which accompanies the official volume of Government, on the statistics of religious worship in England and Wales, is a document of surpassing value. It sets forth, by indisputable figures, what has been accomplished, in our day, by the much-

VOL. XXXII.

despised *voluntary* principle; and will go far to stop the future assertion, either by Churchmen or Dissenters, of its inadequacy to the steady and progressive religious illumination of our country. He must read Mr. Mann's Report with a very cursory glance who does not reach the conclusion that it is equal to all the

necessities of the case, whether for the education of the people, or for the provision of sufficient church and chapel accommodation for the growing masses of our increasing population. Mr. Mann's admirable Report, and the Census which accompanies it, for 1851, will put to flight the commonplace traductions of voluntaryism, and will call the attention of thoughtful minds to a just estimate of its *prodigious power*.

In Sunday-schools, and the building of places of worship, Dissenters have done far more than the Established Church. Mr. Mann's Report carries us from 1801 to 1851. In *fifty* years the *Church of England* has added 24 per cent. to its religious accommodation,—and *other denominations* 455 per cent.

It should also be observed, that the sum raised for the building of churches during the last fifty years, has been realized not by Government grants and church property, but mainly by voluntary contribution. *Two Thousand Five Hundred and Twenty-nine* churches have been built, at a cost of £9,087,000. Of this sum only £1,663,429 was realised from *Public Funds*,—and £7,423,571 from the voluntary contributions of Churchmen. Can any one prove that the Church of England could not have built its 2529 churches without the paltry £1,663,429 from Public Funds? We think not.

The figures given for new Dissenting chapels since 1801 is 16,689; but we believe that some thousands of these are not "chapels," but school-rooms, or licensed rooms in private houses. Let the figures, then, be taken as Mr. Edward Baines, of Leeds, has done, at 10,000 new chapels. The average number of sittings in the churches built since 1801 is 381, and in the chapels 240; the latter being about in the proportion of *two-thirds* of the former. If chapels were generally built in a manner as expensive as churches, we might therefore take two-thirds of the proportionate cost estimated by Mr. Mann for the churches, which, as appears from his tables, is £6000 per church, from 1801 to 1831; and £3000 per church, from 1831 to 1851. But if we assume *only one half* of the lower of the above sums, which would

make £1500, a sum scarcely too high when it is to include the land, building, furnishing, legal, and other expenses, and especially when the number of chapels we have thrown out is remembered—then we have 10,000 chapels (at the reduced number), assumed to cost £1500 each; the aggregate amount is £15,000,000.

Then look at the *voluntary* statistics of the National Church, viz., £7,423,571, and add them to the £15,000,000 raised by Dissenters, and you have the enormous figure of £22,423,571, supplied by the voluntary principle for church and chapel building; while against it stands only the paltry sum of £1,663,429 supplied from Government sources.

We most earnestly recommend all our readers to get hold, if possible, of the *Leeds Mercury* for Saturday, January the 14th, where they will find this subject fully treated, and by which they will be encouraged to have strong faith in God's own plan for extending the interests of his spiritual kingdom in our land.

THE POPE'S ALLOCUTION.

THOSE who have read this document, in connexion with the statistics of religious worship, will feel that it is, indeed, a gloomy affair. With all its attempt to look courageous and hopeful, it is, beyond doubt, a despairing article. How many doubtful and unwilling birds does the poor wretched old man seek to spread his protecting—rather devouring—wings over! Catholicism, in this country, with all its insolent boast—for it is always insolent—cuts a miserable figure, as compared with other bodies. We believe in reality the poor Pope's heart is in his shoes; and well it may be, for his days are numbered; light is penetrating his domains, and down his empire must fall, never again to rise.

ORPHAN WORKING SCHOOL, HAVERSTOCK HILL.

Abstract of Report presented November 25th, 1853.

HEALTH OF THE CHILDREN.

THE Committee, in presenting their half-yearly Report, have great pleasure in stating, that continued good health pre-

vails among the children in the Schools. Where an occasional exception occurs, it is generally found that some doubts had arisen respecting the admission of that child, but not of so grave a character as to prevent its procuring the required medical certificate. This fact will prove to Governors the importance of confining their nominations, as well as their recommendations, as far as possible, to healthy candidates.

The Board regret to have to report an instance of death in one of the boys, since the last meeting of this Court,—Frederick Smith, who died after a very short illness, arising from inflammation of the bowels. His brother was elected into the School in April last, and it is remarkable, that, on the very day one brother should have been admitted, the corpse of the other was lying in the house waiting for interment. This is the only death which has happened in the present establishment during the six years since the children were removed from the City Road; and that with an average number of two hundred and thirty-three persons during the whole period. This fact strikingly confirms the wisdom displayed in the selection of a site so healthy. It is hoped it may long continue so.

STATE OF EDUCATION, &c.

The conduct of the children continues to reflect credit on their teachers in every way. The following testimony from Mr. Saunders, one of the Inspectors of the British and Foreign School Society, will show what is the state of the Schools. The Committee desire to see them ever so conducted as to render the children useful and honourable members of society in after-life. Mr. Saunders reports as follows:—

“In a very few words I can give my opinion of the present state of the Boys’ School by saying, that in all respects I deem it quite satisfactory as to discipline and the thorough teaching manifested on all the subjects at present included in the range of study. In the neatness and finish manifested throughout, they excel any boys that I have yet seen; and I deem this of the greater importance,

as it must tell upon their moral habits very greatly in after-life. I did not of course go so thoroughly into matters as they are as I might have done, but I saw and heard quite sufficient to justify the above testimony.—Dated, Sept. 21st, 1853.”

In reference to the Girls’ School, Mr. Saunders further reports:—

“I spent a good portion of Friday last, November 11th, in the girls’ department of the Orphan Working School, glancing at the subjects of occupation in general, and the arrangements of the School as a whole, and examining the children somewhat in detail in Reading, Writing, Geography, History, and Sacred Geography and History; in all of which they acquitted themselves well, evincing much attention on the part of the children, and very careful instruction on that of the teachers. I am not prepared to suggest any alteration in, or addition to, the course of study at present pursued; and, indeed, I think so well of the present state of the School, that I believe it would more probably injure than improve it to attempt any change.”

NUMBERS IN THE SCHOOL.

It will be seen by the balloting paper, that, of the children elected in April last, two of them were not in a state of health to be admitted. Two other children, who stood highest on the list, were admitted instead of them.

| | |
|---|-----|
| The number in School as last reported | 265 |
| Left, or will leave, before the end of the year | 42 |
| Admitted by purchase, 2; election, this day, 25 | 27 |
| Will remain in the School in December | 250 |

HANDSOME LEGACY AND CONTRIBUTIONS, &c.

The Board has the pleasure to announce a Legacy of £1000 by the late J. R. Durrant, Esq., of the Stock Exchange.

The Charity is much indebted to Samuel Gurney, Esq., one of the Vice-Presidents, for the admirable manner in

which he presided at the Annual Examination of the children on the 2nd of June, and for the kind interest he has taken in the progress and prosperity of the Institution. The following resolution of the Board was passed at its last sitting, and is now placed upon the records of this Court:—

“Resolved unanimously,—That the most cordial thanks of the Committee are due, and are hereby presented, to Samuel Gurney, Esq., one of the Vice-Presidents, for the unabated interest shown by him in the prosperity of this institution, demonstrated, not only by the admirable manner in which he presided at the Annual Examination of the Children, on the 2nd of June, but also by his liberal donation of £50 for the general objects of the Charity, and still more by the wise counsels given by him to the old scholars upon presenting them with their rewards, and also by the handsome present of a copy of the *Memoirs of the late Sir Thomas Fowell Buxton, Bart.*, to each of them, and the welcome gratuity to the children of the School.”

The Board has the pleasure to report, that his Grace the Duke of Argyll has very kindly consented to preside at the Annual Festival in 1854, when it is hoped he will be well supported by the Governors and their friends, by their presence and liberal contributions. The Committee conclude by referring to the greatly increased price of provisions, which will of necessity very considerably add to the cost of the establishment during the current quarter and for some time to come, urging this as a strong ground for appeal for enlarged contributions and increased support.

THE WALTHAMSTOW MISSION SCHOOL, FOR
THE DAUGHTERS OF MISSIONARIES.

We inserted, last month, in the *Home Chronicle*, an official appeal on behalf of this invaluable and excellently conducted Institution,—one of the greatest comforts to the Missionary as he finds himself compelled to part with his beloved offspring. We earnestly entreat our readers,

whose hearts and hands are open to such legitimate and urgent calls, to refer to the article in question, and put forth a generous effort to meet the reasonable wishes of the Committee, whose care and economy in the management of the school cannot be surpassed. We say thus much from personal knowledge of the case; and believe, from the bottom of our hearts, that there exists not an institution that is a greater credit to the churches, or is more deserving of energetic support.

It is only required that a sum of £500 should be raised. Let every church, Independent and Baptist, send a pound to the Committee, and the money will not only be supplied, but a fund accumulated that will enable them to increase the number of pupils.

N.B.—Remittances may be sent to the Secretaries, Mrs. E. Carey, Camden Town, Mrs. Mary Ann Pye Smith, Hackney; and to Messrs. Hankey, Bankers, Fenchurch-street, London.

ORDINATIONS.

ON the 18th of October, 1853, the Rev. Robert Thomas was set apart to the pastoral office at Jerusalem Chapel, near Mold, Flintshire. At 10 o'clock, the Rev. R. Williams, of Bagillt, commenced by reading and prayer. Rev. M. Lewis, of Holywell, delivered a discourse on the nature of a Christian Church. Rev. O. Owens, of Rhesycae, asked the usual questions. The Rev. W. Lloyd, of Nern, offered the ordination prayer; and the charge to the minister was delivered by the Rev. H. Pugh, of Mostyn; and the Rev. W. Ambrose, of Port Madoc, Carnarvonshire, preached to the congregation in general.

At 2 o'clock, the Rev. W. Lloyd preached to the congregation also, and the Rev. Robert Thomas, of Ruabon, delivered the charge to the church.

At 6 o'clock, sermons were delivered by the Rev. W. Lloyd and Robert Thomas, and on the preceding evening by the Revs. R. Williams and M. Lewis. The various services were commenced by Mr. D. Hughes, of Mold, the Revs. R. Williams, O. Owens, and R. Thomas.

The church worshipping at Soar Chapel

is united with that of Jerusalem in placing itself under Mr. Thomas's pastoral care. The Rev. Michael Jones, of Bala, Mr. Thomas's former pastor and tutor, was expected to deliver the charge to the young minister; but a letter was received on the preceding day, stating that he was suddenly taken very ill of that sickness which ended in his death, on the 27th of the same month; a solemn warning for us all "to be always ready; for in such an hour as we think not the Son of man cometh."

ORDINATION SERVICES, BANBURY.

ON Tuesday, November 8th, 1853, the Rev. Joseph Parker, late of University College, London, was publicly ordained to the work of the ministry in Church-lane Chapel, Banbury, Oxon. A most refreshing devotional service was conducted by the Rev. James Crickett, of Adderbury. The Rev. William Legg, B.A., of Reading, delivered an able, comprehensive, and Scriptural exposition of Congregational principles. The Rev. Basil Henry Cooper, B.A., of London, delivered the charge, which was distinguished alike for affectionate expression, luminous criticism, and powerful appeal. The Rev. Samuel Bellamy, of Buckingham, asked the usual questions; prior to which, Mr. G. B. Crickett (deacon) read an able document, containing a rapid historical sketch of the church—concluding with a statement of the circumstances leading to the settlement of Mr. Parker. The Rev. J. W. Percy, of Warwick, offered the ordination prayer—an exercise in which the hearts of all were deeply affected. After the morning service, a large and respectable company sat down to an excellent dinner in the White Horse Inn. After dinner, a numerous party of friends assembled to tea; at the conclusion of which the company adjourned to the Independent Chapel, where the Rev. Isaac Vaughan, of London, preached an instructive sermon to the church and congregation. Taking the services throughout, they were calculated to afford much encouragement to all parties concerned.

MALTON, YORKSHIRE.—ORDINATION.

The Ordination of the Rev. J. T. Shawcross, of Airedale College, as pastor of the church, and minister of the congregation assembling in the Independent Chapel, Malton, took place on Wednesday, November 9th. The service commenced with the singing of the Psalm, "Arise, O King of grace, arise!" after which the Rev. R. Balgarnie, of the Bar Church, Scarborough, read a portion of Scripture, and prayed. The Rev. J. Griffin, of Manchester, formerly the young minister's pastor, gave the introductory address, which very clearly and concisely set forth the nature and constitution of a Christian Church: showing that it was composed only of spiritual persons; that holiness was a precedent to their admission into it, and not consequent on it; that they were "*such as were (not should be) saved*;" that their association was entirely voluntary; that the ends to be accomplished were purely spiritual; and that the Independents, in practice as well as in profession, agree with the Ninth Article of the Church of England. The Rev. Edward Gatley, of Thirsk, formerly of Malton, after requesting the members of the church who were present, on the one hand, and Mr. Shawcross, on the other, to signify their adhesion to the call which had been given and accepted, put to the candidate for ordination the usual questions, as to his conversion, his entering on the ministerial office, his views of Christian truth, as contained in the Scriptures, and his reasons for becoming a Nonconformist, and especially an Independent Dissenter; all which questions were replied to in a very satisfactory manner; some of the details very deeply affecting to the sympathies of the audience. In the absence (from illness) of the Rev. Professor Scott, President of Airedale College, the ordination prayer was offered, in very solemn and impressive terms, by the Rev. James Parsons, of York, and was accompanied by the imposition of hands, on the part of the "presbyters" or "pastors" (New Testament "bishops") who were present. The Rev. J. Sutcliffe, now of Manchester, but formerly of Ashton-under-Lyne, then

delivered a very faithful and appropriate charge to the newly-ordained minister, who had formerly belonged to his church. It was founded on Colossians iv. 17: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." It considered, first, the ministry received, a ministry of divine origin; secondly, the duty inculcated, that it should be thoroughly fulfilled; and, thirdly, the state of mind and mode of address in which this duty should be performed. The service concluded with prayer by the Rev. J. W. Rolls, of Kirbymoorside. In the afternoon a large company dined together at the Black Bull. In the evening, after reading and prayer, by the Rev. Henry Birch, of Driffield, the Rev. James Parsons delivered an excellent discourse to a full congregation, from Colossians vi. 11: "My fellow-workers unto the kingdom of God, which have been a comfort unto me." He first considered the nature and characteristics of the important labours for the performance of which Christian ministers were appointed; secondly, the duty of those of Christian character to co-operate with ministers in the labours to which they are devoted, and the manner and modes in which this co-operation may be rendered; thirdly, the powerful motives by which this co-operation may be enforced; such as the comfort of those by whom the ministry is exercised; the happiness of Christians themselves; the rapid progress and triumphs of saving truth in the world, and the hope of a final reward. The sermon was wound up with a characteristically eloquent application and appeal. The Rev. J. T. Shawcross concluded the interesting services with prayer. The hymns during the day were given out by the Rev. Messrs. Birch, Rolls, and Dobson, of Lendal Chapel, York. Besides the ministers we have had occasion to name, there were present the Rev. Messrs. Bain (Baptist), Smith and Pearson (Wesleyans), and Crabtree (Primitive Methodist).

wick) was publicly set apart to the pastoral charge of the Congregational church in Stockton-on-Tees. The Rev. J. Atkinson, of Ayton, commenced the service by reading the Scriptures and prayer; the Rev. P. H. Davison, of Cockermouth (brother to the minister), delivered a lucid and comprehensive discourse on "The true and useful of Congregationalism;" the Rev. H. P. Bowen, of Middlesboro' (instead of the Rev. A. Jack, of North Shields, who was suffering from a severe hoarseness), asked the usual questions, which were answered by the pastor in a highly satisfactory manner; the Rev. P. H. Davison offered up the ordination prayer, accompanied by the imposition of hands; the Rev. W. Guest, of Leeds, delivered a very impressive and eminently practical charge to the newly ordained pastor, alluding in a very pleasing manner to his first introduction to Mr. Davison, and speaking of him in terms of the highest esteem and affection; the Rev. W. Leng (Baptist), of Stockton, closed the deeply interesting service by prayer. During the service appropriate hymns were announced by the Rev. W. Leng (Baptist), the Rev. A. Stewart (Presbyterian), and the Rev. C. R. Hopper (Wesleyan Association), Methodist.

On the following Sabbath morning, November 6, the Rev. James Sibree, of Hull, (the former pastor of the ministry,) delivered a very excellent and impressive charge to the people; in the afternoon, addressed the various Sunday Schools in the town, in the Congregational chapel; in the evening, preached to a large and attentive congregation, and closed this series of interesting services by administering the Lord's Supper to the members of the church, in conjunction with friends of other Christian communions.

The services throughout were characterized by great interest and solemnity, and were every way calculated, not only to give a powerful impetus to the diffusion of the free and enlightened principles of Congregational Nonconformity, but to promote the spiritual welfare of all present.

On Thursday evening, November 3rd, the Rev. Thomas Davison (late of Kes-

On Tuesday last, the Rev. W. G. Hillman, Independent minister, who has lately been invited to preside over the congregation assembling in Queen-street, was publicly recognised as the pastor in the presence of many ministers assembled from various parts of Staffordshire and the adjoining counties. The morning services were commenced at half-past ten o'clock, when the Rev. R. Goshawk, of Leek, read the Scriptures and offered prayer; the Rev. J. Edmonds, of St. Helen's, delivered a lucid exposition of Congregational principles; the Rev. J. Cooke, of Uttoxeter, proposed the usual questions to the ordained minister; the Rev. S. B. Schofield, of Burslem, offered the ordination prayer; and the Rev. C. Hargreaves, of Cheadle, concluded the services. In the evening the service was well attended in the Wesleyan Chapel, which had been kindly lent for the occasion; the Rev. W. Spencer, of Rochdale, giving the charge to the minister, and the Rev. T. Raffles, D.D., LL.D., of Liver-

pool, delivered an impressive discourse to the people. A preparatory service had been held on the preceding evening, when the Rev. W. Spencer preached with great effect from the words of Scripture—"Sanctify yourselves against tomorrow." In connection with the proceedings of this solemn occasion, an excellent cold collation was provided at the Wheatsheaf Hotel, on Tuesday, at two o'clock, at which Mr. Hillman presided, and several ministers and friends who are interested in the prosperity of Congregationalism in this neighbourhood enjoyed friendly intercourse together. A tea-meeting also took place at four o'clock, which was numerously attended. In addition to the above-named ministers, the following also took part in conducting the services:—The Rev. W. Chambers, of Newcastle; J. Deakin, of Shelton; T. S. Chalmers, of Stafford; D. Williams, of Blackburn; H. Warner, of Eccleshall; and Mr. Hilton.

General Chronicle.

CHINA.

THE BISHOP OF VICTORIA'S LATE CHARGE TO HIS CLERGY.

WE have received from Dr. Medhurst, through Dr. Legge, the "North China Herald," which contains Dr. Smith's charge delivered to his clergy, at Shanghai, on the 20th October, 1853. It is, in many respects, an enlightened document, which has afforded much encouragement to our Missionaries, who have been long struggling for the illumination of China. It confirms most of the views, in reference to the aspects of the Chinese Revolution, which have been contended for by Drs. Medhurst and Legge. The excellent prelate thinks that the sincerity of the reformers, in reference to the demolition of idolatry, cannot be doubted; and while he would not "raise unduly the hopes of the Christian church at home; nor identify the continued stability of Protestant

Missions with the fortunes of the TAE-PING DYNASTY;" he expresses his firm conviction that the rebel leaders are actuated by a most sincere "belief in their Divine mission to extirpate image-worship, and to propagate the knowledge of the One True God."

Amidst much interesting matter contained in this charge, it is gratifying to find that the good bishop has committed himself to the matured views of our Missionaries, on the proper words to express "God" and "Spirit," in the Chinese language; and has thereby made an excellent contribution towards terminating this controversy, so far as Englishmen are concerned, leaving Dr. Boone, Dr. Bridgman, and one or two others, in their solitary glory.

In a letter to the editor, dated November the 10th, 1853, Dr. Legge writes as follows:—

"I should not have been writing to you by this mail, but that I received, two days ago, from Dr. Medhurst, the copy of the 'North China Herald,' which will be delivered to you, I hope, along with this. He asks me to send it on to you, as you would like to read the portion of the bishop's charge which is given in it. The reading of it filled me with astonishment; it is so much more decided and thoroughgoing than anything which could have been expected.

"His views of the religion of China are precisely those which I have maintained and illustrated in my '*Notions*,' &c.; and his giving up, first, his former idea of using TEEN-SHIN for God, and then his proposal to adopt the Roman Catholic term, TEEN-CHOO, and coming out, without reservation, with SHANG-TE for God, and SHIN for Spirit, are very creditable to his ingenuousness, and highly encouraging to us.

"I am informed that after the delivery of the charge, the Church Missionaries at Shanghai and Ningpo all met and agreed to adopt the bishop's terms. Only one man demurred; and he, finally, gave in. So now, English Missionaries are very nearly of *one mind*, on this vexed question, and entirely of *one practice*. . . .

"This is a great triumph to us, or rather, an issue in which we cannot but greatly rejoice. The American camp is greatly troubled, and many are wavering. Should the men at NAN-KING finally triumph, the question will be speedily settled, and only Bishop Boone, Dr. Bridgman, and one or two more, will be obstinate enough to stick to their old colours."

We participate strongly with our Missionary brethren in their joy; because we are convinced that they are right in the terms they have employed for "God" and "Spirit;" and because, moreover, we deem it an imperative duty in translators not to attempt to deprive the Chinese language of the words for "God" and "Spirit," when the soundest philology has shown that it possesses them. Our Missionary brethren are well entitled

to a triumph which has been the result of their profound scholarship, and for which generations yet unborn will pronounce their names with reverence and gratitude.

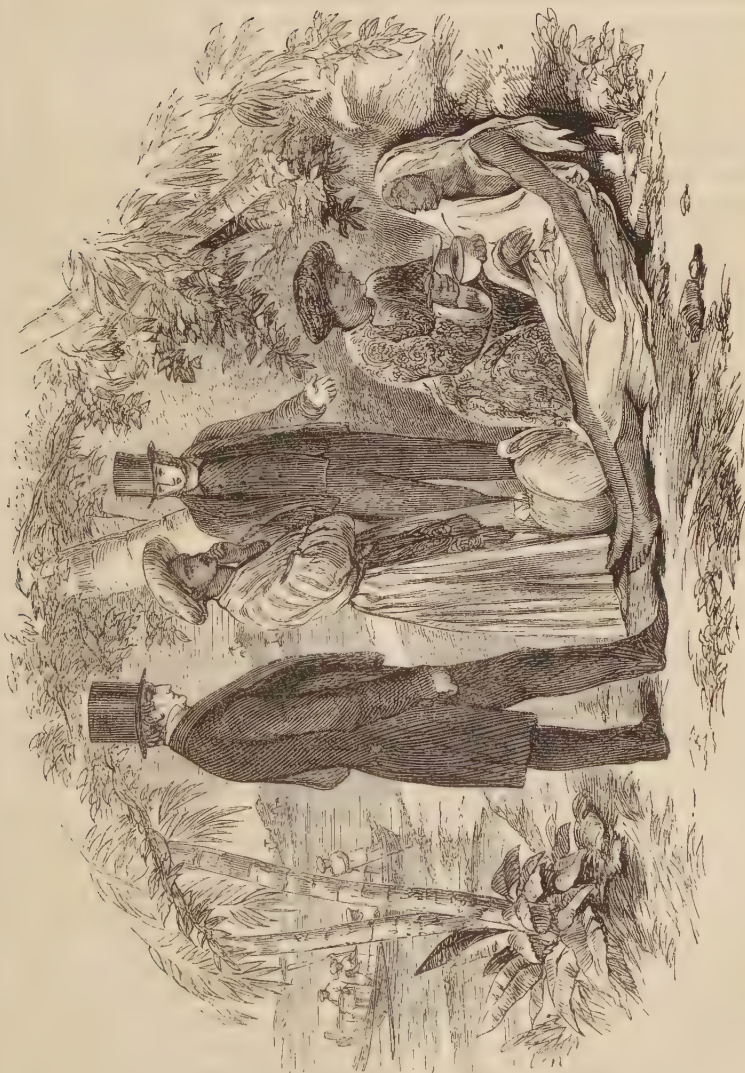
EXTRACT OF A LETTER FROM A MEMBER OF
THE REBEL ARMY AT NAN-KING.

"Two or three months ago," writes Dr. Legge, on the 26th November, 1853, "a shoemaker here (Hong-Kong) showed me a letter from a relative, who is in the ranks of the rebel army at Nan-King. It was obviously the production of an unlettered man, but an enthusiast. 'I have joined,' writes he, 'this army, because God has raised up our true Lord to drive out the Tartars, and *deliver China from idolatry*. Our army is a holy army, and we are sure of success. Every morning and every evening, and at our meals, we pray to God. Formerly I was an idolater, and worthy of death, as you are now. Worship God! Go to some of the foreigners at Canton, and get a copy of God's Holy Book. That will teach you what to believe and what to do.'

"Surely," observes Dr. Legge, "a movement, in which such letters are going about through all China, must be regarded by us with intense solicitude."

We may assure our Missionary brethren that many enlightened minds and warm hearts sympathize deeply with them, in their present interesting circumstances. Not a few, we trust, are pleading earnestly for China, and the Chinese Mission, at a throne of grace. The results of the appeals on the 22nd of January will show that the churches in this land are not indifferent to the claims of China. We believe they only require to be brought prominently forward, in order to secure a wide-spread and generous support. If ministers will but preach discourses to their flocks *on the subject of China*, the poorest of them will surprise them by their liberality. May the God of Missions raise up the men who are adapted to this sphere!

THE
Missionary Magazine
AND
CHRONICLE.



THE HIGH CASTE CHRISTIAN YOUTH RELIEVING AN AGED BEGGAR WOMAN.

INDIA.

MISSIONARY TOUR IN BENGAL.

THE Missionaries in this Presidency have adopted the excellent practice of making annual itinerancies in the country, for the purpose of disseminating, far and wide, a knowledge of the truth, by means of preaching, conversations, and discussions with the people, and the distribution of portions of the Scriptures and Christian tracts. With a view to encourage so important an object, the Calcutta Auxiliary Bible Society liberally supply the Missionaries with copies of the Scriptures in the languages suited to the districts they visit, and also, when necessary, pay the expenses of the journeys.

In pursuance of this plan, our devoted Missionary Brother, the Rev. A. F. Lacroix, in December, 1852, and the two following months, accomplished a tour through the Zillahs (districts) of Rajshaye, Bogra, and Rungpore, all situated to the east of the Ganges. He was accompanied by Mr. Samuel Hill, and also by two native assistants, Gobindo Gir, a native of the Zillah of Rungpore, and Tara Prusad Chattejee, one of the students of the Bhowanipore Institution at Calcutta. The expenses of the tour were, as on former occasions, defrayed by the Ladies' Missionary Association connected with the Established Church of Geneva, whose members, since Mr. Lacroix's visit to that city eleven years ago, have manifested the liveliest interest in the Bengal Mission.

DEPARTURE.

"We left Calcutta," writes Mr. Lacroix, "on the 13th December, 1852, in two boats, with a large supply of Scriptures and Tracts, and proceeded up the Hooghly and Matabhanga rivers with all the speed we could make; it being our aim to reach our appointed field of labour as soon as possible. We found the Matabhanga in some places almost dried up, and had occasionally great trouble in forcing our way through the numerous fleets of native boats detained by the shallowness of the water. In no former year have the various arms of the Ganges been so low. The Bhagirstty and the Jellinghy were entirely closed at the end of November; and from what we experienced, it was but too evident that the Matabhanga will soon share the same fate, when all the trade and communications between the Upper Provinces and Calcutta will have to be carried on through the Sunderbund rivers.

"We had no alternative but to proceed down the Ganges for two days, as far as Pubna, intending to continue our journey

eastward through the river of that name, when lo! on arriving at Pubna, we found the river through which we had hoped to pass not only shallow, but absolutely dried up; so that the magistrate had actually caused a carriage road to be constructed across its deserted bed.

"After preaching in the Pubna bazar, visiting the government school at the station, and distributing many books, we were compelled to sail down the Ganges as far as its junction with the Berhampooter, by ascending which we might, without difficulty, prosecute our journey eastward. This we accomplished; but instead of going through Rajshaye and Bogra, we had to content ourselves with merely *coasting* those districts, and finally penetrated through the river Titsa, to some distance into the Zillah of Rungpore.

"The Berhampooter, or rather its principal branch, called the Joboona, which we ascended, is an immense river, at this time of the year filled with innumerable sandbanks, and so wide, that at particular spots it was

with difficulty the opposite shore could be discerned. Owing to the periodical inundations of this great river, there are but few villages immediately on its shores, nearly all of them being erected at a considerable distance inland, and often of very difficult access, which prevented us from visiting as many of them as we could have wished. There are, however, on the Berhampooter and its branch streams several large 'Gunges,' such as Jaffir-Gunge, Sèraj-Gunge, Dewan-Gunge, Manik-Gunge, and others which offer excellent opportunities of usefulness; these 'Gunges' being vast emporiums of trade, and resorted to by immense numbers of boats from all parts of the country. Such of these 'Gunges' as we were able to visit formed the principal sphere of our labours during this excursion.

POPULATION.

"The parts we visited appeared very populous. The features of the inhabitants differ but little from those of the Bengalis residing more to the westward. The farther, however, we proceeded towards the East, the more strikingly it appeared that there was an intermixture of the Mongolian with the pure Hindoo race; the high cheek-bones and peculiar cast of countenance of the former being easily recognizable in many individuals. In the district of Rungpore we observed not a few women with goitres—a very unusual sight in other parts of Bengal. This peculiarity, it is supposed, is owing to the use of the water of rivers proceeding from the Thibet mountains, and which are fed by melted snow; but if this be the case, it still remains unaccountable that the goitre should be almost entirely confined to females, whilst the males are scarcely ever afflicted with this deformity.

"The people are very simple, timid, and easily overawed in the presence of a superior. The daily hire of a field labourer ranges from one and a half to two Annas (twopence farthing to threepence); but, on the other hand, living is very cheap; two and a half Maunds (two hundred pounds weight) of coarse rice being sold for one Rupee (two shillings). The produce of the country consists chiefly of rice, sugar-cane, indigo, tobacco, beetle-nut, hemp, linseed, mustard-seed, ginger, turmeric, chillies, and several

kinds of pulse. The universal language is Bengali; but a nasal twang and a very peculiar intonation of the concluding words of a sentence characterise the inhabitants of East Bengal, and at once betray their origin wherever they go. We found few schools among them; nevertheless numbers were able to read; it being a practice for shopkeepers and others, in their leisure hours, to teach two or three of their neighbours' sons along with their own. The females are very retired, and scarcely any but those of the very lowest classes were seen abroad.

"The Mahometans in these eastern districts preponderate over the Hindoos; but from their appearance and habits they evidently were originally Hindoos who, during the Mahometan rule, must have been compelled to embrace Islamism. They have retained many of the Hindoo habits and superstitions, and in general know but little of their own religion. Among those who are better acquainted than the rest with its tenets, many have of late years become Ferajees, which is a sect much like the Wahabites in Arabia, who reject all traditions, holding the Koran only as the revealed word of God, and as possessing any authority; and may therefore, with some propriety, be called Mahometan Protestants.

"Among the Hindoos, there seemed to be fewer learned Brahmins than I had seen in other parts of Bengal. This is perhaps the reason why the people are divided into endless sects, some professing the most absurd tenets; though all, at the same time, hold the present system of idolatry in less reverence than the orthodox Hindoos. We found these sectarians in general exhibiting a certain feeling of doubt and dissatisfaction in regard to their religious state and a hankering after something better, which feeling, in my opinion, renders them more fit and better prepared for Christian instruction than their more orthodox brethren, who are, alas! but too often content to remain what they are.

"I will now make a few extracts from my Journal relating to our labours among these interesting people.

A NATIVE POLICE OFFICER FROM A MISSIONARY SCHOOL.

"*December 23rd.*—On the Matabhanga river. Came in sight of what appeared at a distance an immense fleet of boats at anchor; but on drawing near found that they had all stuck in the mud owing to the shallowness of the water. They were so jammed together as to occupy the whole breadth of the river for a considerable distance, without leaving even the narrowest passage for any lighter boat that might come up; and, what was worse, the crews which manned these boats would not make the least exertion to open one. After ineffectually toiling for some time to get through, we espied on the shore a native police officer, to whom we beckoned to come to our assistance. He immediately came, and after great exertions eventually managed to open a way for us, and so we passed on. We were much pleased with this man, and his manner of dealing with the indolent boat people who obstructed our progress. Unlike most of his brethren of the same calling, he never once resorted to violence or abuse; but by kind and encouraging words, and skilful directions, got the boats' crews to bestir themselves to open a passage, in doing which he eventually, as stated above, proved quite successful. When he left us, we gave him a trifle in money in token of our satisfaction, and two Bengali Tracts, at the same time commending him for his behaviour to the people. On this, he told us that he had been brought up in one of the Missionary Schools at Kishnagur, where he had learned many good things which he still remembered. This at once showed us the reason of his superior conduct in the discharge of his duty, and afforded us a pleasing evidence of the beneficial influence exercised over the population by Christian instruction.

OPEN DOORS FOR THE MESSENGERS OF MERCY.

"*December 28th.*—Arrived at Pubna, a civil station, and the chief place of the district of that name. It contains a very large bazar, to which we proceeded, dividing ourselves into two parties. Tara went with me, and Gobindo accompanied Mr. Hill. Seeing

a fine open place, I engaged in ordinary conversation with one of the shopkeepers, not doubting but this would soon attract a crowd, and was not mistaken; for I had barely spoken five minutes, when we were surrounded by a large assembly. Then, gradually giving the conversation a religious turn, I ended by addressing the whole of the people, pressing on them the necessity of seeking that meat which perisheth not, and those treasures which neither moth nor rust can corrupt. The people listened with great attention, and said they had never heard of these things before, nor of the Saviour they were admonished to take to as their refuge. We distributed among them all the Tracts we had brought with us; but the supply was scarcely adequate to the demand, so numerous were the applications. It was a gratifying sight, immediately after we had done with the distribution, to observe a number of persons sitting down together, when one of them read aloud the book he had received, for the benefit of the rest.

"Mr. Hill and Gobindo were equally successful, and addressed two congregations in different parts of the bazar. In the afternoon, several young men who are studying English in the Government School came to our boat, asking for English New Testaments, which request we cheerfully complied with, in the hope that the contents of that holy book may furnish them with instruction tending to benefit their immortal souls, which is denied them in the institutions supported by Government.

THE HIGH CASTE CHRISTIAN YOUTH RELIEVING AN AGED BEGGAR WOMAN.

"*December 31st.*—Reached the junction of the Ganges and Berhampooter, or Joboona. We made a halt to alter the rigging of our boats, which—our course being now against the stream—must be made fit to have them pulled by means of a long rope along the shore. While our boats' crews were so employed, we observed at a short distance on the beach what appeared the lifeless body of an old woman, with only a few rags covering it. On getting near, however, we saw that the old woman still breathed, and on calling her aloud, she slowly sat up, and with a feeble voice told us she was a poor beggar

for whom no one cared, and that she had had nothing to eat for a long time, and was very faint. On hearing this, our young friend Tara instantly ran to the boat and fetched some biscuits and boiled rice, which the famished woman devoured with great avidity; after which he went to the river for some water for her to drink, and, seating himself on the sand near her, tried by kind words to comfort her. (*See Engraving.*) She seemed very grateful for these acts of kindness; and Tara would not leave her till her hunger and thirst had been appeased. Poor woman! she was so deaf that it was with difficulty she could be made to understand what was said to her, and so blunted in her faculties, that an attempt to speak to her about her soul was met only with a vacant stare. Before leaving, we gave the poor creature some small coins, and a piece of cloth to cover her withered limbs, which she hugged to her body as if she had never possessed such a thing before.

"It was most gratifying to our feelings to see, as we did on this occasion, a young man of high Brahminical lineage sitting down near a poor, outcast, beggar woman, feeding her and comforting her with all the anxiety and affection of a son, whom, when still a follower of Hindooism, he would not even have condescended to notice. Truly Christianity produces a wonderful change in those who sincerely embrace it as our young friend Tara has done! O! what a different aspect will India wear when that blessed religion shall prevail, and influence its millions of degraded inhabitants. The country, with its natural fertility and beauty, will indeed then be as a garden of the Lord!

SUPERSTITION.

"On the same day, our boat people exhibited a specimen of superstition which proved anything but agreeable to themselves. We met a fisherman who had caught about a dozen of a fish called 'Hilsa,' highly prized by the natives, and which is obtainable in Calcutta only during the rainy season. Wishing to put our crew into good humour, we purchased the fish, and made them a present of them. But when they were engaged on the deck of the boat in preparing them for their meal, a kite which was hovering over their

heads pounced down upon the fish with a view to get its share of the feast. Its attempt was unsuccessful; but it seems that in making it, the bird had touched one of the fishes with the tip of its wings. This was enough to render the whole unclean in the estimation of these poor ignorant people, who, with doleful countenances, cast all the fish away. This is only an instance out of many in which I have observed the superstitions of the natives marring their comfort and proving a great thralldom to them. O! may the blessed Gospel soon free them from this and all other kinds of bondage under which they are groaning.

THE EXAMPLE OF EUROPEANS POWERFUL FOR GOOD OR EVIL IN COMMENDING THE GOSPEL TO THE HEATHEN.

"January 4th, 1853.—Arrived at Serajunge. A very considerable trade is carried on at this place, which is one of the 'Gunges' referred to above, and one of the greatest emporiums in East Bengal, and frequented by individuals not only from the neighbouring, but also many very distant districts. Rice, hemp, tobacco, coarse sugar, molasses, beetle-nut, mustard seed, and pulse constitute the chief staple. There were about two thousand boats moored along the shore in double and treble rows to the extent of full three miles, which put me not a little in mind of Saugor Island at the time of the bathing festival.

"Soon after we had made our boat fast to the shore, several natives who had known Mr. Hill when he resided at this place some years ago, in the capacity of agent to a Calcutta merchant, having been informed of his arrival, came to the boat to salute him, and it was most gratifying to me, as well as highly to the credit of Mr. Hill, to witness their pleasure at seeing him again, and to hear them say that they had not forgotten the kind services he had rendered them, and the good instructions he had given them when he lived among them. Ah! that there were more of those Europeans engaged in secular business all over the country, thus seeking to benefit the people by acts of kindness and by Christian instruction! Christianity would then stand in much higher esteem among the natives, who,

alas ! are apt at times to form very unfavourable ideas of it from what they see of so many of its professors, who not only do nothing to recommend it, but by their bad lives are a great stumbling-block to the people, and in this way prove one of the most formidable obstacles to the success of Missionary labours.

"Among the visitors was a native doctor who had been a disciple of a certain old Gooroo, the head of a numerous sect, and well known to Mr. Hill in former days. This Gooroo had died some time before, and on his dying bed, the doctor said, had declared that all his hopes of salvation had forsaken him, and he admonished his disciples to listen to Christian instruction, as he was sure Christianity would eventually become the religion of the land. This testimony had evidently made an impression on the doctor and other disciples of the old Gooroo ; but, alas ! immersed as they are in worldly cares, and with no one to teach them, it did not seem that the good impression had been productive of much tangible effect.

"In the afternoon we took a walk to view the town, which we intended to make the scene of our labours for some days, and marked several prominent spots and bazars well suited for addressing the people. We then proceeded by invitation to the house of a wealthy Hindoo merchant known to Mr. Hill, and, having been accommodated with seats, entered into a long conversation with him and a number of his townsmen who had assembled to meet us.

"Mr. Hill took up the word first by drawing the attention of our host and his friends to the importance of following the true religion, and went on to prove that Christianity shows itself to be that true religion by the excellent fruits it produces in making all those who cordially embrace it better and holier men ; whilst Hindooism exercises no such renovating influence on its votaries, nay, has rather a tendency to make them worse and more depraved than they are by nature. This was assented to generally ; but a shrewd old man present remarked that the statement made was all very well as far as words were concerned, but that practically he had not been able to discover the truth of what had been advanced,

because he had seen Europeans, who profess to be Christians, anything but holy ; on the contrary, oppressing the natives, proud, licentious, and very passionate.

"This objection made us sad, because we knew it was but too well founded. In order, however, to remove its unfavourable effect, I took up the discussion, and endeavoured by various arguments and similes to show to the bystanders that Christianity must not be judged by the conduct of many of its professors, who are in reality anything but Christians, and exhorted them rather to judge of that religion by the Scriptures in which it is revealed, and the lives of those who sincerely believe it, and make it the rule of their lives. We were pleased to observe that the answer seemed satisfactory ; and felt at that moment, in the presence of so many idolaters, with double force, the extreme importance of our Saviour's injunction : 'Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.'

OBJECTIONS OF THE HEATHEN ANSWERED.

"Towards the end, a Brahmin came in who pretended that by means of 'Montros,' or incantations, wherein the name of the Hindoo gods is invoked, miracles were performed, which proved Hindooism to be true. He was immediately taken up by our native assistant, Gobindo Gir, who, having been formerly a Sunnyasi, or religious devotee, was acquainted with those incantations, and soon able to show the imposture of those who make use of them.

"Another man then took up the discussion, and rather triumphantly said he would prove from our own sacred books that we were acting a most sinful part in preaching against Hindooism, seeing that it was commanded in those books to abstain from slander, and from everything which gives pain to our neighbour ; and that in the face of this, we were slandering the Hindoo gods, and were giving pain to our auditors by telling them that their religion was false. It was then necessary to point out to him that our referring to the evil deeds of the Hindoo gods could not be construed as slander, because, as he well knew, what we had said concerning them was not invented

by us, but recorded in his own Shastres; and that, as to giving pain to the people by showing them the vanity and falsehood of their religion, we did it reluctantly, and only with a view eventually to benefit them, and to lead them to embrace a more excellent one; just as a physician is at times necessitated to give pain to his patients by the operations he performs, or the medicines he administers, because he knows that only by such means the cure of his patients can be effected.

"It having become nearly dark under these interesting discussions, we took leave of our kind host and his friends, and returned to our boat for the night.

"*January 5.*—Very early this morning, we proceeded again by invitation to the house of a Mahometan landowner, with whom Mr. Hill was previously acquainted. A great number of his neighbours had assembled to receive us. Mr. Hill then entered into a long argument on the subject of Mahomet and the Koran, very ably showing the former to be destitute of the marks of a true prophet, and the latter to be evidently a mere human compilation. The Mahometans had many things to say in reply; but they spoke in a very friendly spirit, so that I trust that good may be done by this discussion. Many of the people in these parts appear really anxious to know the truth; it is therefore much to be lamented that they should be without permanent instructors. This is a reflection which, I fear, events will force upon me many a time ere my tour is completed.

THE HINDOO CARPENTER.

"After breakfast we went to pay a visit to Mr. A. Mackay, post-master and merchant at Seraj-gunge, who received us very kindly, and gave us an invitation to dinner on the following day, which we accepted. As we were leaving Mr. Mackay's premises, his head carpenter, an elderly Hindoo, came to request the gift of a New Testament in Bengali, saying that a copy which he had formerly in his possession had been lost. On entering into conversation with this man, we elicited several interesting particulars which show that Christianity has made greater progress among the population

than, from mere superficial observation, one would be apt to suppose. He told us that he was a native of Sulkea, near Calcutta; that several years ago, he had met two native Christian preachers who gave him a New Testament and several Bengali tracts, which he had attentively read, and had, by the perusal, been led to forsake idolatry, and to worship the only true God. He added that he was a firm believer in Jesus Christ, in proof of which he repeated the whole of a small poetical tract descriptive of the birth, the life, and the death of the Redeemer, which he had committed to memory; and again most urgently begged we would give him a New Testament instead of the one the loss of which he lamented. We told him if he could send some one with us to our boat, which was three miles distant, it would afford us great pleasure to comply with his request. On this, he ordered his son, a boy of twelve or thirteen years, to accompany us; and it was quite refreshing to us on the way to hear the lad relate how his father endeavoured, whenever he found an opportunity, to dissuade his countrymen from idolatry, and to recommend to them the worship of the true God and faith in the Lord Jesus Christ. He added that his poor father often met with great opposition in his efforts, and that many had become his enemies on account of his religious sentiments; but that this did not deter him from speaking to them about God and 'Ononto Jibon' (eternal life). When we reached the boat we gave the boy a Bengali New Testament and a hymn book for his father, and for himself suitable tracts, which he took away in high glee.

THE SEED OF THE KINGDOM SCATTERED ABROAD.

"At noon we proceeded to one of the principal bazars, where I preached to a very attentive congregation on 'God is a Spirit,' &c., and distributed a great number of tracts, whilst Mr. Hill and the native assistants proceeded to other spots on the same good errand. As soon as we had returned to our boat, there was an incessant call for Scriptures and tracts by persons from all parts of the country. In the evening we again went to the town, where, in the fish

bazar, I addressed a large assembly on the parable of the Prodigal Son. The demand for books was so general, and the rush for them so great, that we were compelled thrice to shift our ground, and even then could barely succeed in distributing them in anything like order.

"January 6th.—From day-break persons flocked to our boat, some for medicine (the country people in Bengal fancying that all Europeans must necessarily be doctors), and others for books and oral instruction. Among the latter was a very interesting man, who, on the previous evening, had heard the address on the Prodigal Son. He told us that for some time past he had been much concerned for the salvation of his soul, and wished us to read a chapter of the New Testament, and to explain it to him, which Mr. Hill did; he all the time listening with the most eager attention. When he left he begged us, with tears in his eyes, to pray for him that he might be saved.

"Much preaching was carried on the whole day in several parts of the town. Our native assistants also spent much time in private conversation with the shopkeepers and other individuals who were desirous of further explanation concerning the things they had heard or read of in the books given to them. In this department our native friends were very useful indeed; and I sincerely hope, from several facts which came to our notice, that their exertions will not have been altogether in vain. It is especially in the department of private religious conversation that native assistants excel. From being themselves natives, they have a better insight than European Missionaries into the thoughts and feelings of their countrymen; while the latter feel a far greater freedom in opening their hearts to them than to Europeans. On the other hand, as regards public addresses, a European Missionary who speaks the language fluently is generally listened to with greater attention and respect than native preachers. In order, therefore, to combine both advantages, it is very desirable that every itinerancy should be undertaken by one or more European Missionaries, accompanied by native brethren.

"January 7th.—Spent the day very much as yesterday. The demand for tracts and Scriptures was incessant. Many people offered to pay for them. Our native assistant, Gobindo Gir, told us that during the sixteen years he has been a Christian, he had never seen such eagerness for books as was witnessing at this place. I should think two thousand copies, at least, have been put into circulation during the last three days.

"We were much pleased, in all our peregrinations through the town, to notice that there was not a single liquor-shop to be seen anywhere, which argued well for the sobriety of the people. In some other parts of Bengal, especially in Calcutta and the neighbourhood, such shops now abound; and, it is very much to be regretted, tend to create among the population habits of intemperance, to which they formerly were strangers. In this respect, intercourse with Europeans has done no good to the natives.

OPINIONS RESPECTING THE MISSIONARIES.

"It was curious to hear the various opinions formed of us by the people. Some said we had come hither, commissioned to destroy caste; others that our preaching and distribution of books was only with the design of getting a large store of religious merit for ourselves. Others, however, gave us credit for more disinterested views, and said we were evidently good men who had come to promote their welfare; in proof of which, they added that they saw a great difference between our kind and friendly behaviour towards them and the conduct of other Europeans, who often treat them harshly and contemptuously. It was very gratifying to us thus to hear that we had been permitted to pursue a course tending to recommend the blessed religion we came to preach. All the people, however, agreed in one thing; viz., that unless we or other Missionaries came to reside permanently among them to instruct them, little fruit could be expected of our exertions. And in this opinion we perfectly coincided.

"January 8th.—Left Serajunge to proceed farther eastward, but with the full determination to visit this interesting town again on our return."

(To be continued.)

SOUTH AFRICA.

GRIQUA TOWN.

A MISSIONARY'S VISIT TO THE SCATTERED MEMBERS OF HIS FLOCK.

Since the breaking up of the Mamusa Mission in June, 1851, the Batlapi and Bamaira people, who had been under the instruction of the Rev. William Ross, have been scattered abroad in different locations, suffering no inconsiderable degree of hardship, and anticipating a threatened inroad of the emigrant Boers. In the mean time Mr. Ross has, with his family, been residing at Griqua Town, and co-operating in the duties of that Mission. He has, however, availed himself of opportunities of visiting his afflicted people, and of administering to them the consolations of the Gospel.

In the following communication, dated Griqua Town, 21st March, 1853, Mr. Ross gives the results of one of his itinerant visits, and from which it is pleasing to discover that these poor exiles, though in destitution of outward comforts and the regular means of grace, continue to hold fast the profession of their faith.

"I have just made another visit to my people among the Batlapi; for, as it is generally believed that the rebel Boers will attack them this season, I deemed it the more necessary to comfort believers in their very trying circumstances, as well as to encourage all to do the best they possibly could to retain the possession of their land, and the unspeakable privileges of the Missions that still remain. If the natives are true to one another, and join heartily together, it is not improbable but that the land they have already lost, and the infant stations in the interior, may again be restored. All the tribes of Bechuanas, Corannas, and Grikwas, seem to be determined to make a vigorous and unanimous effort to hold their lands and their liberties.

"In pursuance of my plan, I spent a few days in the Moruane District, this being in my road, and that division of it which is taught by Makame, native teacher. I was astonished to find the peaceful and civilized state of the village; only two men were pointed out to me who had not made a profession of Christianity, and these two are docile, regular, and hopeful. We met on Saturday as a preparatory service before administering the holy ordinances of Baptism and the Lord's Supper. On the Sabbath day the early prayer meeting, the Sabbath School, and meetings for preaching were

large. Three candidates were admitted to Church fellowship, forty-six children of members were baptized, and the ordinance of the Supper was administered to about one hundred and fifty members. The whole appearance of the people, their conversation, and the strict decorum of all their meetings, indicated great care and perseverance on the part of the native teacher; and though there is room for many improvements, especially in the School department, certainly the pleasing fruits of the Gospel are most apparent, and give great cause of joy and gratitude, when so much is unjustly said and done at the present time to disparage our labours. Among the Batlapi tribe, Missions have been an unspeakable blessing, and consequently very far from being a failure.

"From Moruane I travelled to Taung, and found the country around this great town parched for rain, and suffering severely under the burning rays of the sun. Here I also staid a few days for the purpose of inquiring into the present state of affairs among them, and of encouraging them in their most trying circumstances. Many of the people were dispersed among their gardens, but I found that all their ordinary meetings were still kept up, and the number of believers was exactly as I found them upon my former journey. Except the Sabbath School no other school has been kept for some time

past; the children in general were assisting their mothers in watching the corn where any still remained from the great drought. The want of a day school is greatly to be deplored, as only very small inroads upon the existing ignorance can be made. The good cause here seems to be suffering severely in the absence of a Missionary. On the Sabbath day the meetings consisted of all the remaining believers in the town, and all the heathen who have been and are still regular in hearing the word of God. In the prayer meeting on the Sunday morning, it was indeed interesting to hear the members praying for the Boers who are now, it is said, preparing for an attack to become masters of them and their land. At the preaching meetings, Mahura, his eldest son, and several of those in power attended, but with all that mustered we could only have about a fifth part of what usually met at Mamusa. On Monday morning Mahura asked me when I could come and reside among them as formerly, for he did not love to be without a teacher. I answered him by asking him, where can I build? I have not seen any proper place for this near the town, but I shall visit you as often as I can. He did not speak of the fountain of Lithakoaneng, as their great wisdom lies in concentrating their forces just now for fear of the Boers.

"From Mahura's town I now travelled to the Bamairas by way of Mohangkoe, where so many of them dwell for the purpose of raising food for their families. It is truly pitiful that Motlabani, their chief, has so little influence over his people, and that they have so little respect for him as their ruler. When I came to the village where the native teacher Gasaborioe, and most of the believers dwell, I found them busily preparing to go to a great picho at Taung, to consult how to defend themselves against an immediate attack of the rebel Boers. They all received me joyfully as their friend and Missionary. On the Sabbath day our meetings were, as usual, large. The believers go on steadily and make considerable impression on some of the Heathen; they also make progress in reading, and in the knowledge of divine things. Several children of the members were baptized. On

Monday the fruits of preaching the Gospel among them were seen in bringing forth offerings to the Auxiliary Society, and, upon the whole, there was more to satisfy and please me there than in any other part of the Mission formerly under my care. As the chief and most of his men in the village were starting to go to the great picho, after I had finished the business connected with my visit to them, I also prepared to return to Griqua Town, but bad news in the evening of the first day made them all return home. There were six wagons, and perhaps about seventy people. The news were that they had cause to fear an attack of some colony Boers, on account of Bechuanas in the neighbourhood stealing cattle from them on the previous Sunday. It looked somewhat alarming to observe in our road that cattle spots were removed that the Boers might not so easily lay hold of them. By travelling diligently and speedily, we came to Campbell Town for the services of the Sabbath day. Here the people are very needy as they have altogether cut themselves off from other churches around. I had a good congregation, and if they had a settled and active schoolmaster the meetings might be pretty large, and there might be an excellent Day School. On the Monday following I arrived at Griqua Town, having been absent four Sabbaths, and busily engaged throughout my long journey. May the precious fruits of righteousness soon appear, that the Lord's work may be continued in these most trying times.

"On the following Sabbath here, I had very large congregations, two adults, Bechuanas, were baptized and admitted to the Lord's table. On Monday three couples of Bechuanas were married. It is pleasing to find that while so many troubles are in the country at the present time, the Bechuanas here and in the district around, are apparently doing well, inquiring concerning the salvation of their souls, and some entering the church both at the principal and the out stations. I have taught the Day School here for some months past; the number of scholars has been between forty-five and fifty, but since I returned from my long journey they have not been so many, as it is at present the harvest of the Indian corn."

NATIVE COMMISSION OF INQUIRY AT NATAL.

THIS important commission, which held its sittings in the spring of the past year, was appointed by the Government for the purpose of inquiring into the condition and prospects of the *Native Community*. The Commissioners appear to have conducted the inquiry in a spirit of the utmost fairness and liberality, permitting and inviting the witnesses to state their sentiments at any length, and in any form they might find most convenient, *vivâ voce*, or in writing.

Our limited space will admit only of our selecting fragments from the body of evidence adduced, and, with that view, we have extracted a few passages from the valuable statements made by H. F. Fynn and T. Shepstone, Esqs., illustrative of the manners, social institutions, and mental and moral characteristics of the Kafirs. The gentlemen referred to may, from their position in society, their long residence in the country, and their intimate acquaintance with the subjects of inquiry, be considered as thoroughly competent and respectable witnesses.

In quoting from the evidence of Mr. Fynn, we have the advantage of giving it in the form of a consecutive statement, whereas Mr. Shepstone's evidence, consisting of replies to the interrogatories of the Commissioners, is necessarily presented with less regard to order and division of subject.

Evidence of H. F. Fynn, Esq., Resident Assistant Magistrate, Pietermaritzburg.

HISTORICAL NOTICE OF THE KAFIRS.

"On my arrival in Natal, in 1824, I commenced taking notes, and continued doing so until 1834, for a future history of this country. Having been the first European who travelled through it, I had the advantage of obtaining information from the natives unmingled with any notions which they might have formed from an intercourse with white men. These notes enable me to lay before the Commission certain historical points, which I believe may be relied on.

"There are probably no people possessing an equal amount of intellect and intelligence, who are less acquainted with their own history than the Kafirs; while each individual retains a strong recollection of some remarkable circumstance in which he was more or less personally concerned; it is the white man alone, who, having lived many years in this portion of South Africa, and possessed many sources of information,^a can give a clear, correct, and connected narrative of events which have occurred here during the last forty or fifty years.

"From what I ascertained at different times in the Zulu country, during the reign

of Chaka, from my communications with the Portuguese of Sofala, and from what I subsequently traced among the Kafir tribes on the frontier, I am convinced that all these tribes formed originally one nation. That about four centuries or more ago they were driven from the region of Sofala, and those now known as the colonial frontier Kafirs were probably the first who appeared in this direction.

"There is some reason for supposing they came originally from Arabia, and have ever been pastoral, and more or less nomadic in their habits.

"The first natives who appeared in this district, as refugees from the Zulu country, arrived in 1827 or 1828, and on being reported to Chaka were permitted by him to reside at Natal.....

THEIR POLITICAL RELATIONS.

"The war between the Dutch and the Zulu nation produced a revolution in the Zulu country, when Panda embraced the opportunity of establishing his chieftainship, which he could not have accomplished without the aid and countenance he received from the Dutch.

"During the unsettled state of the country at the time of this revolution, a greater number of refugees entered this district than at any previous or subsequent period.

"The manner in which they have been permitted to enter for so long a period, and the readiness with which they have been received into service by the colonists, are sufficient reasons for the government to pause before it suddenly turns upon these people to remove them from the country, as having no claims upon the soil.....

"The position of the natives of this part of Africa, as connected with ourselves, is, that certain uncivilised tribes, occupying an extensive country, become, from the European system of colonization, our border neighbours; opposite in colour, laws, manners, and customs, with a total ignorance of each other's language, their first meeting is naturally attended with suspicion, which is frequently the foundation of misunderstandings resulting in serious consequences.

"From the varied representations given by the white inhabitants to their government, in which the native tribes must be misrepresented, from the absence of a correct knowledge of their laws, customs, &c., the British government professed to take upon itself the guardianship of these tribes, whom they believe to require its protection, but from the absence of that knowledge already mentioned, of the people under their charge, the government remains for years in a state of ignorance as to their true position.

"It is necessary to view these tribes under two different aspects:—

"1st.—In their primitive condition as entirely unaffected by European influence.

"2nd.—Under a state of transition from their pure native condition to that which is sought to be obtained.

"On the plans of the government, and the conduct of the Europeans having transactions with the natives, the *improvement* of these tribes, or their *extermination*, necessarily depends.

"It therefore follows that, should the plans adopted be so based as not to produce the desired result, the very causes of failure will become the means of bringing the guardians and the guarded into collision.

"Frequent as have been the wars between

Europeans and the Kafir tribes on the frontier, the latter cannot be said to be completely conquered,—the patience of the British government must eventually be exhausted. The tribes must fall before the sword, until, feeling they are a conquered people, they become humble, obedient, and willing to be instructed.....

THEIR RELIGIOUS BELIEF.

"I made it a point of early inquiry as to any belief that might be entertained among these tribes regarding a future state and the existence of a Supreme Being.

"I am fully convinced that up to the period of their becoming acquainted with white men, they had but a very confused idea of a Deity.

"The opinion held by the most intelligent natives, during the reign of Chaka, was, that at death they would enter a world of spirits, occupying it in the same position they had held in this: the last departed spirit of a person who had held the highest rank in a family becoming its ruling spirit.

"As long as health or prosperity was enjoyed by a family its ancestral guardian spirit was said to be lying on his back, but when misfortunes came upon them, on his face.

"These expressions were evidently used in a figurative sense.

"Some few Kafirs may be found who state their belief that Umkulunkulu (the great great) shook the reeds with a strong wind, and there came from them the first man and woman.

"When I consider the perfection of their language, the remarkable suitability of their laws to their circumstances, and the nature of their offerings to their ancestral spirits—to say nothing of the resemblance of many of their customs to those of the ancient Jews, as prescribed in the ceremonial law, under Levitical priesthood, I am led to form the opinion that the Kafir tribes have been very superior to what they are at the present time. On examining some memoranda many years since, I was surprised to find a considerable resemblance between many of the Kafir customs and those of the Jews. The following are the most striking:—

"War offerings.

"Sin offerings.

" Propitiatory offerings.

" Festival of first fruits.

" The proportion of the sacrifice given to the Isanusi (or witch doctor, as he is termed by Europeans).

" Periods of uncleanness on the decease of relatives and touching the dead.

" Circumcision.

" Rules regarding chastity.

" Rejection of swine's flesh.

" It has been a very popular error that the natives believe that after death their fathers become snakes.

" I have previously stated that they believe in the existence of departed spirits; they also believe that the ancestral spirit visits their houses internally or externally, inhabiting for the time the body of a snake; that this occurs when some member of the family has omitted a known duty or committed some offence, and this visit of the spirit has for its object to treat the offence with lenity. If, however, on such appearance, a sacrifice is not offered, some severe punishment, such as sickness or death, will follow.

THEIR KNOWLEDGE OF MEDICINAL PLANTS.

" Those natives who exercise the healing art professionally, (or make pretensions to it,) are designated Izinyanga, but, the term is not given to such persons only.

" I have frequently purchased a knowledge of native herbs from native doctors, and embraced every opportunity that occurred of witnessing their medical practice and surgical operations.

" Their knowledge of medicinal plants is considerable, though not very extensive, nor is it confined to them alone. A knowledge of the virtues of particular plants, when possessed by private families, is considered as an heir-loom—hence, on a native being attacked by disease, he obtains the opinion of a native doctor as to the nature of his complaint, and is recommended to apply to the family which possesses a knowledge of the appropriate remedy for the fever, dropsy, rheumatism, or whatever the complaint may be. But the doctors frequently purchase a knowledge of such remedies for their own practice.

" These practitioners always receive a *fee*

in advance, but with regard to full remuneration for their services, it is an admitted point of law, that where there is no cure there is no pay, beyond the retaining fee.

" I have found that many of their plants are really valuable medicines. But it is rarely that these healing plants are given to the patient without being mixed with others possessing no such property,—the object of this, doubtless, was originally to prevent a knowledge of the remedial plant from becoming general. The useless additions are now believed to be an essential part of the remedy.

" In acquiring a knowledge of plants possessing healing properties, it is evident that the natives would also become acquainted with others of a poisonous nature. With several of the latter description I have an acquaintance, and I am of opinion that Europeans generally do not give sufficient credence to the fact that there are many nations who possess a knowledge of poisons of a most destructive character, perfectly unknown to themselves.

" As, on the one hand, additional herbs are employed with healing plants, so also we may conclude that innocent plants are used to conceal those which are destructive.

THEIR MARRIAGES.

" It frequently happens that marriages are entered into with the full consent of the female, that is, when the age of the intended husband is at all proportionate to hers.

" It sometimes occurs that marriages between young people are arranged by themselves solely, or by their parents, and it does not unfrequently happen that marriages are effected by the father of the female proposing to the intended husband or his parents. In some cases, without any previous intimation, the girl is sent to the party so selected by her parents.

" Of such intention of the parent, however, the daughter is generally informed a month or more before she is sent.

" In some cases the husband selected by the parent is unsuitable by reason of age or infirmities, and there are cases in which the young woman is harshly treated by her parents if she opposes their will. It does

not unfrequently occur that in the interval between her being first acquainted with her father's intention and the period when she is to leave her home, the young woman will elope to the man of her own choice, from whom she may be forcibly brought back by her parents and sent to the one chosen by her father; but it generally happens that if she persists in eloping, her parent, either of his own will, or at the intercession of the girl's mother, gives up his original intention, and he does so frequently when the amount of cattle which he receives from the husband chosen by the girl is much less than he would have obtained from the other party, and this is a point of serious consideration with a Kafir.

"The ties of consanguinity controlling marriages are very strictly observed.

"A man cannot marry any female who is a relative by blood. Such an offender would at once be termed 'Umtagati,'—i. e. evil doer—the marriage would be dissolved, and a general belief expressed that the offspring of such a connection would be a monster—a punishment inflicted by his ancestral spirit.

"As an exemplification of the laws of marriage, of the inheritance of property, and of the resemblance which many of the Kafir customs bear to those of the ancient Jews, I submit the following case:—A Kafir dies leaving seven wives, with their children, and three brothers. The period for mourning (a circle of the seasons) having been completed (during which the widows and fatherless children have been under the protection of the brothers of the deceased), it becomes the duty of these brothers to provide for the future management of their brother's family. They take the wives of the deceased to be their own, adjusting the number to each as may be mutually agreed.

"The property of the deceased brother does not become the property of the surviving brothers, unless he has died without issue. In all other cases the brothers are only the guardians of the property on behalf of the children of the deceased, and they are liable by law to make restitution for any cattle disposed of by them (which was their brother's property, or the offspring thereof) during the minority of the children, unless such cattle had been used for the benefit of

the children or their mother, and then only to a reasonable extent.

Evidence of T. SHEPSTONE, Esq.

"*Query.* Have the missionaries been very successful in evangelizing the Kafirs within the district, or have they failed in all their efforts to make any perceptible change in the habits and character of the people? if the former, name the locality, tribes, and particular missions that have made the greatest progress.—*Answer.* I should not say that the missionaries have been very successful, nor, on the other hand, that they have failed in all their efforts. I have witnessed instances of a very perceptible change in the habits and characters of individuals, the result of missionary labours in this district, and residing on missionary institutions. But as there are many mission stations in the district which I have not visited, I feel that by drawing distinctions or mentioning names, I might subject myself to the charge of making invidious comparisons or even injustice.

"*Q.* Have the Kafirs any religious creed, or any notion of a supreme power; and does this exercise any moral influence over them?—*A.* They have no religious creed. To my mind, they have a very vague and indistinct notion of a great original, to which they apply the words 'Umkulunkulu' (the great great), and 'Umvelangangi' (the first appearer or exister). They believe in the influence of spirits on the material world, and this belief exercises a very considerable influence on their conduct.

"*Q.* What are the capacity, intelligence, and moral feelings of the Kafir as compared with Europeans; and are they such as to afford promising hopes, both of his own civilization and of his future usefulness as a member of British colonial society?—*A.* I do not think them wanting in capacity or intelligence. In moral feelings they are necessarily so, as compared with civilized and educated Europeans. I see no absolute bar to their civilization or to their usefulness, in any position in which their intelligence and capacity may hereafter place them.

"*Q.* Do they exhibit signs of curiosity, ambition, powers of observation and imitation?—*A.* Yes.

"*Q.* Are they intelligent in the mode of cul-

tivating the land and rearing cattle, and acquainted with the nature of their diseases and cure?—*A.* As compared with the frontier Kafirs at present at war with the Cape colony, they exhibit much greater intelligence in the cultivation of the soil; but in the management of cattle I think they are inferior, although in this respect they are considered very expert by the colonists of this district.

“*Q.* Is their physical strength such as would be likely to bear much fatigue in manual labour?—*A.* I think this depends very much upon whether they have been to hard labour from their youth, which would develop their strength. I have heard it remarked by farmers that such as have been so circumstanced are capable of a great amount of endurance as regards manual labour.

“*Q.* Do they show any confidence in those who have proved themselves to be their friends, or are they naturally mistrustful?—*A.* They show the utmost confidence in such persons.

“*Q.* Have the Kafirs a recognised system of law or government, and have they any tradition showing how such a code of laws has been handed down to them?—*A.* They have a recognised system of law or government; oral tradition from father to son is the obvious means by which it has been handed down to them.

“*Q.* Are these laws, or any part of them, in your opinion, more applicable and better adapted to the Kafirs in their present state, by being more conformable to their manners in morals and state of civilization, than those framed by a civilized people? if the latter make the distinction.—*A.* In my opinion they are most certainly better adapted for them, in their present state, than laws applicable to a civilized people; they exercise a far greater and more extensive personal restraint than is necessary for men under more advanced circumstances.

“*Q.* What are the principles that seem to have guided the framers of these laws?—*A.* They scarcely appear to have been framed in the sense attached to that term, but to have grown out of circumstances, and rendered binding by usage and custom; their principles are generally just as regards individuals, and great care is taken to secure the aggrandizement of the chiefs.

“*Q.* Are the penal laws themselves cruel and rigorously enforced, or is the law and practice characterized by a spirit of humanity?—*A.* Their penal laws are included under the general term of ‘witchcraft;’ these are extreme and cruelly severe in their punishments, and in independent tribes they are carried out with great rigour. According to my view, the term translated by us as ‘witchcraft,’ includes every criminal misdemeanour.

“*Q.* Do all the various tribes within the district recognise one established law, or is a particular law in force only in one particular tribe?—*A.* The leading features are recognized by all—minor differences are however met with in almost every tribe.

“*Q.* Are the Kafirs particularly fond of litigation, and after what manner do they generally conduct their cases?—*A.* Yes; their cases are generally tried before the chief, and counsellors acting as jurors.

“*Q.* Cannot all crimes, however black their character, with the solitary exception of witchcraft, be compounded for by payment in money or kind?—*A.* As I have before said every crime is included in the general term ‘witchcraft,’ which appears to me to constitute their penal code. It is, however, nevertheless true that many serious crimes can be and are compounded for by payment.

“*Q.* Are the Kafirs superstitious and believers to any extent in supernatural agency? is this countenanced by their law, and does it govern partly through its influence?—*A.* Yes.

“*Q.* Are they wedded to any particular customs or habits; and would it be advisable by any direct law to interfere with them?—*A.* Most certainly they are wedded to the habits and customs of their forefathers; and I should think any interference with them must, to prove successful, be of a very indirect and gradual character.

“*Q.* Are you aware that on the establishing of the missions in this country, no difficulty was found in obtaining hearers,—that their day as well as Sabbath schools were numerous attended, until a rumour was circulated among the people that it was the intention of the missionaries to subvert all their established customs, and that all suddenly discontinued their attendance simultaneously at all the stations, and that subse-

quently every effort has been ineffectual to secure a return of confidence?—*A.* I am aware of this being the case, although not simultaneously, and think it a perfectly natural result.

“*Q.* Have the Kafirs any tradition of their early history?—*A.* Very little, and that very indistinct. I think the state of warfare in which the last two generations have been so constantly engaged, have caused them to be lost.

“*Q.* Are the whole of the tribes in South Africa from the same origin?—*A.* I believe it is the opinion of men who have investigated this subject more than I have, that most of them have a common origin.

“*Q.* Is the language of the Kafir residing within the district of Natal different from that generally spoken by the surrounding barbarous tribes; or is it a dialect merely of one common language?—*A.* The language spoken by all Kafirs between the Cape colony and Delagoa Bay, under or on the coast side of the Drakensberg, is one with dialectic or local differences. I have also understood that the Bechuana language is so nearly allied to it as to be looked upon by some as a kindred dialect.

“*Q.* As a people, is the spirit of revenge and hatred of their enemies implacable and inexorable, and the law of retaliation their only rule for the reconciliation of differences?—*A.* The spirit of revenge with them, as with all savage nations, is very strong, but it can neither be implacable nor inexorable, for in many places in this district, the bitterest enemies of former times are living together as neighbours, cultivating the same fields, and mixing together in daily and social intercourse.

“*Q.* Are offences against persons and property on the increase among the natives? if so, to what cause do you attribute it?—*A.* I do not think that offences against persons and property among themselves are on the increase.

“*Q.* Are the Kafirs distinguished for bravery or cowardice; are they proud or modest; hospitable or inimical to strangers; cruel or humane; confiding or distrusting; witty or obtuse?—*A.* Where disciplined as under the Zulu power, they are distinguished for their contempt of danger; without this discipline I think them far below the frontier Kafirs in this respect. The extremes of pride and modesty are not very distinguished characteristics among them; hospitality to strangers I think is; they are reckless and cruel when excited, and as regards the other qualities mentioned, I should say they were possessed in like proportion as in other people.

“*Q.* Are they naturally peaceable or warlike; patriotic or cosmopolite; industrious or idle; sober or debauched; frank or deceitful; liberal or parsimonious; honest or thievish?—*A.* They are excitable and warlike; their patriotism develops itself more in their zeal for their chiefs than their country; they are generally idle; not so debauched as might be supposed; deceitful and grasping, but in many instances frank and liberal among themselves, and although I believe any continued relaxation of control would make thieves of them, they are far from being generally so now.

“*Q.* Do you apprehend that the present moral character of these people results more immediately from the influence of soil and climate?—*A.* I am unable to give an opinion as to what influence the soil and climate may exercise on a people's morals. I have long thought these people to have been once in a far more advanced state of civilization and morality than they are now, and that they have degenerated from that state; I found this opinion upon observing what I conceive to be traces of institutions among them which have fallen into disuse.

“*Q.* Are the affections and passions of the Kafirs strong or otherwise?—*A.* I believe them to be so.”

ACCIDENT TO THE MISSIONARY SHIP.

For the period of nine years, during which the “*John Williams*” has been actively engaged in the service of the Society, and exposed to the peculiar hazards attending the navigation of the rock-bound shores of the Polynesian Islands, she has, through the good providence of God, and the

vigilance and skill of her commander, Captain Morgan, been mercifully preserved from any disaster.

The accident we have now to report, though attended with considerable damage to the ship's keel, might have been far more serious; for had she not been most unexpectedly released from a situation of the greatest peril, her speedy destruction must have been inevitable.

After leaving the Island of Borabora, the scene of the accident, the ship proceeded to Samoa, and thence to Sydney, where she arrived the 12th July, for the purpose of undergoing the needful repairs.

The particulars of the accident are given in the following letter from the Rev. Wm. Harbutt, dated Borabora (Society Islands), 30th April ult.

"Two days ago (28th inst.), our beautiful vessel was everything but lost; for several hours no one expected that she could be saved: we were beating into this harbour, the wind and current both strong against us, and, through the wind failing just as we were tacking close to the reef, the ship got on the rock about four o'clock in the evening. Everything that steady, cool, and skilful seamanship could do was done apparently in vain, until near midnight: we were about four miles from the native settlement when the misfortune happened, but very soon several natives were on board to render what assistance they could. Three anchors were got out astern, and endeavours made to haul her off the reef: one cable was soon cut by the sharpness of the coral; another went some hours after; but the third, a chain cable, through mercy, bore the heavy strain, and a little before midnight, when the tide was at the full, to the inexpressible joy of all, our much loved barque was again afloat, standing out to sea. How shall I tell our feelings during the trying scene, the fearful rolling of the vessel as the waves came on or receded, the bending of her masts, and the scraping of her keel on the reef. Everything seemed to threaten her destruction; and it was not until she had been much lightened, by starting

her water casks and heaving over part of her ballast, that the untiring efforts of our beloved captain and his officers and crew were blessed with success. A little before dark, I sent Mrs. Harbutt and our little boy on shore with Mr. Krause, and some time after, when there appeared no hopes of saving the devoted vessel, I went on shore with Mrs. Morgan, taking the chronometers and a few other things. I tried often but could not again reach the vessel. Oh! the anxiety of those hours. I paced the beach to and fro until a little before one o'clock, when a boat with some natives arrived, bringing the glad tidings that she was again at sea, in deep water. Nothing could exceed the steady behaviour of the ship's company during our trying circumstances: they did not seem to feel fatigue, although incessant and untiring in the arduous duties called for by the occasion; but they are nearly all men of God; the Missionary ship never had such a crew before; ten on board take a part in our prayer meetings. I need not say a word about our dear, good captain; oh! how I felt for him: it was no fault of his that the vessel was in danger, it was through the *pilot* of this place, in whom the captain had for the moment trusted, together with the failing of the wind at a critical juncture."

ARRIVAL.

MRS. PORTER, wife of Rev. Wm. Porter, of Madras, arrived in London, August 27.

DEPARTURE.

REV. GEORGE HALL, B.A., and Mrs. Hall embarked at Southampton, in the screw steamer *Mauritius*, for Madras, January 14.

| £ s. d. | £ s. d. | £ s. d. | £ s. d. |
|--|--|---|--|
| HAMPSHIRE. | Ditto, for the Native Teacher, William Fletcher, by Mrs. W. Fletcher, for the Native Girl, Emma Fletcher, at Percy-chaley | Missionary Boxes. | Cowick. |
| <i>Hungerford, near Fordingbridge, for Chinese New Testaments</i> | 10 0 0 | William Allport | Collected by Miss E. Aucock, and Miss Mapplebeck |
| 0 13 0 | 3 0 0 | Albert and Charles Cooke | 1 1 9 |
| | 3d. | William and Francis Grove | 1 10 5 |
| HEREFORDSHIRE. | | Edwin Hammersley | |
| Huntington. | North Elmham, Mrs. Large | Mrs. Shenton | Pollington. |
| Collection | 2 0 0 | William Smith | Collected by Miss Cooke, and Miss Moody |
| Missionary Boxes. | | Sabbath School | 1 2 4 |
| Mary Evans | | Thomas Vernon | Collection |
| Samuel Davies | | Samuel Walker | 0 19 4 |
| Josephus C. Rees | | Several small boxes | Exps. 11s. 6d.; 4l. 2s. 4d. |
| Mary Worthing | | Exps. 10s.; 4s. 14s. 6d. | |
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| Kington and Gore. | | SUFFOLK. | Leeds District, per S. Hick, Esq., on account |
| Kington Collection | | Bury St. Edmunds. | 39 10 0 |
| Gore ditto | | Rev. M. Armstrong | Mr. T. E. Flint (L.S.) |
| Missionary Boxes. | | Ditto for China | 50l. |
| James Phillips | | 2l. | Sheffield Auxiliary, per J. W. Pye Smith, Esq., on account |
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| Miss Fanny Bound | | | |
| Miss Harriot Evans | | | Skipton, Mr. Wilson, for printing Raratonga Books |
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| Mr. W. Kelly, for Mission to China | | | 4 6 0 |
| Ditto, for Chinese New Testaments | | | Hatfield |
| 2l. | | | 5l. 13s. 10d. |
| | | | Welton, Mr. J. Gileard, for the purchase of Chinese Testaments |
| KENT. | | | 0 10 0 |
| Gravesend, J. Large, Esq., for a Native Teacher at the Kuruman | | | Elloughton, Mrs. M. Riddle, for ditto |
| 10 0 0 | | | 0 10 0 |
| | | | 1l. |
| Marden, Proceeds of an old silver cup given by a Friend | | | |
| 1 15 0 | | | WALES. |
| | | | Pembroke Dock, Tabernacle. |
| LANCASHIRE. | | | Rev. C. J. Evans, For Chinese New Testaments. |
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| Rev. J. Masson. | | tional Church. | | gascar | 2 0 0 | noe Moffat | 10 0 0 |
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| David Buchanan | 0 10 6 | onga | 5 0 0 | Young Ladies for | | | |
| Miss Ferguson | 0 7 0 | J. W. | 2 0 0 | Native Girl, Jane | | Of Mrs. White, late | |
| Mrs. P. Blair | 0 5 0 | | | Harley | 4 0 0 | of Clapham | 5 0 0 |
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Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR MARCH, 1854.

SKETCH OF THE LIFE AND CHARACTER OF
THE REV. WILLIAM JAY, OF BATH.

THERE is nothing more beautifully illustrative of the providence of God, than the mighty results which are often wrought out by the simplest agencies; nor is there anything that more forcibly recalls the thoughts of men to the immediate control of a supreme and overruling Intelligence, than the frequency with which their conceptions of the fittest instrumentality for accomplishing important purposes are set aside by unexpected incidents, or "things which are despised." When pressing exigencies are to be met, or great results are to be realized, it is customary with men to direct their attention to the prominent and the powerful. That which is humble and obscure, whatever its adapt- edness, is by the very fact of its ob- scurity excluded from their notice. But God frequently "destroys the wisdom of the wise," and accomplishes his pur- poses by instruments widely different from those which men would select. And by this he arrests the tendency to materialism into which multitudes are so prone to fall; and, at the same time, checks the disposition to invest what is human with the attributes of supre- macy and independence.

When the walls of Jericho were laid prostrate, it was not by the "proud

array of battle," but by the sound of trumpets, and the shout of the people. When the captain of the Syrian host was healed, it was not by doing "some great thing," but by dipping himself in the waters of the Jordan. When the spell of Papal superstition was broken, the instrument chosen was not a man invested with high rank or authority, but an obscure monk. When the coldness and formality which, during the last century, had well-nigh extinguished the Christianity of England, were quickened into life, the agents employed were not digni- taries, or titled churchmen; but men who were branded as fanatics and dis- turbars of the public peace. And when the grand distinctive truths of the gospel were to be successfully pro- claimed in the midst of fashion and dissipation; when the fluttering insects of pleasure were to be drawn around the light of truth; when peers and se- nators, and men and women who give a tone to society, were to be made the channels through which the water of life was to be conveyed to every corner of the land, the appointed instrument was neither a scion of an ancient house, nor a preacher distinguished by literary titles and a glittering rhetoric—but a

child of obscurity, who, in early life, had earned his bread by the sweat of his brow, and, in pleading the cause of truth and righteousness, laid no claim to the eloquence of a Bossuet, a Massillon, a Chalmers, a Hall, or a Wardlaw. The instrument was *William Jay*; and in the annals of pure, solid, popular, evangelical preaching, there is not a more illustrious name to be found. It is without a shadow or a stain. The halo from the Cross that shone around it when village rustics hung upon his lips, continued to shine on with augmented brightness, when rank and fashion thronged around him.

Mr. Jay was born in the village of Tisbury, in the county of Wilts, on the 8th of May, 1769; and died in Bath, on Tuesday, December 27th, 1853, in the eighty-fifth year of his age.

His origin was humble, but of this he was never ashamed. He made no attempt, like many who have risen from obscurity, to trace his descent from some ancient family, or distinguished ancestor. He did not, indeed, despise the advantages of birth and title; but, conscious of his mental power and the grandeur of his mission, felt that he needed not their *prestige* to fit him for his work, or to give efficacy to the truth which he preached. As his ambition was not awakened amid the artificial distinctions of polished life, or the ensnaring contests for place and power, but amid the quietude and simplicity of rural life, the objects to which it was directed were not earthly honours and emoluments, but the enlightenment of the ignorant, the recovery of the lost, and the glory of God. And for the accomplishment of these important spiritual ends, high birth was not needed; nor was it possible for his simple and manly nature to affect it.

In early life he aided in the labours of the family; and was found by Winter, as Elisha was found by Elijah, engaged in employments in themselves humble, but dignified nevertheless, because they were in harmony with his

circumstances and position. His intelligence, shrewdness, and piety excited the notice of that eminently good man, in the course of his village ministrations in the neighbourhood of Marlborough. And the more frequently he saw him, the deeper was his interest in him, and the more settled his conviction that he was destined for eminent usefulness. At length he drew his attention to the subject of preparation for the Christian ministry, and proposed to him a course of study. After prayerful thought on the subject, his way was made plain, and Mr. Jay became a student under the roof and immediate superintendence of Mr. Winter. His superior gifts speedily unfolded themselves, and secured for him the special regard of his tutor. Nor was it misplaced. Rapidly developing capabilities for the ministry of the gospel, combined with rare maturity and excellence of character, augmented the attachment, until the relation of teacher and scholar ripened into that of devoted friends. And now they will descend to the latest posterity indissolubly knit together. Winter developed and directed the mind of Jay, and he, in grateful and loving remembrance of his friend and guide, has embalmed his memory in a biography distinguished by simplicity, truthfulness, and beauty.

The piety of Mr. Jay was early evinced; and his gifts for preaching were as remarkable for their premature development as for their extraordinary felicity and power. He began to preach before he was sixteen, and had preached one thousand sermons before he was twenty-one. But this early display of special gifts, which obtained for him the designation of "the boy preacher," did not, as is often the case, issue in subsequent weakness and disappointment. Nor did the perilous experiment of preaching at so early an age lead to anything like undue elation, or beget a feeling of false confidence fatal to study and self-improvement. The wise discipline and

counsels of Winter, combined with his own intelligence, forethought, and thirst for knowledge, fortified him against such evils. When he had finished his term of preparatory study, and entered fully on the work of preaching, instead of courting, in a large town or city, publicity and the admiring homage of multitudes, which had already thrust themselves upon him, he retired to an obscure village, that he might enjoy opportunities, ample and undisturbed, of increasing his knowledge, and fitting himself by study and meditation for some enlarged field of usefulness. After remaining twelve months with his rustic congregation, at Christian Malford, in Wiltshire, which was the first sphere of his stated ministerial labours, and after preaching for some time, with considerable popularity, at the Hotwells, in the chapel of Lady Maxwell, he accepted an invitation to Bath, and settled there in the year 1791.

Before his settlement as the minister of Argyle Chapel, he was widely known and admired as a preacher. The report of his remarkable power in the pulpit had reached the metropolis, and, before he was nineteen, he preached in Surrey Chapel to admiring thousands. And on every occasion when he appeared in that sanctuary or elsewhere, eager multitudes thronged to hear him, and among them were found men of the highest intelligence, and the largest Christian experience. The venerable John Newton heard him in Surrey Chapel, and was so struck with his felicity and power of address, and read so distinctly the prophetic tokens of future usefulness which then shone around him, that, under an impulse of holy solicitude, he followed him as he left the pulpit, and gave him such counsels as his perilous circumstances and bright hopes of future eminence seemed to demand.

Being thus widely known and esteemed as a preacher of singular maturity and power, his position in Bath, amid the collected fashion and

gaiety of England, was not one gradually achieved, like that of many other eminent men at a later period, and in other parts of the kingdom. The trumpet-note of his fame had preceded him, and when he appeared, multitudes gathered around eager to hear him, and ready to admire. The time and the place were highly favourable to his popularity and influence as a preacher of the grand distinctive doctrines of Christianity. Generally throughout the kingdom the Church of England had become a mart for traffickers in ecclesiastical revenues, a dormitory for the slothful, or a charnel-house for the dead; and in Bath, as far as it had any power at all, it might be looked upon as a mere temple of fashion, where the gay and the frivolous were amused, and lulled into spiritual slumber at once deep and fatal. Preaching that breathed apostolic earnestness; that spoke trumpet-tongued to the conscience, and in winning accents to the heart; that was rich in scriptural language and sound in doctrinal principles, was, to a great extent, a new thing, exciting wonder when it did not commend itself to the conscience and understanding. And hence, although Mr. Jay stood beyond the pale of the national church, and bore the brand and disparagement of dissent, his reputation spread among all classes—his name was heard in the saloons of fashion and the festive halls of gaiety, as well as in the narrower and more select circles of the pious and devoted. Nobles, senators, prelates, and scholars, must needs hear the man whose fame was so great; and the truly pious among Episcopalians, who came to Bath in quest of health, or in the company of their friends, finding nothing but deadness, formality, and error, in the national church, were drawn to Argyle Chapel. Prejudices and predilections were waived, or forgotten, in their intense love for the simple and soul-sustaining doctrines of the cross. And hence Mr. Wilberforce, Sir Richard Hill, Mrs. Hannah More, and many of the titled and distin-

guished besides, were found among the admiring and attached hearers of Mr. Jay. And the presence and approval of such eminent persons, distinguished alike for their piety and superior gifts, could not fail to spread his reputation, and gather around him, not only those who eagerly welcomed whatever tended to stir the dead waters of monotonous pleasure in which they were plunged, but those who were animated by the love of truth and holiness. From Sabbath to Sabbath Argyle Chapel was thronged, and thousands who might have remained in ignorance heard the message of salvation, whilst not a few of those who hungered and thirsted after righteousness were satisfied and sent on their way rejoicing.

The position of Mr. Jay in Bath was one of great eminence and extensive usefulness. It might well have been coveted by an apostle, but could not, we are persuaded, be won by a Dissenter now, although possessed of a ripeness of scholarship and a brilliancy of oratory to which the minister of Argyle Chapel laid no claim. Now the city of Bath is favoured with the ministry of not a few faithful and devoted men, belonging to the national church, who preach the gospel with a power and success which the most sanguine would scarcely venture to have anticipated forty or fifty years ago. There is light in the tents of each party, and the sweet music of the silver trumpet of the world's jubilee swells, in many instances, beneath "the high-embowed roof" of national temples, as well as in the less magnificent edifices of dissent. And, moreover, the distinctiveness of church and dissent stands out in the present day with an offensive and mutually repellent prominence unknown in the earlier part of Mr. Jay's ministry.

He was undoubtedly peculiarly fitted for the time in which he appeared, and the circumstances by which he was surrounded. His views of the gospel were clear and comprehensive, and free from every admixture of narrow and repul-

sive exclusiveness. He cherished in his inmost heart the grandeur of its principles, and the magnificent fulness of its provisions; and whilst he held, with all the firmness of manly intelligence, Nonconformist views of church polity, his catholicity and intense loyalty to the Saviour as King in Zion, forbade the existence in his mind of anything approaching sectarian prejudice, and bound him by the tie of a sacred brotherhood to every church that held and proclaimed the great fundamental doctrines of the cross. Like the inspired apostle of the Gentiles, he felt that his mission was not to baptize, or to contend for any particular form of church polity, but to preach the gospel—to induce men to put on Christ, and not to assume the livery of church or dissent—to conduct his hearers into the peacefulness of conscious reconciliation to God, and not into the arena of ecclesiastical strife—to teach them to cry, Abba, Father, and not to pronounce the Shibboleth of a party. And hence he was admired and followed by men of all denominations. His name was the symbol of peace and union; and his preaching was regarded as the heritage and high privilege of all. Dissent might claim him as its ornament in his youth, and as its patriarch in his old age; but so completely were the distinctions of parties, and the non-essential peculiarities of creeds, lost in the broad and refulgent light of evangelical truth which uniformly shone around him, that all Christian men and women, who loved the gospel, breathed his name with reverence, and gladly sat at his feet. His conceptions of Christianity, as a system adapted to all minds and all ages, were too lofty and comprehensive to be cramped by the prejudices of party; and his heart was too tender and loving to hold any communion with the bitterness of bigotry, or the rancour of intolerance. He was a beautiful embodiment of the Divine catholicity that soars above all petty distinctions and minor differences, and hails as a brother beloved every faithful follower of Christ,

whatever his social position, or the distinctive features of his creed. He trode too closely on the threshold of heaven, and drank too deeply into the spirit of his Lord, to be drawn into strife on the one hand, or compromise on the other. And, therefore, it was that in private and in public, in the pulpit and from the press, he furnished one of the finest illustrations, which the world has witnessed, of love without dissimulation, of charity without the surrender of principle, and of large-heartedness united with masculine vigour of understanding.

If we glance at Mr. Jay as a preacher, and ask what invested him with his great popularity; it cannot be replied that this was the result of what usually commands the homage of admiring multitudes, and swells the trumpet-note of fame. He was not distinguished by the lustre of poetic genius, or the majesty of original thought—he was not remarkable for boldness of speculation or force and keenness of logic—he laid no claim to brilliant rhetoric or impassioned eloquence—nor did he pretend to accurate scholarship or faultless purity of style. He had, as far as the constituent elements of his mind, and the mode of expressing his thoughts, were concerned, but little in common with such distinguished and eloquent preachers as Massillon, Chalmers, Hall, Wardlaw, and Collyer. They were brilliant or impassioned; he was uniformly calm, practical, didactic. They were distinguished by the closeness of their reasoning, or the splendour of their declamation; he seldom reasoned, and perhaps never declaimed. They oftentimes dazzled by the richness and variety of their imagery; his illustrations were not the brilliant pictures of a fertile imagination, or the embellishments of an exuberant fancy, but simple and homely embodiments of truth, intended to fix the attention and aid the understanding of his hearers. Their figures were the spontaneous outgrowth of their own minds to which they felt impelled to give utterance; his were

diligently sought for, and employed just as diagrams and material objects are used by a teacher to simplify a lesson, and impress it on the memory. But if he had little in common with the brilliant and argumentative class of preachers, he had less with those who become popular by oddities, or empty and noisy vociferations. In his preachings there were no eccentricities or whims—no reckless and disjointed handling of great truths—no pompous announcement of inanities as if they were original thoughts—no extravagant gesticulation, or “sound and fury signifying nothing.” His preaching was characterized by dignity, coherency, repose; and the secret of his popularity lay in his deep and penetrating sagacity—in his genuine and cordial sympathy with the common mind—in his capacity for comprehending the ordinary motives and passions by which men are swayed—in his wisely and exclusively addressing himself to the bosoms and business of ordinary human beings—in his exquisite touches of pathos, and the living, homely, apposite nature of his illustrations—in the terse, aphoristic forms of expression, and the musical antitheses with which he enriched and varied his style—in the abundance of his Scripture quotations, and the beauty, justness, and force of their application—in the amplitude of his evangelical views—and in the calm, intense, unmistakable earnestness of his manner, aided by a voice possessing great compass and variety of tone. These were the things which invested him with his charm as a preacher, and raised him to a height of usefulness which men of greater intellectual power, and a more eloquent style of speaking, have never been able to command.

In his preaching he seldom dwelt on what are denominated doctrines; and never attempted anything like a systematic and connected embodiment of Christianity as a whole. The bold and unfettered freeness of inspiration was the model which he sought to imitate. The order of his mind, indeed,

whatever might have been his tendency at one time to abstract speculation, was highly practical; and hence he exhibited doctrines and exposed errors rather by a dogmatic statement of great truths, than by an argumentative defence of fundamental principles. He kept nothing back—he declared the whole counsel of God; but still his discourses were uniformly charged with the practical, the experimental, the consolatory;—duties, dangers, temptations, doubts, fears, hopes, and joys, were the themes on which he chiefly dwelt. He shunned vague generalities, and questions that touched neither the heart nor the conscience. His aim was definite, and he laboured to *strike*, or produce an impression; and for this purpose the fruits of his varied reading, anecdotes, and scriptural quotations, were abundantly employed. The last, indeed, formed one of the most striking characteristics of his preaching. The passages quoted were numerous, and not unfrequently seemed to receive a fresh and beautiful illustration from the manner in which they were applied.

The speculatist, who sought doctrinal disquisition rather than practical teaching; the critic and the logician, who looked for nice distinctions and elaborate reasoning; the metaphysician, the sentimentalist, and those who came to admire splendid oratory,—would go away disappointed; and would, perhaps, pronounce his preaching shallow, uninteresting, and destitute of the characteristics of intellectual power. But the sincere and earnest inquirer after truth, the intelligent believer, the tried and tempted Christian, and the unsophisticated lover of simplicity, manliness, and genuine pathos, could not but regard him as one of the first preachers of the day, deserving and destined to retain his popularity to the end. All, indeed, who could appreciate the healthy exposition of evangelical truth, conveyed in language terse, sententious, and oftentimes beautifully antithetical, must have listened to his

pulpit addresses with pleasure and profit. He was, without doubt, eminently fitted to be the practical teacher of all classes. His manner was uniformly weighty and impressive; and whilst he was so luminous in thought, and so plain in speech, that he must have been intelligible to the least instructed, he was at the same time distinguished by such accuracy, idiomatic force, and even beauty of style, that he could not fail to be acceptable to the most polished. Occasionally, indeed, he startled the fastidious, and disturbed the equanimity of the grave, by homely illustrations approaching the *bizarre*, or grotesque; but the things which might be regarded as a violation of good taste, were employed by him not to amuse or excite a smile, but to *strike*; and the probability is that they fell as a burning brand on some slumbering conscience, and followed the very parties whom they seemed to offend as bold and plain-spoken witnesses for important and neglected truths. Taking him as a whole, as a preacher,

“When among living men
Shall we find his like again?”

As an author, his popularity and usefulness are widely extended. Among all classes, and into all lands, his works have found admission, and continue to be eagerly sought and admired. They are cast in the same mould as his preaching. His writings, indeed, with the exception of his *Memoirs of Winter and Clarke*, and one or two pieces besides, are his pulpit ministrations thrown into a permanent form. And, as a matter of course, like them they cannot be pronounced profound or original—there is no learned criticism, or philosophical disquisition—there is no elaborate reasoning, or splendid declamation—there is nothing in them to command a place for him among *savans*, or in scientific societies. But still, in an intellectual and literary point of view, they hold no mean place. They are characterized by exquisite ease, and great clearness of statement; by force

and variety of expression; by apt and oftentimes beautiful illustrations, and by a depth of pathos rarely surpassed. All who admire what is bold and racy in style must read them with pleasure, and assign him a place among the most striking idiomatic writers of the day. Perhaps, indeed, there is scarcely another writer of our times, whose pages are so rich in pregnant sentences, aphoristic sayings, striking phrases, and felicitous and nicely-balanced antitheses. His language is uniformly the simple and natural vehicle of his thoughts, never clogging or retarding them, but always conveying them with distinctness, rapidity, and force. His meaning cannot be mistaken, nor can the point of his challenge or appeal be evaded. He sedulously shunned the abstract and philosophical, and confined himself to what he felt to be practical, and level to every common understanding. His object was not to furnish proofs of his skill as an author, or to elicit the admiration of his readers by fine writing and profound thinking, but to *strike* in order to arouse and fix attention, and stimulate thought. And that he has succeeded in his object none, who have read his writings, will venture to deny.

His works are numerous, and will not fail to transmit his name to the latest posterity. His *Memoirs of Winter and Clarke* are beautiful specimens of biography, evincing the depth and sanctity of his affection, and his skill in delineating character. His *Sermons*, especially his "*Christian Contemplated*," are rich embodiments of great practical and saving truths, adapted alike to rich and poor, to learned and unlettered. His "*Morning and Evening Exercises*" form the most valuable closet companion of the Christian to be found in any language. All that he has written, in short, is distinguished by the same characteristic excellencies—force, faithfulness, simplicity, and earnestness of purpose. His autobiography will, we feel assured, form no exception. We expect it will transmit his name to fu-

ture times as one of the ablest annalists the world has seen.

If, in concluding this rapid sketch, we glance at the character and habits which Mr. Jay retained throughout his long life, we cannot but be filled with the highest admiration of him as a man, a Christian, and a minister. Amid the numerous temptations that surrounded him, he maintained his independence, his integrity, his simplicity, and his habits of study. He never stooped to flatter the great, nor did he, at any time, permit himself to be lured away from his allegiance to truth by the snares that follow in the train of popularity. His principles were heaven-implanted, and proved invincible in every season of temptation. Though in the world, with its glittering allurements around him, he could not be of it. He kept himself apart from its "poms and vanities," which so frequently thrust themselves upon his notice, and offered their homage to his greatness. The simple habits which he carried with him from his rural home, and which were in beautiful harmony with the calm, apostolic dignity of his character, he never surrendered. He could mingle with grace in the highest and most polished society, but he never assumed an air of superiority among his brethren. His presence forbade undue liberties, and yet he was uniformly clothed with the simplicity of a child.

He felt the importance of the position which he occupied, and was deeply solicitous as to the amount of good which he ought to accomplish; and, therefore, the follies of fashion and the flatteries of the great could not abate his ardour, or break down his habits of study. To these, throughout all the years of his ministry, he adhered with an inflexibility which never swerved. He rose early, and pursued with method and regularity the studies connected with his ministerial work, conscious that success was dependent on labour. Nothing was permitted to obtrude on the hours sacred to preparation for the pulpit, or to divert him from the

plans of self-improvement which he had laid down. He was deeply penetrated with the conviction, that it was through the pulpit he must reach the conscience and understanding of the thousands of all classes that flocked to hear him; and, therefore, he bent the whole force of his mind to preparation for what he regarded as his special work. All his reading and thinking were directed with a view to illumine and enforce the lessons which he taught as a preacher. And hence, under the blessing of God, it came to pass, that multitudes were convinced and saved by his ministry; and that his efficiency continued unabated to the last. Even when his physical energies were impaired, his mind was still vigorous, and capable of efforts of considerable power. His last sermon in Argyle Chapel was preached on July 25th, 1852, and is distinguished by much of the peculiar force of thought and expression which marked his earlier discourses. It is given to the world, and will doubtless be valued by many, as the parting words of one whose counsels and warnings were always full of wisdom, faithfulness, and power.

But whilst he shone on in continued brightness as a preacher and a public man, his character as a Christian, in every relation of life, and in all the trying circumstances through which he was called to pass, retained its lustre unsullied. His religion was a deep-seated, personal thing. It was a well-spring within him, sprinkling all he thought, said, and did, with its pure and hallowed waters. It formed the leading principle in all the duties to which he was called, as well as in the ministrations of the pulpit. It shone, not with a fitful light, now intense and then feeble, but like the calm, steady sunshine of a summer's noon. At eventide it was light with him. There was not, indeed, the refulgent and dazzling magnificence of which the chariot of the ascending prophet may be regarded as the type and emblem; but there was the soft and mellowed lustre which

lighted up the spirit of the apostle when he uttered the meek words of trust and hope: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." His death, like his life, was a beautiful testimony to the truth and sustaining power of Christianity. He who sketched such an exquisite picture of the "Christian in death," exhibited in his own parting hour all the calm and truthful beauty of that picture. If he did not utter words of triumph—if he did not, when he reached "the borders of the river between him and Immanuel's land, glance at the hills, and hear something of the harmony, and inhale the fragrance blown across," he was animated by a hope whose flame was bright and steady, because it had burnt long, and had been constantly fed and trimmed. There were quietness and assurance. And at last there was no struggle—no strife indicating the existence of impediments, or gathering clouds. The gates of immortality were silently opened, and the spirit passed away on softest pinions.

"How blest the righteous when he dies!
When sinks the weary soul to rest,
How mildly beam the closing eyes!
How gently heaves the expiring breast.
"Life's labour done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies!"

We subjoin, as an appendix to the foregoing sketch, the following outline of Mr. Jay's last sermon, preached on the 18th September, 1853, in Kingswood Meeting-house, Gloucestershire:—

SERMON.

Job xl. 4, "Behold, I am vile."

In his introduction Mr. Jay remarked, that self-knowledge is of inestimable importance. Even the heathens used to say that the adage, "Know thyself," was descended from heaven. Truly has Mr. Pope said, that "the proper knowledge of mankind is man." Having briefly enlarged on this topic, and pointed out the importance of every man's being fully

acquainted with his own character and prospects, Mr. Jay proceeded to consider the subject of the text, and noticed,—I. The nature of the self-accusation, “I am vile.” 1st. What does it include? “Vile” signifies base, mean, despicable, worthless; and it can only be truly applied to that which is sinful. 2nd. The person by whom it was uttered. It was not by a notorious sinner, nor by a penitent brought, for the first time, to a conviction of his sin, nor by a backslider returning to God; but by Job, an eminently pious man. 3rd. The time when it was used. It was after he had had manifestations of the glory of God.—II. The way in which this perception of vileness is obtained. 1st. The agent is the Spirit of God operating on the mind. 2nd. The medium is the word of God, convincing of sin and showing the spirituality of the law of God. 3rd. The manner is, sometimes, instantaneous, but, more commonly, gradual.—III. The effects of this perception. 1st. Conviction of sin. 2nd. A sense of our own inability to save ourselves. 3rd. Conviction of the necessity of salvation by Christ Jesus. 4th. A persuasion of the

importance of regeneration by the Holy Spirit. 5th. Candour and tenderness in judging of the faults of others. 6th. Hatred to sin and an increasing desire for holiness.—IV. The way to endure the perception. 1st. Are you vile? This vileness is not peculiar to yourself. 2nd. Are you vile? If a Christian, you are only vile considered in yourself, but not in Christ Jesus. 3rd. The time will soon come when this vileness will be done away.

“Yet a season, and you know
Happy entrance will be given;
All your sorrows left below,
And earth exchanged for heaven.”

“Christians! is not this worth dying for?”

Such were the concluding words of the sermon, which occupied fifty minutes in its delivery, and was preached with inimitable pathos. A peculiar interest is attached to it as being the last sermon preached by a prince of preachers.

THE BIBLE VERSUS RITUALISM.

THESE names may be employed as the representatives of two antagonist systems, under which Divine wisdom and human folly have had their respective developments in this sinful world. The essential genius of the one system is, “Salvation by grace through faith;” while that of the other is, “Salvation by the mysterious efficacy of ritual observances *duly administered*.” But why do we set the Bible and Ritualism in this antagonistic position, seeing the Bible is so full of a divinely appointed ceremonial? That the Bible has a glorious ritual is cheerfully admitted; but it is one essentially different from the ritualism of modern times. The grand design of Scripture ritualism is clearly and unmistakably indicated. Like the Bible itself, it has one superlatively glorious object in view, viz., to exhibit Christ Jesus as the only Saviour of a perishing world. To him it invariably points as its purpose and

end. Bible ritualism exists not for itself. It is not a principal, but a subordinate. It has neither glory nor meaning except in subserviency to Christ. It bears a similar relation to him as that of a picture to its original—a shadow to the substance—a sign to the thing signified. It is the friend merely of the Bridegroom, and its joy is fulfilled, when, through the medium of its sacred hieroglyphics, the human spirit obtains a more realizing view of the “Lamb of God which taketh away the sin of the world.” The uniform tendency, therefore, of Scripture ritualism is to glorify Christ, and to lose itself in him; and this is its character in both Testaments, and in both alike.

But while there is a Divine ritualism, altogether worthy of its sublime original and end, there is also one that is *human*, and indelibly stamped with the grovelling characteristics of its earthly parentage. The latter not only

adds, without warrant, and almost without limit, to rites of Divine institution, but it does worse—far worse even than this—it grievously perverts the *Divine institutes* from their original and simple design, and attempts to build upon them a system of deadly error and delusion. It exalts itself so as to override, if not to smother, both the intellectual and spiritual, by reducing the entire economy of human salvation—in regeneration, justification, nay, even glorification—to the due performance of sacramental signs; ignoring at once the moral nature of man, and the moral fitness of the gospel of God. O arrogant imposition! O soul-ruining, Christ-dishonouring system! which transmutes the glorious gospel of the blessed God into “elements,” a thousand times more “weak and beggarly” than the antiquated and exploded system of Judaism ever could have done! On such conditions, who would not rather be an *Old Testament Jew* than a *New Testament ritualist*? This system, in its varied modifications, is of the nature of a *sacerdotal charm*, tending necessarily to withdraw the mind of the poor sinner from the living Redeemer, and from believing in him to salvation, and fixing it upon a mere symbol, destitute in itself of all *moral* efficacy, and leaving no place for that faith which can alone unite the soul to God. It professes to accomplish *mechanically*, and by the mysterious efficacy of a sinful man, that mighty change which the great God himself does not undertake to accomplish, except through the instrumentality of *moral* means; or, in other words, by the power of Divine truth acting on the understanding and the heart. The “gospel,” and the gospel alone, “is the power of God unto salvation,” and that only “to every one that believeth.”

The ritualism, therefore, which the Bible teaches is a condescending appeal to our sensuous nature, for assisting our faith to ascend through the medium of the visible and human toward the invisible and Divine; while that which is taught

by man makes *sense* the goal, *ends* where it should *begin*, and quietly dispenses with *faith*, except it be of the implicit kind in a mere human fiction. Bible ritualism never seeks its own glory—never terminates on itself, but invariably works outward. It is like the healthy pulsations of the heart in the animal economy, sending forth the vital fluid to every part of the system; whereas, its human counterfeit is like the recoil of that fluid upon the heart *itself*, causing instant stagnation and death.

From these observations it will appear that symbolical institutions were never appointed by God as an *end*, but as *means* to an end; and that, consequently, when they are made to usurp the former place, their nature is vitiated, their utility is lost, and their tendency is pernicious. From this divergent point they clash with the will and design of the institutor. The Spirit of God has departed from them, and an evil spirit henceforward claims them as its own, and works them out, for the interest of the kingdom of darkness. And thus, alas! it is to be feared, that, under all dispensations, a perverted and carnalized ritual has been a mighty engine in the hand of the grand enemy, for deluding and destroying the souls of men. Nor is it difficult to find out the primary cause of this wide-spread mischief. It lies deep in the sinfulness and carnality of the human heart. Man fallen is estranged from God. He has lost all sympathy with the Divine holiness and spirituality; and hence, he uniformly seeks to modify his conceptions of a Deity, in accordance with his own depraved taste. It is proverbially true that “men are like to their gods:” and the remark is applicable, not merely to the heathen, but equally so to all men. The exceptions are only apparent, if we could only tear away the false guises by which the realities of the case are concealed. Now, it is a fact but too well attested, that he alone is pleased with the true, Bible

character of God, who has been taught by the Spirit of God. All others, be they heathens, or Mahommedans, Jews, or nominal Christians, have an inward dislike to the character of the "only living and true Jehovah," in as far as they know it, and are busily, though unconsciously, engaged in moulding an object of religious homage for themselves, after the type of their own character. This is the origin of all false religions, and of Ritualism among the rest. Accordingly, in the economy of man's redemption, pre-figurative *signs* became a necessary adjunct, particularly during its more early developments. But these signs, from first to last, have but one glorious *meaning*, which, when intelligibly spelt, reads thus:—"Jesus, the Lamb slain from the foundation of the world." But this sublime reading, instinct as it is with wisdom and love divine, is far from being congenial to the depraved taste of fallen humanity. It implies much that is unsavoury to the carnal appetite, and much that is scandalizing to the pretensions and the pride of reason. It broadly assumes man's guilt, pollution, and misery, without making one exception—denounces sin as a thing so intensely evil and dishonouring to God, that nothing less meritorious than blood divine can expiate the dreadful offence. To read it thus, is most offensive to human pride, denudes the sinner of the last rag of his self-righteous clothing—disturbs his sluggish indolence—demands personal and moral action—calls for repentance towards God, and faith towards our Lord Jesus Christ, together with a life of holy obedience, as at once the test and the fruit of both.

Symbolical institution thus interpreted, is fitted to call into exercise an entire set of mental emotions, which man, as the subject of a depraved heart, is most reluctant to entertain; and hence he sets himself to the devising of expedients wherewithal to relieve himself from their unwelcome pressure. These are never very difficult to find.

The supply has quite equalled the demand, and withal, is produced in such variety of shapes, that there is the most ample opportunity for making a choice. It is only the "true Israel, who have no confidence in the flesh, and who worship God in the Spirit," who are prepared to appreciate symbolical rites for the sake of their evangelical significance, and to recognize, in their gracious appointment, a sensible medium for the exercise of faith in Him who is "*the Lord our righteousness*." To the mass of carnal worshippers the chief glory is hid. The spiritual vision which alone can perceive it is wanting. They barter the precious jewel for the mean casket which holds it; they abjure the Deity within, and adore the material shrine.

And here it is that the war begins between the religion of God and the religion of man; between the religion of faith and that of sense; between the religion that is instinct with spiritual life and that of a dead ceremonial. Accordingly, if we go back to the very beginning, we find these antagonist systems at work within the first human family. Bible religion and Ritualism had their respective types in the first two men born of woman. Abel was a Bible saint, and took his views of religion from the revealed will of heaven. Faith was the element in which his religious life originated; and faith had respect both to the quality and efficacy of his sacrifice. Cain was a ritualist, and proud self-sufficiency characterized at once the *matter* and the *spirit* of his unhallowed offering. Having rejected the righteousness which is by faith, Cain was himself rejected, and occupies the bad eminence of standing at the head of a long succession of kindred spirits who, like him also, have been but too ready to avenge themselves upon their accepted brethren by shedding their blood. The righteous Abel, *righteous* by faith, has a place assigned him in *front* of the noble army of saints and of martyrs, whose "faith

has been counted to them for righteousness;" and in this respect, "he being dead, yet speaketh," to the latest period of time.

Thus we see that the first page of the history of fallen man is inscribed with an account of the commencement of the warfare between the Bible and Ritualism. Similar illustrations could easily be furnished from the Patriarchal and Jewish dispensations. Suffice it to state, that the Jewish people, under the Mosaic dispensation, were to a large extent mere ritual worshippers. "They were not all Israel who were of Israel." It was only those who walked in the steps of *faithful* Abraham, who "saw Christ's day afar off, and were glad." These were not ritualists, though they practised rites. Their faith, through the medium of symbolic *signs*, embraced the propitiatory sacrifice of the great atoning High Priest. But the mass of the people looked not beyond the rite or the symbol itself. True to the principles of ritualists in every age, they confided in the mere sign, and *faith* had nothing whatever to do with the service. In the time of our Lord, the Jewish people had sunk to the lowest depths of irreligion and hardened unbelief; and yet, perhaps, they had never at any time been so passionately fond of ritual observances. The ritual principle had done its full work, and held its rejoicing carnival amidst the desolations of moral death. So thoroughly Godless and Christless had the *once* divine ritualism of the Jews now become, that though its great Antitype was in their midst, he was not only unrecognized, but despised and abhorred.

To conclude. The foregoing statements can be readily applied to some of the ecclesiastical aspects of our own time. The principles which have been presented, if we mistake not, strike at the root of every system of ritualism now extant in Christendom; and not the less so though they have not been

named. The warfare began and progressed under all former dispensations. The "*Bible and Ritualism*," is still the war-cry. Ritualism has achieved, perhaps, its greatest victories over Bible principles under the Christian dispensation; and it will, we doubt not, be one of the noblest triumphs of this last and crowning dispensation, to see its final and complete overthrow. The old enemy still lives, notwithstanding the many sore thrusts it has met with; and, blessed be God, its great and uncompromising antagonist lives also; and is still extending the range of its influence. The Bible has already gained a glorious victory over Ritualism in these lands, and it will complete what it has begun. Do we ask what is the main instrumentality under God by which the remaining battle is to be fought out and won? History answers with its thousand tongues—it is the *Bible*. Ritualism seeks to kill the Bible; but in this it never *can* succeed; and, just on that account the Bible will assuredly kill Ritualism. The one or the other must finally prevail. Oh! what does England owe to her Bible! But for that blessed book where had been all her greatness? where her happy homes? where her liberty? and, above all, where her religion? Let her remember that her Bible is still the tower of her strength; and let her intellect and her heart be imbued with its heavenly principles, and she has nothing to fear. But oh! let her beware of *neglecting* that best boon of heaven! The Bible neglected will be nearly as favourable to the reign of Ritualism, as the Bible enchained. Let us but retain our free Bible, and let but our population have their minds and hearts sanctified and elevated by its life-giving truths, and *Ritualism*, whether enthroned at Rome or at Oxford, will be at a discount, and, like Dagon of old, will, by-and-by, lie prostrate and mutilated on the threshold of its own temples.

FRATER.

ON HOMILIES.

(To the Editor of the EVANGELICAL MAGAZINE.)

MY DEAR SIR,—The following fragment was written by my revered friend, the Rev. Dr. Adam Clarke. It has not been published. If suitable for your useful Magazine, it is at your service.

Very faithfully,

SAMUEL DUNN.

Sheffield, 1854.

The word Homily, derived from the Greek *ὁμιλία* *homilia*, formed from *ὁμιλος* *homilos*, an assembly, from *ὁμῶν* *homou* together, signified originally a meeting together of the common people; or what we call a congregation, but with this difference, that in the *homilia* the people conferred together, for in the primitive church, when the bishop had assembled the people in these *homilia*, his custom was to question or catechise them, and they had the privilege of asking him questions for the solution of their doubts, or for their further instruction on particular points. In process of time the bishop alone spoke in such assemblies, taking some important subject relative to doctrine or manners, on which he delivered a discourse in plain and simple language, which was *ad partum vulgi*, within the comprehension of the common people.

It was this circumstance which chiefly distinguished *Homily* from *Sermon*. The latter being rather a harangue solemnly delivered from the pulpit, adorned with all the beauties of rhetoric, in imitation of the Greek philosophers, while the former was a plain discourse on some important or essential doctrine, or practical subject, delivered to the common people for their edification in righteousness; the Sermon showed the man—the Homily showed the minister. In process of time *ὁμιλεῖν* *homilēn*, signified to teach the people publicly, and in this sense it

was used in the Greek church. But it does not appear to have been long before this important distinction was lost, and the Homily became like the Sermon, a very artificial composition or splendid declamation. This is the case with most of the Homilies of the primitive Fathers which are still extant, particularly those of Origen, Chrysostom, Gregory, Basil, Macarius, &c.: with this great difference, however, from modern sermons,—these ancient homilies are not confined to one text or scrap of the sacred writings, which a man tortures into divisions and subdivisions which the Holy Spirit never intended; but they take in a whole chapter, or a considerable portion of one, where the sense is complete, and explain all the words in exact detail, illustrating the whole from parallel passages. The reprehensible custom of confining public instruction to sermons, or discourses on particular texts, has been the means of bringing many strange heresies into the church of Christ, and leaving the people in a general ignorance of the Holy Scriptures. In every portion of God's word, taken in its connexion, there is one simple and generally obvious meaning. When a man leaves this he must have recourse to his own inventions, and we need not wonder that much confusion and much heterodoxy are the result. How much ingenuity has to do in what are now called sermons, is deplorable to witness. God's words and God's thoughts are generally lost in those of man.

Mosheim observes, that the practice of compiling Homilies which were to be committed to memory, and recited by ignorant or indolent priests, commenced towards the close of the 8th century, when Charlemagne ordered Paul Deacon, and Alcuin, to form homilies or discourses on the Gospels

and Epistles, from the ancient doctors of the church. This gave rise to that famous collection, entitled the *Homiliarium* of Charlemagne, and which, being followed as a model by many productions of the same kind, composed by private persons through a principle of pious zeal, contributed much to nourish the indolence and to perpetuate the ignorance of a worthless clergy.

This very circumstance of the gross ignorance of the clergy gave rise to Homilies of a different description, and of the greatest necessity and importance. The Protestant reader need not to be informed that, at the time of the Reformation, the clergy of our own country were as deeply sunk in vice and ignorance as those on the continent, and the people were in consequence destroyed through lack of knowledge. This induced some pious and learned men to compose homilies or discourses on the most important religious topics, which were printed, and ordered to be read in churches, especially in the country, where there was much reason to fear that the officiating clergy were too ignorant to teach the way of salvation to the people; that consequently unsound and dangerous doctrines might again creep into the church. This gave rise to the Homilies of the Church of England, which are

contained in two books, one published in the reign of Edward VI., A.D. 1547, and the other in the beginning of the reign of Queen Elizabeth, 1563; both of which are pronounced by the 35th Article of the Church, to "contain a godly and wholesome doctrine, and necessary for these times, and therefore were ordered to be read in churches by the ministers, diligently and distinctly, that they might be understood of the people."

Those of Edward VI. are eleven, and those of Elizabeth twenty-one in number, and are said to have been composed by the eminent reformers, Archbishop Cranmer, Bishop Ridley, Bishop Latimer, and Bishop Jewel. The three former had done too much in the cause of God and truth not to become butts for popish malice to shoot at, and hence, by that persecuting and bloody church, they were burnt alive for the testimony of Jesus. Bishop Jewel would have shared the same fate, had not his almost miraculous escape to the continent prevented his being made a burnt-offering at Smithfield. Cranmer was the chief compiler, and Jewel the next. Though it is generally supposed that Ridley and Latimer had a part in the composition, yet it is not known what share they took in this important work.

ORIGINAL LETTERS OF THE REV. JOHN NEWTON TO A THEOLOGICAL STUDENT.

No. II.

DEAR SIR,—I have had no thought of dropping your correspondence, though I cannot write so often as I would if I had fewer demands of this kind upon me. I proposed meeting you with a letter soon after your return from the vacation, but something still prevented till the beginning of October, when I went to London myself, and was there some weeks confined under the surgeon's hand. As I thought you would proba-

bly hear of that circumstance, I was in hopes of seeing you. When I could get abroad, I was exceedingly taken up with preaching and business. The Lord restored me home perfectly healed the 16th instant, and I determined you should be among the first that heard from me. While I was in London, I received a second letter from you, which I have mislaid, but I think it was chiefly to put me in mind of answering your

former, to which I now therefore confine myself.

I do not wonder you complain that your studies seem to have a tendency to deaden your spirit, and weaken the sense and savour you have formerly had of divine things. Divinity itself, when treated as a matter of science, and when an object more directly for the head than the heart, will often be found very dry, being that kind of knowledge in which a man may make considerable attainments without a spark of grace. A view of systematic divinity may be useful to you hereafter as a teacher of others, (if you have wisdom to keep it in its proper place,) but it will not much comfort you at present, for there is seldom a deal of unction in propositions and arguments. And I believe the Lord mercifully intends, by letting you feel a coldness and deadness in your frame at present, to keep you from overvaluing academical knowledge hereafter, that you may not think too highly of yourself for it, nor lay too much stress upon it in your future ministrations. I trust this exercise will be sanctified to you, and preserve you from the miscarriage of some young men, who have come from an academy with a high conceit of their own wisdom, and whose preaching has proved as dry as their studies, and far short of the savour of those whom they have learnt to despise under the name of lay-preachers.

It is not, however, necessary to charge the difference you complain of wholly to your studies; you would probably by this time have found the like in any other way of life. The fault lies not in our outward circumstances, but in our hearts. There is usually a pleasing fervency in the early season of grace, and usually a sensible abatement of warmth afterwards. And if a person *feels* this abatement, is humbled for it, and waiting in the use of means for a revival, it will not hurt him. I apply to such a frame what Paul affirms of afflictions: "though at present it be not joyous but grievous, it will" in due time "yield the peaceful fruits of right-

eousness." It will convince you more than all the books you read, or lectures you receive, of your own vileness and weakness; it will make you feel as well as say, you have no sufficiency in yourself; it will lead you to a more absolute dependence upon the Lord. When you find in deed and in truth you can do nothing without Him, it will be a means of checking the growth of that evil weed which often abounds in the garden of warm-hearted young professors: I mean a censorious spirit; a readiness to count every one as good for little, if not quite dead, who are not as much upon the wing as themselves. The knowledge of your own heart will teach you how to make allowance for others, how to pity them, and how to advise them. Thus, while your tutors are teaching you doctrinal divinity, the Lord himself is leading you through a course of experimental divinity; and, I trust, from the combination of both, you will by His blessing be brought out "an able minister of the New Testament."

To your question: "What may be the most effectual means to maintain and promote a savour of divine things in your present situation?" I find some difficulty in framing a direct answer. There is something in this subject that lies beyond all the rules and endeavours we can prescribe to ourselves. Who can lay down rules for procuring a fine day, or a shower of rain? Equally supernatural and sovereign are the supplies and communications upon which the liveliness of our spirits depends. They are like the dew or sunshine, which depend not upon the will of man. However, we are not machines. There is a part assigned to us, and the blessing of the Lord is found with the hand of the diligent. I would recommend, therefore, a punctual attention to prayer and the Scripture in secret. Satan will often try to interrupt and discourage us under a pretence of unfitness, and propose at least a delay till we are in a better frame; but constancy in the means, whether we are better or worse, is our wisdom. We cannot be spiritual

by our own will, but we may abide in the means, and we must. If I lived by fishing, I could not be sure beforehand that I should catch a fish when I went next to the river; but I might be very sure that unless I went I should catch none. I would advise you likewise to attend, as you have opportunity, upon occasional preaching in the course of the week, and to prefer that preaching which is most experimental and to the heart. And likewise frequently to converse with poor, plain, unlearned, and afflicted believers. These will often show you something which you cannot easily find in books, and will be a useful

mean of keeping alive in your mind the distinction between the notion and the power of religion. Avoid idleness; and *watch and pray against being drawn into imprudent connexions with the other sex*; which, if they have no worse consequences, waste precious time, and distract the thoughts.

I now wish my paper larger, for I have only room to add my love to Mr. Bryer, and that I am

Your sincere friend,

JOHN NEWTON.

Olney, y^e 26th Nov., '76.

TUNBRIDGE WELLS, ITS LATE REVIVAL.

(To the Editor of the *EVANGELICAL MAGAZINE*.)

DEAR SIR,—The cheering account of the work of God at the above place (which appeared in the January number of your valuable Magazine), reminds us forcibly of apostolic times. It seems to place before us something of the power and glory which were manifested on the day of Pentecost, when thousands were pricked in their hearts, and when the Lord added daily to the church of such as should be saved. To my own mind there is something peculiarly interesting in the scene of this success. The chapel and many of the people are still fresh in my recollection, so that I can easily picture many of the circumstances connected with this revival. How delightful it must have been, night after night, and with the early dawn of day, to have seen inquirers after salvation flocking as doves to their windows; and to have listened to the earnest and united supplications of a people who seemed to glow with love to God, and with compassion for sinners! But the question very naturally arises, why this time of refreshing—this scene of rejoicing—is not generally realized in all our churches? Why this same success is not found to prevail through all our borders?

We know that some would reply, "The wind bloweth where it listeth;" or, "it is not of him that runneth, or of him that willeth, but of God which showeth mercy." But so these Christians at Tunbridge Wells might have said; and, having thus satisfied themselves, might have remained listless and inactive. And had they done so, where would have been these showers of blessings? Who would have heard of such signs following, of sinners crying for mercy, and of believers rejoicing with joy unspeakable and full of glory? No, verily, it might be said in truth, "this kind goeth not forth;" such results are not brought about but by prayer and fasting.

It was not when the church was slumbering—not when the disciples were at ease in Zion—not when they were passively awaiting the outpouring of the Spirit, that the word was with power, and that great was the company of them who believed; but it was when they were "met with one accord in one place," and when "they continued steadfastly in the apostle's doctrine and fellowship, in breaking bread, and in prayers." And just so in the case before us. This revival was not brought about without some-

thing like a corresponding use of appointed means. Often and earnestly was the Spirit invoked. They came together with one accord. They pleaded the promises and the faithfulness of God; and the prayer of faith, the earnest desire, the diligent hand, were crowned with success. There was union and effort, faith and prayer, and these combined, like the wrestlings of Jacob, had power with God and prevailed. And we have precisely the same promises, the same Holy Spirit, the same God

and Father; and when the same means are used we may confidently expect the same success.

"Prove me now herewith, saith the Lord, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to contain it;" for there is no respect either of places or of persons with God. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Long Melford.

J. BURGESS.

THE GOLD FIELDS OF AUSTRALIA, WITH SUGGESTIONS.

(To the Editor of the EVANGELICAL MAGAZINE.)

DEAR SIR,—Having recently returned from a visit to Melbourne and some of the gold-diggings, I thought a short account of their moral and religious condition might be interesting to your numerous readers, and perhaps awaken a feeling of sympathy towards our neglected brethren and sisters in that far-off and extraordinary country.

The population of the various gold districts, six months ago, numbered about 60,000! a very large proportion of which consisted of adult males from all parts of the world; the United Kingdom furnishing by far the greater part; the remainder being made up of Americans, Canadians, Germans, French, and Chinese. The one great object of this vast gathering of human beings is to get gold; and to tell of their self-denial, of their perseverance, of their toils, of their disappointments, of their *intense excitement*, would be indeed a tale of no ordinary length! of no common interest!

But, laborious as is their six days' work, and intensely anxious as is their occupation, there is for them no Sabbath of rest, of worship, or of praise! No! that holy day, beginning as it does, in those regions, by the almost sudden rising of the glorious orb, with all his splendid accompaniments of

beauteous coloured cloud, is spent too frequently in rioting and drunkenness, in social demoralization, or in idle pastime; free from the restraints of society, every man lives as he lists, and civilization is there seen only in its mighty and varied capabilities for doing evil. Men of education are seen side by side with the convict, the swearer, or the abandoned profligate; and human nature, even in its cultivated state, uninfluenced by religion, is there beheld most unsightly and depraved.

The universal thirst after gold has produced effects of the very worst kind, even on the minds of men whose previous characters were decent and respectable; they forsake their companions, they steal for the common stock,—in fact, the kindly sympathies of our nature are often annihilated, and in their place are seen "envy, hatred, malice, and all uncharitableness."

In the midst of all this loathsome moral pestilence, it was refreshing occasionally to meet with a man who feared God; and the rarity of such a meeting rendered it doubly interesting and profitable.

To those who have never known what it is to be far from all religious privileges, it is impossible to convey

any idea of the sympathy excited in one Christian mind when it sees and feels itself near a brother or sister in Christ; then indeed is it that the true member of Christ's mystical body feels a vibratory chord within his breast, which tells of a love which passeth knowledge, and of a hope full of immortality; and, while heart assimilates to heart, the soul is lifted up to its immortal Source in thankful acknowledgment of this inner witness to the truth as it is in Christ.

But, to be a little more particular, it is necessary I should inform your numerous readers that, up to the time of my leaving the gold-fields, last July, there was no agency whatever employed by any Protestant Christian society for the reformation of this deplorably wicked population. It is true that, occasionally, a worthy Presbyterian minister would deliver an address on a Sabbath afternoon, and a few Wesleyans would meet for prayer and praise in one of the tents; but the irregularity of these exercises in reference to time sadly marred their utility, and rendered them of little avail. During a visit I paid to the Mount Alexander district, a good beginning had been made, by the commencement of a small Baptist chapel, at which the minister was at work from day to day, with other labourers, most diligently; and there I also saw a small Presbyterian church; but what are these among so many thousands perishing for lack of bread?

Oh! wealthy manufacturers of England, you who have, perchance, filled your coffers indirectly *from these very gold-fields*, cannot you feel for the neglected thousands of your countrymen there congregated? Do you ever think of your own privileges? how, from Sabbath to Sabbath, in goodly houses of prayer, you are fed with spiritual manna? how many are your social and domestic advantages?—and, thinking of these things, do you feel the responsibilities of such a state? do

you ever think of the words of Christ: "Inasmuch as ye did it to *one of these*, ye did it unto me"? May I, then, as a stranger, but as one who has witnessed the spiritual destitution of these our fellow-countrymen at our antipodes, respectfully urge on all who have the *means* and the *will*, the immense importance of sending out some *effective agents*, who shall, by great devotion to the work, by great zeal, and by great piety, do something to stem the torrent of evil now flowing through the length and breadth of this miserable land of gold.

I am glad to hear the Colonial Missionary Society have begun to do something; but, dear friends, there is work enough for all; and if a good, devoted man could be sent out, by the aid of the churches, in every large town in England, there would still be a vast field of unoccupied labour.

That it may please God to raise up many, very many labourers for this part of His vineyard, is my sincere desire; and particularly that the hearts of our wealthy friends may be touched to send out men as *their own missionaries*, and thus relieve the over-taxed activity of our great Missionary Societies.

I remain, dear Sir,

Yours faithfully,

EDWARD HUMPAGE.

Redland, Bristol, January, 1854.

EDITORIAL REMARKS.

We earnestly commend the subject of the preceding letter to the thoughtful consideration of the churches. It is one of those communications which ought not to be lost sight of, when the Magazine has been read for the month. It deserves to be calmly and devoutly examined; and it will not receive the attention which is due to it, if it does not stir up the zeal of the more wealthy portion of the community, to do something for Australia worthy of this great nation.

MIDSUMMER DISTRIBUTION OF PROFITS TO WIDOWS OF MINISTERS, arising from the sale of THE EVANGELICAL MAGAZINE.

OUR Readers will perceive, from the following List, that the Trustees of the EVANGELICAL MAGAZINE, at their January meeting, voted the large sum of £800, to Ninety-four Widows of their deceased Brethren, for the half year.

May we not regard such a fact as warranting the most urgent efforts for an increased circulation of the work?

ENGLISH CASES.

| Name. | Denomination. | Age. | Sum. |
|---------------|-------------------|-------|------|
| M. A. | Independent .. | 50 .. | £8 |
| M. A—n | Do. .. | 57 .. | 6 |
| H. B. | Do. .. | 50 .. | 8 |
| S. B. | Do. .. | 60 .. | 10 |
| M. L. B. | Do. .. | 44 .. | 8 |
| A. B. | Do. .. | 66 .. | 10 |
| M. C. | Presbyterian .. | 61 .. | 10 |
| A. C. | Independent .. | 70 .. | 10 |
| A. C—e | Do. .. | 68 .. | 10 |
| J. C. | Do. .. | 85 .. | 10 |
| A. C. | Ch. of England .. | 72 .. | 10 |
| M. C. | Cal. Methodist .. | 59 .. | 8 |
| M. A. C. | Independent .. | 59 .. | 8 |
| E. D. | Do. .. | 60 .. | 10 |
| M. D. | Ch. of England .. | 54 .. | 8 |
| M. A. D. | Independent .. | 51 .. | 8 |
| M. D—y | Do. .. | 64 .. | 10 |
| S. A. D. | Do. .. | 64 .. | 10 |
| A. E. | Do. .. | 84 .. | 10 |
| E. E. | Do. .. | 54 .. | 8 |
| S. E. | Do. .. | 87 .. | 10 |
| S. E—t | Do. .. | 69 .. | 10 |
| A. E—n | Do. .. | 52 .. | 8 |
| E. F. | Do. .. | 77 .. | 10 |
| J. M. F. | Do. .. | 61 .. | 10 |
| E. G. | Do. .. | 67 .. | 10 |
| A. G. | Do. .. | 53 .. | 8 |
| E. G—n | Do. .. | 64 .. | 10 |
| I. G. | Do. .. | 49 .. | 8 |
| A. G—y | Do. .. | 79 .. | 10 |
| L. G. | Do. .. | 53 .. | 8 |
| M. A. G. | Do. .. | 64 .. | 10 |
| A. H. | Do. .. | 70 .. | 10 |
| E. H. | Do. .. | 81 .. | 10 |
| A. H—s | Do. .. | 69 .. | 10 |
| C. H. | Do. .. | 57 .. | 8 |
| M. H—e | Do. .. | 59 .. | 8 |
| M. H. | Do. .. | 60 .. | 10 |
| L. I. | Do. .. | 65 .. | 10 |
| M. J. | Do. .. | 48 .. | 6 |
| C. J. | Do. .. | 51 .. | 8 |
| M. J. | Do. .. | 62 .. | 10 |
| J. J. | Presbyterian .. | 51 .. | 6 |
| M. L. | Independent .. | 58 .. | 10 |
| M. A. L. | Do. .. | 61 .. | 10 |
| M. L—e | Do. .. | 65 .. | 10 |
| L. A. L. | Ch. of England .. | 56 .. | 8 |
| H. M. | Independent .. | 69 .. | 10 |

| Name. | Denomination. | Age. | Sum. |
|---------------|----------------|-------|------|
| M. E. M. | Independent .. | 83 .. | £10 |
| E. M. | Do. .. | 45 .. | 12 |
| E. M—n | Do. .. | 57 .. | 8 |
| M. M. | Do. .. | 42 .. | 6 |
| M. M—y | Do. .. | 65 .. | 10 |
| M. M—t | Do. .. | 54 .. | 8 |
| E. N. | Do. .. | 71 .. | 8 |
| E. N—n | Do. .. | 49 .. | 6 |
| L. P. | Do. .. | 53 .. | 8 |
| M. P. | Do. .. | 64 .. | 10 |
| S. P. | Do. .. | 88 .. | 10 |
| M. M. R. | Do. .. | 44 .. | 6 |
| E. C. S. | Do. .. | 57 .. | 8 |
| E. S. | Do. .. | 64 .. | 10 |
| I. W. | Do. .. | 59 .. | 8 |
| A. W. | Do. .. | 62 .. | 10 |
| S. W. | Do. .. | 50 .. | 8 |
| M. W. | Do. .. | 61 .. | 10 |
| M. W—d | Do. .. | 68 .. | 10 |

WELSH CASES.

| | | | |
|---------------|-------------------|-------|----|
| D. D. | Independent .. | 89 .. | 8 |
| M. D. | Do. .. | 53 .. | 6 |
| R. D. | Do. .. | 71 .. | 8 |
| J. E. | Do. .. | 52 .. | 6 |
| M. E. | Cal. Methodist .. | 60 .. | 10 |
| A. G. | Independent .. | 54 .. | 8 |
| A. J. | Do. .. | 80 .. | 8 |
| J. J. | Do. .. | 74 .. | 8 |
| M. J. | Do. .. | 74 .. | 8 |
| M. J—s | Do. .. | 71 .. | 8 |
| H. L. | Do. .. | 74 .. | 8 |
| C. P. | Do. .. | 44 .. | 6 |
| A. R. | Do. .. | 44 .. | 4 |
| J. J. R. | Do. .. | 59 .. | 8 |
| M. W. | Do. .. | 86 .. | 8 |

SCOTTISH CASES.

| | | | |
|---------------|-----------------|-------|---|
| J. B. | Independent .. | 63 .. | 8 |
| E. C. | Do. .. | 44 .. | 4 |
| M. D. | Presbyterian .. | 71 .. | 8 |
| R. G. | Do. .. | 81 .. | 8 |
| W. K. | Do. .. | 69 .. | 8 |
| J. J. M. | Independent .. | 47 .. | 4 |
| E. P. | Presbyterian .. | 76 .. | 8 |
| A. R. | Independent .. | 63 .. | 8 |
| I. W. R. | Presbyterian .. | 73 .. | 8 |
| M. S. | Independent .. | 44 .. | 4 |
| J. T. | Presbyterian .. | 77 .. | 8 |
| M. W. | Do. .. | 56 .. | 8 |

Poetry.

LINES BY THE REV. W. JAY, OF BATH.

On visiting my Native Village, 1800.

THE way by which a gracious God
Has led me all my days,
Demands, on each review, a song
Of wonder and of praise.

His care attending every step,
Was my perpetual guide ;
His ear, attentive, heard my prayer ;
His hand my wants supplied.

The course through which my journey ran
Was winding and unknown :
His providence the scenes had plann'd,
And each appear'd His own.

More now, since first I left this spot,
Than twice eight years have fled ;
And many, who once charmed my youth,
Are numbered with the dead.

'Twas *here* I drew my native breath—
Here fled my infant hours—
Here first I heard the Gospel sound,
And felt its heavenly powers.

Now o'er my former walks I rove,
How fresh the scenes appear !
And *here* I formed an artless prayer,
And *there* indulged a tear.

Unknown to fortune and to fame,
My early years expired ;
No science had enrich'd my mind,
Or hope my bosom fired.

But heaven a *Winter** thus address'd :—

“ This *Youth* I charge on thee :
Go, take him ! I the impulse give,
And train him up for *Me*.

“ Awaken thou each dormant power,
Chase every cloud away ;
And on his understanding pour
An intellectual ray.”

The tree which, in a barren soil,
Can no good produce bear,
Removed may flourish, and with fruit
Repay the dresser's care.

WINTER ! I love to think on thee,
And those dear hours review,
When in thy house, and from thy lips,
I sacred wisdom drew.

Thy life, enforcing all thy rules,
Shed every grace abroad ;

* The Rev. Cornelius Winter, late of Painswick.

And thine example all alive,
Portrayed the way to God.

Nor would I now the blessing lose,
Which from thy care has flow'd,
For all the schools of fame have given,
Or colleges bestow'd.

Here, O my soul ! the time recall,
When thy commission came ;
How blest, when sixteen years had fled,
To preach a Saviour's name !

Poor Abingdon, amongst thy sons,
The shepherds of the plain,
My first attempt to preach was made,—
Nor was it made in vain.

The cloudy pillar leading on,
Its motion I pursued,
Till o'er the city famed for cure
The holy symbol stood.

“ Here,” cried the voice, “ thy station
fix,

And here thy roving's end ;
Here teach the words of endless life,
And here thy charge attend.

“ Proclaim a Fountain nobler far
Than this Bethesda* knows ;
'Tis always open, always free,
And with salvation flows.

“ The sons of pleasure here who come,
Invite to real bliss ;
He, who another life secures,
Can only relish this.

“ Here Satan's seat exalted stands,
And vice in triumph reigns ;
A crown for him who owns *Me* here,
And all *My* truth maintains !”

O Lord, evince the choice thine own,
Who placed me where I move ;
And while the people see Thy power,
May one a thousand prove !

Here I return, increased and bless'd
By all-indulgent Heaven ;
My God the joys of wedded love,
And children, too, has given.

To raise my Ebenezer here,
My God is surely just ;
Its motto,—Praise for all the past,
In all the future trust.

* Bath.

Review of Religious Publications.

THE LIFE AND LETTERS OF CHRISTOPHER ANDERSON, *Author of the "Annals of the English Bible," "The Domestic Constitution," "The Native Irish," &c.* By his Nephew, HUGH ANDERSON.

London: Hamilton, Adams, and Co. 1854.

THIS book contains the record of no ordinary life. Mr. Anderson, who was for forty-five years the pastor of a Baptist church in Edinburgh, was well known, not only as an able and successful preacher, but also as an ardent Christian philanthropist, and the author of several able and valuable works, which the church will not willingly let die. We cannot let slip this opportunity of paying our tribute to the memory of one who, though belonging to another section of the church, we have long revered for his piety, admired for his disinterested zeal and benevolence, and from whose writings we have gleaned not a little valuable thought and interesting information.

Mr. Anderson was descended from a worthy stock, his ancestry having been distinguished for piety, while occupying a respectable position in our northern capital. He was the youngest of five brothers. In early life he seems to have entered with his whole soul into the pleasures of this earthly life, "being determined, till he could enjoy religion, to enjoy the world." But the conversion of his brothers, one after another, soon left him companionless in this course, and he himself, after a little time, was awakened under the powerful preaching of the late James Alexander Haldane. "Repeatedly has he stated to Christian friends, that in his case the sensible transition from darkness into God's marvellous light was nearly instantaneous. In less than one hour he was conscious of the change, and was seldom afterwards troubled with doubts as to its reality." (page 9.) This was about the commencement of the present century, and these were stirring times in the North. That great movement had just been commenced

by the Haldanes and their coadjutors, which resulted in one of the most remarkable revivals of religion which has occurred in the history of the church. Young Anderson was soon drawn into the current. His entire heart was given to God, and, ardent and devoted as he was, and admirably fitted for usefulness, it is not wonderful that he soon determined to relinquish his secular calling, and give himself to the work of the ministry. It was at first his design to labour in India, along with Carey and Marshman; but the delicacy of his constitution forbidding this, he began, after finishing his preparatory studies, to preach the gospel in his native city, and soon succeeded in gathering around him a nucleus of Christians, like-minded with himself—the larger number of them being the fruits of his own ministry. These were formed into a church, of which he accepted the pastoral oversight, and to which he continued for nearly half a century to break the bread of life.

We cannot afford space to notice at any length his singularly bright and useful career. His labours in the ministry were extensively blessed. For many years he was one of the most popular preachers in Edinburgh, and few Christian strangers visited that city without endeavouring to hear Christopher Anderson. Many were they whom he was instrumental in turning to the Lord their God. We do not wonder either at his popularity or his success in his best days. We had the privilege of once hearing him, and never shall we lose the impression made on us, on that occasion, by the beautiful simplicity and winning earnestness of his address. It was impossible to listen unmoved. There was no noise—nothing boisterous—about the preacher: nothing could be farther from his manner than anything of this sort. His address was gentle; insinuating as the dawning light, or the soft rain on a summer day, winning its way through every obstacle, to the understanding as well as

the heart, and leaving on both impressions which might not easily be effaced. The effect on the audience corresponded. The stillness was remarkable. One might have heard a pin drop. "His closing appeals often produced a thrilling effect, which sometimes became slightly audible in suppressed sighs. On one occasion, a well-known character, who, though of a generous and susceptible disposition, was addicted to profanity, was so impressed by the preacher's address, that he unconsciously uttered a low groan, at the very moment when a small piece of plaster fell from the ceiling under the gallery. The sound, acting on the fears of an already excited audience, produced a general panic, of which not one in ten knew the cause; nor could the voice of the preacher stop, or even check the rush made to the doors, in which some were hurt severely, though none fatally."—(p. 371.)

Mr. Anderson's self-denying labours, in connexion with Fuller, on behalf of the Baptist Missions, will not soon be forgotten; nor his lengthened and freely-rendered services as Secretary of the Edinburgh Bible Society; nor his exertions on behalf of the Highlands of Scotland, and of Ireland. Ireland owes him an immense debt of gratitude for being the first to insist on the importance of endeavouring to reach her population through the medium of their own language. Of all efforts of this kind he may be said to be the originator. His scheme for distributing the books of the New Testament, the gospels and epistles, separately, in the Romish countries of the continent, as being less likely to excite suspicion than the giving of the entire volume, is worthy of more consideration than it has received from the Christian public. It was in this way that the Scriptures were first given to the church from the fountain of inspiration. Mr. Anderson's work on "The Domestic Constitution" is far less known than it merits; but those who do know it, prize it as one of the most valuable books on family religion that has ever been written. But in his "Annals of the English Bible," he has reared for himself a monu-

ment of imperishable fame. This is a work of great research. It abounds with original and interesting information regarding the labours of Tyndale and his fellow-workers, and would of itself be sufficient to carry down his name with honour to the latest generation.

The Memoir is well drawn up, and reflects great credit on the biographer. We cordially recommend it for circulation. Our brethren in the ministry will find in it not a little both to interest and instruct them.

DISCOURSES AND SERVICES *on occasion of the Death of the late Rev. RALPH WARDLAW, D.D.*

London: Fullarton and Co.

WE have already dwelt at some length on the lamented subject of these Discourses, and therefore it is not necessary for us to say anything in justification of the high eulogies here pronounced upon him by distinguished men belonging to different sections of the church. That he merited all that has been said of his eminent gifts and piety, those who knew him can attest, and posterity will confirm the verdict.

These Discourses and Services are a fitting tribute to his memory, not merely because they are eloquent, high-toned, and truthful, but because, being the united tribute of the three great denominations of Scotland, they are a beautiful illustration of the large-hearted catholicity by which he was characterized.

The funeral address by Professor Thomson is beautiful, tender, and consolatory. The discourse by Dr. Brown is an able and practical exposition of the text on which it is founded, closing with a warm-hearted tribute to the eloquence, scholarship, piety, and ministerial faithfulness of Dr. Wardlaw. The sermon by Dr. Alexander, as might have been expected, is of a high order. He evidently felt at once the solemnity and the greatness of the occasion, and has left nothing to be desired. He presents a rapid, striking, and comprehensive sketch of Dr. Wardlaw's mental and moral character, which must have yielded the highest satisfaction to all who heard it; and to us is

peculiarly gratifying, inasmuch as it furnishes ample confirmation of what we presented to our readers in our last number. The sermon by the Rev. Norman M'Leod, on "The nature of future happiness," was suggested to the preacher by the last conversation he had with Dr. Wardlaw; and is distinguished by great reach of thought and eloquent and vivid description. The closing "Tribute," by Dr. Macfarlane, is, we think, equal to anything in the volume, in beauty, discrimination, and justice, to the memory of the departed.

The little volume will amply repay perusal, and will be especially welcome to all the friends and admirers of Dr. Wardlaw.

A SERMON *preached at Hanover Chapel, Peckham, on the evening of the Funeral of the Rev. William Bengo' Collyer, D.D., LL.D., F.A.S.* By the Rev. JOHN MORISON, D.D., LL.D.

Ward and Co.

THIS able and interesting discourse was evidently written and delivered under deep feelings of attachment to the beloved and lamented minister, and of sympathy with the bereaved church and congregation. The text was Zech. i. 5, "Your fathers, where are they? and the prophets, do they live for ever?"

Dr. Morison first brought before his hearers "some of the more prominent considerations suggested by the death of eminent ministers," and then contemplated the subject "in its relation to the mournful bereavement of the Christian community" he was then addressing.

We think that a powerful inducement to obtain and to peruse this touching and impressive sermon will be presented to our readers, by the following extract from the vivid sketch of Dr. Collyer's ministerial character and career:—

"How early was his consecration to the service of his Lord! Before other men enter on their college course for the ministry, he had not only terminated his, but had filled the old Presbyterian Chapel, at Peckham, with attentive and penetrated hearers. He became eminent while he was only buckling on his armour for the

fight; and before he had been three years in this place, as your pastor, his fame, as an evangelical preacher, not only pervaded the metropolis, but the provinces. When I arrived in London, in 1811, no name had the enchantment belonging to it of that of Dr. Collyer. Many envied, some criticised, not a few affected to wonder at his success; but the best portion of the public estimated his real worth, no less than his persuasive eloquence; and of his critics not a few were left to preach to empty walls, while he was ministering to congregated thousands.

"While admiring crowds flocked to hear him; when, from his ready address, mellifluous tones, and eloquent appeals, not a few who were either unsound in the faith, or altogether sceptical, were attracted to the scene of his ministry, he never shrank from a full announcement of the humbling doctrines of the Cross, nor in any way accommodated his message to the taste of the carnal mind. However much any of his hearers might object, on mere questions of taste, if they knew anything of the pure gospel of Christ they must have been constrained to admit, that he never concealed it, and never was ashamed of it, as 'the power of God unto salvation to every one that believeth.'"

H. F. B.

LECTURES ON FEMALE SCRIPTURE CHARACTERS. By WILLIAM JAY. 8vo, pp. 376. 6s.

Hamilton, Adams, and Co.

THIS evening offering to the churches, from the pen of Mr. Jay, will be gratefully accepted by thousands of his attached friends and admirers. We have here a series of Lectures, on Female Scripture Biography, selected partly from manuscripts written forty-eight years ago, and partly from the author's more recent preparations for the Christian pulpit. All Mr. Jay's excellencies and peculiarities are exhibited in this volume. Forty-two years ago, we heard him preach one of the Lectures, and we can, at this distance of time, imagine that we are listening, as we read, to his mellow tones, and penetrating sayings.

We have three Lectures on the Shunamite; two on Mary Magdalene; two on Hannah; one on Anna, the Prophetess; one on the Woman of Canaan; one on the Woman who anointed the Saviour's head; one on the Poor Widows; one on the Penitent Sinner; four on the Woman of Samaria; one on Lydia; one on Dorcas; one on the Elect Lady; one on the Deformed Daughter of Abraham; one on Martha and Mary; and one on Lot's Wife.

It would be difficult, perhaps, in any modern publication, except one from Jay's pen, to point to another volume containing so many striking and pathetic utterances.

The Lectures are very gracefully dedicated to that most estimable lady, the Countess Dowager of Ducie.

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1. THE TENT AND THE ALTAR; or, *Sketches from Patriarchal Life*. By JOHN CUMMING, D.D., F.R.S.E.
 2. FORE-SHADOWS; or, *Lectures on our Lord's Parables, as Earnests of the Age to Come*. By JOHN CUMMING, D.D.
 3. FORE-SHADOWS; or, *Lectures on our Lord's Miracles, as Earnests of the Age to Come*. By JOHN CUMMING, D.D., Minister of the Scottish National Church, Crown Court, Covent Garden.

Arthur Hall, Virtue, and Co.

THESE are new and beautifully illustrated editions of a portion of Dr. Cumming's works. All the volumes are full of instructive matter, and are written in a vigorous and impressive style. No preacher of the day treats the public to better English than Dr. Cumming; and certainly, considering the number of his appearances from the press, it is marvellous that he can furnish such a goodly supply of well-digested thought.

One thing may be calculated on in these volumes, that they are not disfigured by deviations from sound gospel truth. They, indeed, are able defences of spiritual Christianity; and if we could pick out Dr. Cumming's millennialism, and then give them in their improved form to the public, we should, indeed, be right glad. But he is very fixed apparently in his theory of Christ's human

reign on earth, in which we have less and less sympathy, as we study the Bible with a devout and earnest wish to reach its true meaning.

But, with this exception, we can very cordially recommend Dr. Cumming's works to our readers, as most pleasing and profitable illustrations of the word of God. The pictorial embellishments of the new editions will enhance their value.

ROME, REGAL AND REPUBLICAN: a *Family History of Rome*. By JANE MARGARET STRICKLAND. Edited by Agnes Strickland, Author of "*The Queens of England*," &c.

London: Arthur Hall, Virtue, and Co.

WE like the plan and purpose of Miss Jane Strickland's history, of which the volume now before us is the first instalment. It will present the whole wonderful and varied story of the imperial city, with a completeness and continuity which must invest it with great value to all readers. In this volume she has treated of Rome, under its regal and republican forms of government, with great skill and soundness of judgment. If, when she ascends to the ecclesiastical part of her history, the same impartiality, discrimination, and honest condemnation of oppression and misgovernment shall be exhibited, when treating of creeds and sects, of heresies and heresiarchs, she will deserve the highest praise.

The style of Miss Strickland is clear, easy, and forcible; her information is ample and matured; and her manner of stating facts is calm, luminous, and suited to the tone of history. If we are not greatly mistaken, the name of the author of "*The Lives of the Queens of England*" was not needed to give weight and popularity to this work. The gossiping, inaccurate, and heretical Miss Agnes Strickland could not have written this book. The order of her mind is one of shreds and patches; her judgment is feeble or one-sided; and her style is clumsy and incorrect. We think the book can gain nothing, in the estimation of careful and enlightened students of history, by the editorial name. We recommend that the

future volumes of the book should stand on the merits of Miss Jane Strickland.

When the other volumes appear we shall be prepared to do ample justice to the book as a whole.

A LAMP TO THE PATH; *or, the Bible in the Heart, the Home, and the Market-place.* By the Rev. W. K. TWEEDIE, D.D., *Free Tolbooth Church, Edinburgh.*

London: T. Nelson and Sons.

THE character and design of this little volume are such as to commend it to our hearty approval. Dr. Tweedie's aim is to demonstrate to all classes of men that "the grand medicating influence for all our moral ills" is Christianity, in its living and practical form; and the earnestness, simplicity, and faithfulness with which he sets about his task cannot fail to enlist the sympathies, and convince the understandings, of his readers. There is great force in his reasoning and appeals; and the facts which he adduces to illustrate his positions, and give point to his arguments, are peculiarly striking. We very heartily commend the volume to the notice of our readers, satisfied that its wide diffusion would shed the happiest influence over the hearts, and homes, and market-places of England.

AN ECCLESIASTICAL DICTIONARY, *Explanatory of the History, Antiquities, Heresies, Sects, and Religious Denominations of the Christian Church.* By the Rev. JOHN FARRAR, *Classical Tutor of the Theological Institution, Richmond, Author of "A Biblical and Theological Dictionary," &c.*

THIS volume is highly creditable to the learning, research, discrimination, and impartiality of Mr. Farrar. He has brought within a manageable compass, and rendered accessible to all readers, a variety of rare and useful knowledge. We do not think that we have met with any compilation of the same extent embracing such fulness, accuracy, and diversity of information. This book will be deemed an exceedingly valuable one by every student of ecclesiastical history.

SCRIPTURE READINGS; *or, the Bible Familiarly Explained to the Young.* Edited by the Rev. ROBERT JAMIESON, D.D.

London: Griffin and Co.

THIS is the first of a series of four volumes, designed especially to aid and interest the young in the study of the Sacred Scriptures. And from the examination we have bestowed upon it, we give it a most hearty welcome, as destined to become at once popular and useful among the class for which it is intended. The illustrations of the "salient points of the sacred history," which the volume contains, are remarkably rich and varied. To teachers, to conductors of Bible-classes, and to all the young, who peruse and study the Scriptures, it cannot fail to be invested with great interest and value. If the other volumes equal the present one, the work will be second to none that has appeared in the present day for the benefit of the young.

BIBLICAL AND THEOLOGICAL GLEANINGS: *a Collection of Comments, Criticisms, and Remarks, Explanatory or Illustrative of nearly Two Thousand Seven Hundred Passages in the Old and New Testament; especially those that are generally accounted difficult. With a Preface to each Book: Corrections in Chronology, Punctuation, and Divisions of Chapters; Improved Readings; the meaning of numerous Scripture Terms; Reconciliations of many seeming contradictions; copious allusions to Eastern Customs and Manners; many useful Tables; profitable Reflections; together with explanations of all the more difficult words and terms found in the volume, for the use of plain readers. Selected from Six Hundred Writers and Commentators, with some original Observations. Designed principally for Village Scripture Students.* By WILLIAM O'NEILL. Imperial 8vo. pp. 1464.

Ward and Co.

IT is saying a great deal of any book issuing from our press, that it is the most complete of its kind in the English language. But this is assuredly the praise that is due to Mr. O'Neill for this effort of his pen. There is nothing to be

compared with this volume in the whole range of our literature. It has been got up with surprising care ; and to a village preacher, in a remote part of the empire, it is a great credit. The selections indicate sound judgment, and discriminating accuracy in theological views and opinions. As a series of observations on Holy Scripture, gleaned from such a vast variety of sources, the work supplies a desideratum in our libraries. The volume will live, and will become, as it deserves, very popular ; and, with its admirable index, will be found easy of consultation upon matters of reference. It contains the cream of our theology and Biblical criticism, from the most approved quarters, ancient and modern. What an invaluable addition will it be to every scanty library !

We give our earnest recommendation to the work, as one of the most decidedly useful that has issued from the modern press. If Mr. O'Neill had only lived to produce such a book, he would not have lived in vain.

PRACTICAL SERMONS : *designed for Vacant Congregations and Families.* By the Rev. ALBERT BARNES, Philadelphia. First English Edition. With additional Sermons.

Edinburgh : T. and T. Clark.

THE name of Albert Barnes is widely known as a commentator of great ability ; but as a preacher he is not so well known in this country. This is the first volume of his sermons which we recollect to have seen ; and from their perusal we have risen with the conviction that his power as a preacher is not inferior to his skill as a commentator. These sermons are characterized by a simplicity, clearness, force, and solemnity of appeal, which we have rarely seen combined. If they are to be regarded as samples of Mr. Barnes' ordinary style of preaching, he must be regarded as one of the most earnest and impressive preachers of the present day. When read, they cannot fail to strike ; but when pronounced from the pulpit, with the earnestness which their style implies, they must have been invested with almost irresistible power.

THE ALTAR OF THE HOUSEHOLD : *a Series of Services for Domestic Worship, for every Morning and Evening in the Year* Select Portions of Holy Writ ; and Prayers and Thanksgivings for particular occasions ; with an Address to Heads of Families. Edited by the Rev. JOHN HARRIS, D.D., Principal of New College, St. John's Wood ; author of "The Great Teacher," "Mammon," "Præadamite Earth," &c., &c. 4to. pp. 766.

John Cassell.

THIS manual of Family Devotion will, we doubt not, introduced to the public under such favourable auspices, have a very wide circulation, at home and in the colonies. Its plan is excellent, containing a selection of Bible readings, a brief practical exposition, and a prayer for every morning and evening throughout the year. The selection of Scripture is excellent, the remarks pithy and appropriate, and the prayers scriptural, fervent, and well adapted to the exigencies of family worship. We are indebted to Dr. Harris for "the form and distribution of the work," the sections of "the portions of Scripture" introduced, and the supervision of the whole "manuscript before it was sent to press." The contributors to the work are Drs. Urwick, Ferguson, Cox, and Beaumont ; and the Rev. Messrs. Lorimer, Ewbank, Sherman, Newman Hall, Brock, C. Williams, B. Parsons, S. Martin, J. Stoughton, J. Kennedy, Leask, G. Smith, W. Chalmers, W. M. Bunting, Hollis, W. Reed, and J. Blackburn. The prayers are generally characterized by a high spirit of devotion.

With Dr. Fletcher's and Dr. Morison's works, on a similar plan, this volume will be, like them, extensively known and greatly useful. We have heard one of the authors of these works say, that he had never written any book of the good resulting from which he had heard so much.

THE SUNDAY SCHOOL : *its Position and Prospects. A Lecture delivered at Trevor Chapel, Brompton.* By JOHN MORISON, D.D., LL.D. Fourth of the Series. 6d. Ward and Co.

THE Sunday-school ranks high among the benevolent institutions of the age.

It would be difficult to over-estimate the amount of good which it has been the instrument of effecting. According to the Government returns, on the census Sunday, March 30, 1851, there were gathered in our Sunday-schools 2,280,000 scholars, under the care of 302,000 teachers. This is an important and gratifying fact for the Christian philanthropist. Who can calculate the amount of evil prevented and of good accomplished by so large a proportion of the rising population of our country being brought, one day every week, to breathe an atmosphere so pregnant with all that is pure, and salutary, and good? What multitudes of youthful minds have thus been led into the possession of that knowledge which is life eternal! What a hallowing influence has thus been diffused among the humbler classes of the community, and made to descend to the very depths of the national body! How many sick and dying beds have thus been cheered by the light of a blessed hope! What numbers of parents have been converted to God! To what an extent has Christian literature been diffused, and the low, immoral, pestilential publications, with which our press unhappily teems at the present day, driven from the cottages of the poor!

But the Sunday-school has been a blessing to the teachers as well as to the taught. It has led multitudes of them to the study of the Word of God, and to earnest prayer for the teaching of the Spirit. It has taught them their capabilities for usefulness, and given them a sense of responsibility. It has saved them from indolence, by pointing out to them a sphere in which they might exert themselves for good. It has trained numbers of them for other departments of Christian exertion, and given to this country many of its most able and successful ministers. And, (we cannot help thinking,) it has led all who have been engaged in it to more useful and happy lives than they would otherwise have spent. It has been moreover the parent of the Ragged-school, an institution which is attracting the attention of statesmen, by effecting a work which they, with

all their appliances, have been unable to accomplish.

We have read this lecture on the Sunday-school, by Dr. Morison, with great satisfaction. In the outset we have some valuable observations on *home influence*. The divine institution of the family is put in its right place, and parental responsibility is ably urged. "It is in the wide-spread and lamentable neglect of domestic religion, and in the consequent injury thereby inflicted on countless multitudes of the rising generation, that we find at once an apology, and a crying necessity, for the labours of the Sunday-school," p. 100.

Dr. Morison directs our attention, first, to the *position* of the Sunday-school. Under this head he notices "*the momentous character of the work*," and makes some important observations on the separate-service-system, in which we entirely concur. We have then a brief sketch of *the history of the Sunday-school*. *The fruits it has produced* are then noticed, and *the defects under which it labours*. Under this last head, Dr. Morison particularly urges the importance of an *increase of matured and experienced Christian teachers*, and the necessity of a *growing spirit of consecration to the work*. His remarks on the comparative rareness of cases of conversion among the children are worthy of serious consideration.

Under the second head—the *prospects* of the Sunday-school—we find the following passage, the surpassing importance of which warrants our occupying a little additional space that we may lay it before our readers. "Why, you ask, in given circumstances, should I look for a *rapid decline* in the Sunday-school? I will tell you. Hitherto the humbler classes have been looking largely to the Sunday-school for nearly all the education their children have received, which they have valued chiefly for this reason, that it fitted them for the useful or lucrative occupations of life. They are gradually ceasing to look to the Sunday-school for these benefits, because they can better secure them in our *Day-schools*. . . . Children trained—I may say, well educated in certain branches—

in our Day-schools, will require an improved style of teaching in the Sunday-school, if they are to be retained within its walls. Now, unless there is a progress in the teaching of the Sunday-school, corresponding to the improved state of mind produced in our Day-schools, I can see nothing staring us in the face but wide-spread and lamentable decline," p. 123.

We cannot quote more, but the entire passage, with the remedies which Dr. Morison suggests, is worthy of most serious consideration. We hope that not only Sunday-school teachers, but the pastors of our churches as well, will read this lecture. It abounds with interesting and important matter of great practical value. We trust its circulation may be equal to its merit. L. L.

THE MYSTERY UNVEILED; or, *Popery as its Dogmas and Pretensions appear in the light of Reason, the Bible, and History.* By the Rev. JAMES BELL, one of the Ministers of Haddington, Author of the "*Influence of Physical Research on Mental Philosophy.*" 8vo. pp. 610.

Hamilton, Adams, and Co.

WERE we not so greatly in arrears, in our review department, we could not suffer this volume to pass without an elaborate notice. It is the most philosophical dissection of the Popish system it has been our lot to examine. In his first chapter, the author, in exhibiting "the theory and natural history of Popery," traces it with great ingenuity and success to the two prominent tendencies of fallen humanity, viz., *Idolatry* and *Formalism*. Upon this principle he conducts his whole argument, and ranges all the facts of Rome's history with surprising unity of design, and great logical effect. We have Popish objects of worship,—the Popish Rule of Faith,—the Sacraments of the Church of Rome,—the Romish system of Pardon, Justification, and Acceptance with God,—the Celibacy of the Clergy, Converts, and Jesuits,—the Moral Tendencies and Effects of Popery,—and the great culminating point of the argument, viz., that Popery is the Antichrist of the Bible,—all treated upon two sim-

ple principles,—that Rome is steeped in *Idolatry* and *Formalism*, the two great cardinal sins of humanity in reference to religion.

We commend this very able and ingenious volume to the immediate and earnest notice of the churches.

THE SACRIFICE OF PRAISE; *Exemplified in the Life of Mrs. Cartwright.* With an Introduction by the Rev. STEPHEN LANGSTON, M.A., Incumbent of Southborough, Kent. 1854. pp. 40.

London: James Nisbet and Co.

THIS is a little work of no common interest. It portrays the life and death of an eminently pious female, who, in circumstances of extreme bodily suffering, relative bereavement, and poverty, was distinguished by unshaken and childlike confidence in the wisdom and love of God. It affords a beautiful exemplification of the power of the gospel to sustain and cheer the mind when almost every stream of earthly comfort is dried up. We most cordially desire for this brief memorial an extensive circulation. It is peculiarly fitted for the chamber of sickness, and may, when placed in the hands of young persons, be the means, through the Divine blessing, of leading them to seek that pearl of great price which so enriched this humble believer.

EMINENT CHRISTIAN PHILANTHROPISTS.

Brief Biographical Sketches, designed especially as Studies for the Young. By the Rev. GEORGE MAUNDER. Small 8vo. pp. 246.

John Mason.

THIS well-written volume is admirably adapted to awaken right sentiments in the youthful bosom. A more appropriate present for young people we scarcely know.

ILLUSTRATIONS OF SCRIPTURE FROM BOTANICAL SCIENCE. By DAVID GORRIE. Small 8vo. pp. 186.

William Blackwood and Sons.

A VOLUME of great scientific merit, beautifully illustrated, and well calculated to enhance the study of Botany to young people. It will tend to make Bible studies doubly interesting. Its lessons are all safe and healthy.

Obituary.

A GOOD DEACON.

"They that have used the office of a Deacon well, purchase to themselves a good degree," &c.—1 Tim. iii. 13.

MR. WILLIAM DERRY, LATE DEACON OF THE CONGREGATIONAL CHURCH, LAUNCESTON, CORNWALL.

"THE memory of the just is blessed."

There is something grateful and refreshing in recalling the piety and actions of friends departed, with whom "we took sweet counsel," and walked to the house of God in company. In reviewing the period of nearly fifty-four years of his ministry, the writer of this sketch recognizes many examples of piety in those who are now with God, in the full enjoyment of the blessedness prepared for them, and secured to them, by the redemption that is in Christ, and His appearance in the presence of God as their glorious Head and Great High Priest of their profession. Among the number of such dear departed ones, is William Derry, for many years an active, zealous, and consistent deacon of the Church of Christ assembling in Castle-street, Launceston, of whom it might be said truthfully, "Christ was his life, and death was his gain."

This excellent man was born at Launceston, March 14, 1755. At an early age he was apprenticed to Mr. Lobb, a tallow chandler, the management of whose business eventually devolved upon him; and by his diligence and industry he secured an ample provision for his master's two daughters, both of whom died happy in the Lord.

Mr. Derry's first religious impressions were under a discourse delivered at the Town Hall, by the Rev. Sir Harry Trellawney, Bart., then a dissenting minister, having been ordained to that office at Southampton, April 22, 1777, in the place of worship of which the late Rev. W. Kingsbury was the pastor. The text was, "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" Jer. viii. 22. Under

that discourse, which the Holy Spirit applied efficaciously and permanently to his heart, he saw and felt his state as a sinner, and the suitable remedy provided by infinite grace and abundant mercy. At that time there was no regular congregation of evangelical dissenters, and no one to administer "the word of life;" but a few, whose hearts God had touched, associated for spiritual conversation and mutual edification at the house of William Sheeres, a woolstapler at Newport, who was afterwards the clerk of Castle-street Chapel, and died during the pastorate of the writer, in full assurance of faith, and in firm expectation of the glory of God.

This little band afterwards assembled for regular worship in two different places, till a building was obtained, which had formerly been occupied as a Presbyterian meeting-house. This was fitted up, and opened for the worship of God, September 13, 1788. The ministers who engaged in the service were Rev. Dr. Ford, of London; Mr. Paddon, of Plymouth; and Mr. Heath, of Plymouth Dock.

In the meantime, the Lord had graciously impressed the minds of Messrs. John and William Saltren, natives of Launceston, and Mr. John Eyre, of Bodmin, who were then apprentices at Tavistock, all of whom were afterwards successfully engaged in the Christian ministry; Mr. J. Saltren at Bridport, Mr. W. Saltren at Launceston, and Mr. Eyre at Hackney.*

Mr. Derry married, in 1781, Rebekah Eastcott, a truly pious, humble, and affectionate woman, with whom he lived in domestic peace and harmony nearly sixty years, and who proved a help-meet indeed. They had a son and a daughter; the latter became a member of the church in 1802, and is still treading in the steps of her revered parents.

Upon the removal of Mr. John Saltren to Bridport, in 1782, his brother, Mr.

* *Vide* EVANGELICAL MAGAZINE, Vol. IV., 1796, page 45, Life of Rev. William Saltren; and Congregational Magazine, Vol. IV., 1821, pages 327—385.

William Saltren, became the pastor. His ministry was greatly owned of God, and he died in peace, April 18, 1795, aged forty. Mr. Jonas Lewis, of Wrexham Academy, succeeded him; but, during his residence, some unhappy contentions arose, which, at one time, appeared to threaten the existence of the cause. It was at this period that, upon the resignation of Mr. Lewis, and after various supplies had been obtained, that Mr. Derry manifested his ardent attachment and zeal for the cause in which he had all along taken so lively an interest. Having heard of Hoxton Academy, it occurred to him that an application for a student might be successful, and therefore wrote to Thomas Wilson, Esq., the treasurer, requesting him to send a suitable person to supply the pulpit during the Midsummer vacation of 1800. Mr. Wilson responded promptly to the request, and obtained the consent of the writer to visit Launceston. The ministry of the young student was much approved by the people, and greatly honoured of God. Dissensions ceased, the place of worship was filled with attentive hearers, souls were converted, believers were edified, all was peace, harmony, and love, and for twenty years the cause continued to flourish. Mr. Derry often spoke of his application to Hoxton with eyes sparkling with joy, and his heart filled with gratitude, as having been dictated to him by an influence superior to his own.

The intimacy between Mr. Derry and his pastor was cordial and unreserved. The one never acted without the other. All their plans for the improvement and increase of the cause of God were freely discussed in private, and maturely digested, ere they were proposed to the congregation, and then they were adopted. They acted together like Christians; the one affording a specimen of parental fondness, and the other recognizing the wisdom and prudence of an elder brother, and even yielding to his counsels with filial submission.

As a hearer of the word, Mr. Derry was constant, regular, and attentive. He never wandered from his own place of worship, which he considered as his

"Religious Home;" and was never absent but from illness, or imperative, unavoidable necessity. He attended every meeting, whether for prayer, or preaching, or religious conversation, and conducted for many years an early prayer-meeting on the Lord's-day, in summer and in winter, even when, upon some occasions, there were but two persons present besides himself.

He was liberal to the cause of God. One of his maxims was: "Take care of the house of God, and He will take of *your* house,"—a remark which was exemplified in the prosperity that attended his efforts. His small beginnings, as a tradesman, were so remarkably successful, that he ultimately accumulated a handsome property, and retired, in 1826, to a pleasant cottage, commanding a beautiful prospect, in which he resided till his death.

His sight, which was exceedingly strong, gradually decayed, and for fifteen years he was totally blind. But he bore it without murmuring or complaining. His cottage, situate on what is called "The Walk," was highly favourable to his taking constant exercise. There he might be seen walking, sometimes alone,—yet not alone, for his Heavenly Father was with him. At other times he was joined by persons who esteemed it a privilege to converse with him on various topics, but especially on the subject of religion, on which he was always "at home." Though he was deprived of reading, the Word of God was plentifully stored in his mind, and "hid in his heart." It was the object of his affections, the regulator of his conduct, the soother of his cares, the stimulus to his exertions.

He greatly encouraged his minister in works of faith and labours of love, and in consequence a Sunday-school was established, which still continues to flourish. Preaching in villages was duly regarded and ardently pursued. The gospel was thus introduced into seventeen places. One striking effect of this was, a great increase of hearers from the country, who regularly attended Castle-street Chapel, and this was followed by the con-

version of many souls, and the erection of several chapels.

His views of divine truth were scriptural, clear, and consistent. He loved the doctrines of the gospel, the eternal and unchangeable love of God the Father, the finished work of God the Son, the efficacious operations of God the Spirit, and justification by faith in the precious blood and perfect righteousness of Christ. These were the themes on which he loved to expatiate. To piety towards God he added honesty, integrity, and uprightness of conduct. He never shrunk from an avowal of his attachment to "the way which some call heresy," but carried out his determination to know nothing among men but Jesus Christ and Him crucified. "There is everything in Christ," said he, "to encourage a poor sinner, stripped of his own righteousness, to seek salvation in Him, and in Him alone."

These sentiments, firmly believed and acted upon, rendered him a cheerful Christian. His conversation, always lively and instructive, gave evident proof that he enjoyed religion. How full of joy did he appear when he quoted these lines of an old author :—

"I have tasted Canaan's grapes,
And I long to go,
Where my Lord his vineyard keeps,
And where the clusters grow."

Most truly might it be said, he was a living epistle of Christ, known and read of all men. He had a clear view of his interest in Jesus, and often exclaimed, "I know whom I have believed," &c.

He had been confined to his room about five or six weeks before his death, without any particular complaint. His decay was gradual, and his debility general. So cheerful and happy was he, that it might be said—

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven!"

He was one day visited by the late Mr. E. L. Cope, who, having prayed and conversed with him, observed afterwards, "How happy, how tranquil! never before was I in such a pleasant sick-room!" When Mr. Horsey, his minister, called to see him, a few hours before he died, Mr. Derry remarked to him, "Prayer opens heaven's gate, and lets down a stream of love divine upon the consecrated hours of man in audience with the Deity." So calm and peaceful was his end, that when he died his daughter supposed him to be asleep. The nurse suddenly ejaculated, "He is gone!" And thus, almost literally, he slept in Jesus. Then he was borne on high, far above the sorrows, and afflictions, and anxieties of the present state, to enjoy uninterrupted communion with his covenant God, and take possession of the glory which he had so long expected and anticipated, March 6, 1844, in the ninetyeth year of his age, "full of days, riches, and honour." May my "last end" be like that of the friend of my youth and the companion of my ripper days!

Penryn.

R. C.

Home Chronicle.

BRITISH AND FOREIGN BIBLE SOCIETY.

We congratulate this great Society, and we congratulate the world, and China in particular, upon the three following facts:—

1. At the time we write, the 15th February, the Jubilee Fund amounts to £50,476 3s. 4d. This is good news for our country and the world.

2. Towards the Million New Testa-

ments for China, in the few months which have intervened from the time when the proposal was originally made, the sum of £14,736 12s. 10d. is already in the hands of the Treasurer. This is most creditable to the friends of the Bible.

3. At a recent meeting of the Committee, the noble resolution was adopted, that the Society pledges itself to print 50,000 copies of the whole Bible in

Chinese. May God be praised that we are enabled to communicate such intelligence to the churches!

BRITISH BANNER.

IN the Court of Common Pleas, before Mr. Justice Talfourd, and a special jury, on the 7th Feb., 1854, came on the Rev. Robert Ainslie's action for libel against Mr. Daniel Pratt, the publisher of the *British Banner*. Mr. Ainslie laid his damages at £5000—the jury gave him *Forty Shillings!* Every one who has any knowledge of the Law of Libel, as it now stands, will interpret this fact. Those who wish to see the whole case, as it was dealt with on the trial, are referred to the *Banner* newspaper and Supplement, for Wednesday, Feb. 15, 1854.

LONDON CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

[We beg to call earnest and particular attention to the following statement. Nothing can more demand the consideration of the Congregational churches, than the part they have to perform in the evangelization of our country.—EDITOR.]

The Annual Public Meeting of the above Society was held at the Congregational Library, on Wednesday evening, January 25th. A numerous and respectable company assembled about half-past five o'clock, when tea and its accompaniments were served. At half-past six, the chair was taken by Eusebius Smith, Esq., who, after singing and prayer, briefly addressed the meeting upon the progress of the Society, and the valuable results which had attended its operations. He especially urged the importance of there being a larger circle of subscribers, and stated that the Society had received, during the five years of its existence, about £20,000, half of which had been contributed by fewer than twenty persons.

The Rev. Thomas Davies then read the Report, and addresses were delivered by the Revs. W. C. Edwards, H. J. Gamble, and J. Stoughton, respectively, on the following topics:—

“The results of past effort in Chapel Extension, a stimulus and encouragement to future and increased exertion.

“The solemn duty of the churches of London to provide increased chapel accommodation for the destitute and increasing population by which they are surrounded.

“The relation of Chapel Extension to the Advancement of Religion.”

Mr. Edwards illustrated his subject by an account of the prosperity which has been enjoyed by the church and congregation under his ministry, at the City-road Chapel, and by showing how great benefits have been conferred upon that neighbourhood by the erection of the chapel.

Mr. Gamble and Mr. Stoughton each took large and earnest views of their subjects. The former showed that the preaching of the gospel is the grand means of ameliorating the evils of society, and that the erection of suitable chapels is the most effectual method of advancing the interests of voluntarism. The latter pressed the great importance of earnest piety and sound doctrine in order to the prosperity of our churches and the power of our pulpits.

The meeting was also addressed more briefly by the Revs. George Smith and Dr. Tidman, Edward Swaine, Esq., and Revs. Thomas Davies, Thomas James, and E. Mannering.

The publication of the Religious Census has invested chapel-building with new interest and importance, and furnishes the most powerful arguments in favour of this valuable Society. The following extracts from the Report are worthy of a careful reading:—

“*Progress of Chapel Extension.*”

“The London Congregational Chapel-building Society has now been in existence about five years; during that time it has built or helped to build, or preserved, no fewer than *thirteen* places of worship. Of these, *nine* are now opened for public worship, and *four* are in process of erection. The Chapels which have been completed and opened are Hiorbury, Haverstock Hill, City Road, Bedford New Town, New College, Portland, Southgate Road, Notting Dale Potteries, and Sydenham Chapels. The history of all these has been, thus far

one of encouraging progress ; in nearly all of them numerous congregations have been gathered, churches have been formed, schools established, and various agencies of Christian philanthropy have been put into operation.

"It has been the lot of many faithful servants of Christ to labour for years with scarcely any visible result. But the friends of this Society may well wonder that so much has been accomplished with so little effort. Upon a rough but moderate computation, it may be estimated that from *five to six thousand* persons have the Gospel preached to them every Sabbath ; that many hundreds of persons are associated in Christian fellowship ; that from 1600 to 1800 children receive instruction in Sabbath schools ; and that manifold efforts and contributions are made for the furtherance of the kingdom of Christ at home and abroad, more or less through the instrumentality of this Society. It is reward enough to contemplate these visible results ; but when we take into consideration the number of immortal souls which have been "saved from death," and the far larger number which shall hereafter be gathered into life eternal, by means of the agencies which have thus been called into existence, we cannot but feel, that the efforts and sacrifices which have been made by the supporters of this Society, are infinitely transcended by the honour and the blessedness which are thus conferred upon them. 'Not unto us, O Lord, not unto us, but unto thy name give glory.'

"Nor is the good work which is thus carried on confined to this Society. Leaving out of view what is done by Christians of other denominations, it may safely be said that among Congregationalists the work of Chapel-building in London has never been carried on to the same extent as during the past five years. Within that time, over and above the operations of this Society, *eight* large and handsome Chapels have been erected, at an expense of not less than £25,000. The aggregate amount which has been thus expended, inclusive of the operations of this Society, and of those whom it has aided, is not less than £80,000.

"Revelation of the Census.

"It is generally known that the census of 1851 was, by direction of the Government, made to include the places of worship in England and Wales, and the amount of accommodation which they afford. The results have just been given to the public in a report, which abounds in facts and statements of the deepest interest and importance. The details which are furnished respecting London, prove in the most conclusive manner the urgent necessity which exists for such efforts as are made by this Society, while they strikingly corroborate the statements which have been put forth in its publications. In our report for 1851 it was stated that the accommodation for public worship provided in the metropolis for *two millions and a quarter of people* did not amount to *seven hundred thousand*. In the Census Report the population is given as 2,362,236, and the number of sittings in all places of worship as 713,561. Allowing for the different limits assigned to the metropolis it appears that the estimate of accommodation which we had made was rather *above* the truth than *below* it ; and that the destitution of London is really *greater* than we had ventured to declare. The degree of this destitution will appear yet more strikingly if London be compared, in this respect, with the country at large, or with its several districts. Taking England and Wales as a whole, inclusive of London, there are sittings for *fifty-seven* persons out of every *hundred*. Taking England and Wales, exclusive of London, there are sittings for *sixty-two* persons out of every hundred, *while in London itself, the metropolis of the country, there are sittings for only thirty persons out of every hundred*. Thus it appears that the amount of accommodation which is provided in London is in the proportion of *less than half what is provided for the rest of the country*."

P.S.—We shall continue these extracts from the Report of "the London Congregational Chapel Building Society" in our next, as they will show the comparatively destitute state of this great metropolis,

and the need which exists for an increase of the means of grace.

RE-COMMENCEMENT OF COWARD'S WEEKLY LECTURE.

COWARD'S Friday Morning Lecture will be re-commenced, at the Weigh-house Chapel, Fish-street Hill, on Friday, March 3rd, at twelve o'clock. The Rev. Joshua Harrison will preach.

The ministers who have accepted the appointment to preach the Lecture, are, the Rev. Joshua Harrison, the Rev. Henry Allon, the Rev. J. B. Brown, B.A., and the Rev. William Kirkus, LL.B.

ORANGE STREET CHAPEL, LEICESTER SQUARE.

THE Rev. Edward Jukes, of Blackburn, has accepted a most cordial invitation to become the pastor of the church and congregation assembling at Orange-street Chapel, and purposes (D.V.) to commence his stated labours at that place, on the fourth Sabbath in March.

ST. THOMAS'S SQUARE CHAPEL, HACKNEY.

ON Thursday, June 23rd, the Rev. W. Kirkus, LL.B., was publicly recognized as pastor of the church in this place. The Rev. Dr. Vaughan delivered a charge to the minister; and the Revs. Dr. Burder, Theos. Lessey, J. Kennedy, A.M., Edward Mannering, George Wilkins, and George Smith, also took part in the services. A cold collation was provided in the upper school-room at three o'clock, when many ministers and other friends were present, and addressed the company.

May a great blessing rest on the ministry of Mr. Kirkus, in this sphere of ministerial labour, hallowed by many most sacred associations!

ON Thursday evening, Dec. 15, 1853, the Rev. Charles Gowar was recognized by the neighbouring ministers as the pastor of the Independent Church, Upwey, Dorset. The Revs. John Smith, Wm. Smith, — Price (Baptist) of Weymouth, J. W. Sampson of Dorchester, and Samuel Knell of Lyme Regis, took part in the devotional service. On the following

Sabbath evening the Rev. Wm. Smith preached to the people.

ON Wednesday evening, February 8, 1854, the Rev. Joseph Spencer, late of Bakewell, Derbyshire, was recognized as pastor of the church assembling at Tip-ping-street Chapel, Manchester, vacant by the resignation of the Rev. John Smith, for sixteen years its esteemed and honoured minister. The service was conducted in the following order:—The Rev. Robert Halley, D.D., began, with reading and prayer; the Rev. John Lockwood, B.A., delivered the introductory discourse; the Rev. Thomas Atkins, of Glossop, asked the questions; the Rev. David Everard Ford offered the designation prayer; the Rev. John Clunie, LL.D., delivered the charge; and the Rev. James Griffin briefly addressed the people. Mr. Spencer enters on his new charge with pleasing prospects, both of comfort and usefulness.

THE ordination services of the Rev. Robert Thos. Verrall, B.A., minister of the English Congregational church, Church-street, Cardiff, took place on Friday, Dec. 16, 1853. The Welsh Independent Chapel, Ebenezer-street, was kindly lent for the occasion. The Rev. Thos. Gillman, of Newport, read the Scriptures and offered prayer. The Rev. John Burder, M.A., of Bristol, (late of Stroud,) delivered a clear and instructive discourse on the nature of Christian church constitution; after which, the usual questions were put. Satisfactory replies having been given, the Rev. George Verrall, of Bromley, Kent, invoked the Divine blessing on the labours of his son, offering up the ordination prayer. The Rev. J. Harris, D.D., of New College, gave the charge, and the Rev. W. Jones, Baptist minister, Cardiff, concluded the morning service. A cold collation was provided in the school-room, beneath the chapel: about eighty persons partook of it.

In the evening, the Rev. J. D. Williams, minister of the Welsh Independent chapel, commenced the service, after which the Rev. John Glanville, of Kings-

wood, near Bristol, preached to the people. The Rev. J. Appleby, W. Fellows, (Wesleyan,) Alf. Fuller, and J. Jones, took part in the services, which were marked throughout by the most impressive solemnity.

POTTON, BEDS.

It is with considerable regret we learn that our esteemed and excellent friend, the Rev. J. Roberts, of the above town, has been compelled, through an affection of the brain, to resign his pastoral charge, and to refrain from all preaching engagements, at least for the present.

This heavy affliction began to manifest itself at the beginning of last year, by a failure of memory. The flock under his care immediately evinced the deepest and most affectionate sympathy, and made arrangements for their valued pastor to take six months' rest, with change of air and scene.

But as that did not result in any improvement in his health, Mr. Roberts felt that he should best consult the interests of the church, by urging his people to accept his resignation, to which they felt themselves reluctantly compelled, by the slender probability of any great change for the better taking place.

We have only to express our earnest hope that, after a life of more than ordinary activity in the cause of Christ, and of eminent usefulness, our friend and brother may richly enjoy that Divine consolation and support, under his trying affliction, which he has so efficiently preached to others.

ALBANY CHAPEL, BRENTFORD.

THE new enterprise connected with this commodious and handsome place of worship has hitherto been crowned with gratifying success.

The numbers in attendance are encouraging, the Sabbath-schools are improving, Bible-classes have been established, and a church has been formed, of which the Rev. Ebenezer Morley has been unanimously and cordially recognized as the pastor.

An interesting service, having reference to that event, was held on Wednesday evening, February 1st, and was well attended. The Rev. Evan Davies, of Richmond, read a portion of Scripture, and engaged in prayer; the Rev. J. W. Richardson, of Tottenham Court-road Chapel, delivered a lucid discourse on the nature of a Christian church; the Rev. Dr. Massie, of London, stated the views and feelings of those Christian friends who had originated the undertaking; the Rev. E. Morley, as the pastor elect, delivered a responsive declaration; the Rev. R. Ashton, secretary to the Congregational Union of England and Wales, offered the recognition prayer: after which the venerable Dr. Bennett had engaged to address united counsels to the pastor and church; but having been obliged, within a few hours of the service, to abandon the intention, in consequence of the state of his health, his lack of service was kindly undertaken and ably supplied by two of the officiating ministers—the Rev. R. Ashton addressing fraternal and wise counsels to the pastor, and the Rev. Dr. Massie appropriately addressing the church. The Rev. W. C. Yonge, of Brentford, offered the concluding prayer. Suitable hymns were given out by the Rev. G. J. Adeney, of Ealing, assisted by the Revs. J. S. Le Blond, of Chiswick, and — Bell, from Ireland.

On the following Sunday evening the Lord's Supper was administered for the first time to the newly-formed church, in presence of a goodly number of spectators; and it is believed the whole of the proceedings have left a salutary and hopeful impression.

THE CONGREGATIONAL PASTORS' INSURANCE AID SOCIETY.

A NEW Society, under the above designation, has been recently formed, agreeably to the recommendation of the Congregational Union at its last autumnal assembly. Its object is, by paying a larger or smaller proportion of the annual premium, according to circumstances, to aid ministers in effecting an insurance

generally, though not exclusively, in "The Protestant Union," by which a life annuity may be secured for the widow, varying from £25 to £50 per annum; or a proportionate benefit for the children, should no widow be left, or in case of her early decease. It is hoped thus to supersede the necessity for the appeals which are so often made, but which are in all respects so painful, on behalf of deceased ministers' families. The object, which is exceedingly simple, but of vast importance, can scarcely, we apprehend, do otherwise than commend itself alike to the understanding and the heart of every Christian; while the rules of the Society seem to have been framed with great care, and are, so far as we can perceive, unobjectionable. It appears that under a conviction of the importance of the object proposed, as calculated to relieve the just anxieties of ministers in relation to the comfort of their families, and from a feeling of dependence unfavourable to the vigorous exercise of their talents in promoting the cause of God, John Remington Mills, Esq., has promised the committee an immediate donation of £250, and another of the same amount twelve months hence, provided, in the interim, promises of subscriptions and donations can be obtained, insuring in five years the completion of the £5000, which the rules of the Society require to be invested as funded capital.

The committee are now exerting themselves to accomplish this desirable object, by soliciting immediate donations, or promises of liberal subscriptions for five years. We most cordially commend the case to the wealthy members of the Congregational body, and to the churches generally, as one in every respect entitled to their generous support. Contributions may be forwarded to Edward Swaine, Esq., the Treasurer of the Society, at his residence, 185, Piccadilly; or to the Rev. Henry Bromley, the Secretary, at the Congregational Library.

SAFFRON WALDEN.

THE REV. F. POLLARD, for nearly thirteen years the Pastor of the Independent

church and congregation in the town, having recently, much to the regret of the great mass of his people of both the church and congregation, resigned his pastorate among them, the following memorial, signed in the course of a few days by some hundreds of the people, was addressed to him on the subject:—

"We, the undersigned, members of the church and congregation assembling in the Abbey-lane Chapel, Saffron Walden, deeply deploring the circumstances which have induced you to resign the pastoral charge over us—and out of the esteem and love we bear to you personally, and from high appreciation of your talented and valuable ministrations, which for the last twelve years have been a source of special spiritual blessing to many of us, and of general acceptance to us all—being also convinced from the success which has attended your labours, for the last two years especially, in the numbers added to the church, and of others under religious impression, that you have yet a work to do in our midst, do, therefore, earnestly and affectionately entreat you to withdraw your resignation, and to continue your very valuable services amongst us."

The pastor being unable to comply with the wishes of the memorialists, the church unanimously passed the following resolution:—

"That the members of the Church of Christ, assembling in the Abbey-lane Chapel, cannot allow the resignation of the Rev. F. Pollard to be received, without expressing their unfeigned sorrow and regret that any state of things should have occurred to cause a separation between pastor and people, after a union of more than twelve years of prosperity and happiness.

"They deeply deplore the imperfection of all earthly compacts connected with the church militant, but would look forward to that better state of things which shall be realized in the church triumphant on high.

"While they offer him their sincere thanks for his long and faithful services as their minister at Walden, they would follow him with their fervent prayers,

that the Great Head of the Church would direct his future course, and succeed him in a more abundant degree in converting sinners, and building up the faith of believers, than even has been vouchsafed during his sojourn with them.

"May the great day reveal the fact, of which they entertain no doubt, of his meeting a numerous seed as his spiritual offspring, and hear from his Master's voice that commendation, 'Well done, good and faithful servant; enter thou into the joy of thy Lord!'

"That this minute be entered on the church books, and a copy of the same be forwarded to him."

At a public meeting, convened in the Abbey-lane Chapel on Thursday evening, December 23, 1853, to take leave of Mr. Pollard, the following addresses and gifts were presented:—

"To the Rev. F. Pollard.

"Dear Friend and Pastor,—It has often been remarked, as well as acknowledged, that a man's own history is to him the most interesting of any—especially that page of it relating to his early days and companionships.

"When we meet with travellers going the same road, and they prove to be men of congenial tastes and sentiments, how the time is beguiled! If their conversation be improving and instructive, we feel this accidental meeting oftentimes ripening into friendship, and we are loath to part; but the road divides, and one must take the right hand, and the other the left. It is not, however, without a promise to renew our acquaintance when again we shall meet.

"Many of us now present can look back for more than twelve years of life's journey, when, not to say by accident, but by the providence of God, we met with you, dear Sir, and invited you to accompany us on our road to Zion, and take the oversight of us as our pastor. Many are the pleasant recollections, and we trust profitable intercourses, we have enjoyed together.

"But we have now come to a turn in the road in which we are called to bid adieu—and painful as is this necessity to

us all, yet we do it with a confident expectation that, after a few more years, we shall meet again, in our Father's house, where there are many mansions, and where all the air is love.

"To some who are advanced in life the time to the journey's end will be very short—to others who are not so advanced it will not be very long—while the young who have only just set out will find, as all who have gone before can testify, that the time will flit away, and elude their grasp, beyond their possible conception. Truly we may all say, 'Brethren, the time is short.'

"It is, however, our happiness to remember that, while you have been amongst us, you have endeavoured to lead our minds onward—you have set the heavenly prospect before us, and we have at times obtained a Pisgah's view of the promised land; while to those who, by their conduct, evinced no desire to tread the heavenly road, you have not failed to declare the whole counsel of God. We can add with the apostles that your 'conversation has been in heaven, whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself.'

"With such feelings we cannot part without offering you some small token of our affection and gratitude. We beg your acceptance of a purse of fifty sovereigns as a trifling proof of our sincerity.

"It must be a source of gratification to you that you have been made so useful to the young people of this congregation; and you will leave a little flock at Walden who will follow you with their prayers, that in your next sphere of labour you may be permitted to gather a still more numerous fold to the Great Shepherd.

"We now, dear Sir, bid you farewell. May the Lord bless you, and make your way prosperous, and give you a goodly heritage among His children—even durable riches and righteousness! May the blessing of the God of Abraham, and of Isaac, and of Jacob, rest upon you, and, at length, may we all be permitted to

meet in that world where adieus and farewells are sounds unknown !

“Signed on behalf of the friends and contributors,

“JAMES STARLING,
“THOMAS JOHNSON, } Deacons.”
“RICHARD HOUSDON, }

“To the Rev. F. Pollard.

“Dear Sir,—We beg your acceptance of this little testimonial, not only of our esteem for you personally, but also of our gratitude for your long and faithful services, deeply regretting that they are so soon to terminate. At the same time, dear Sir, allow us to add our most cordial and earnest wishes for your future happiness, and that the Divine blessing may attend you, and your beloved companion, wherever you may dwell.

“Believe us, dear Sir,

“Very affectionately yours,

“THE YOUNG PEOPLE OF ABBEY-LANE.”

The latter testimonial consisted of an elegant and beautifully wrought silver

inkstand, valued at eight guineas, with an inscription to the minister.

Mr. Pollard replied, at some length, in grateful acknowledgment of the addresses and presentations ; and preached his farewell sermon to a crowded and attentive audience on Lord's day evening, the 25th instant.

Saffron Walden, Dec. 28, 1853.

CALLS ACCEPTED.

THE Rev. Chas. Bateman, for many years minister over the Independent church, Abbots Roothing, Essex, and subsequently at Newland Chapel, Lincoln, has accepted a very cordial invitation from the church and congregation at Charlesworth, Derbyshire, and commenced his pastorate there on the 19th of February.

THE Rev. P. Aspinall Hampson, late of Wycliff Chapel, Warrington, has accepted a unanimous call to the pastorate of Princes-street Chapel, Devonport, and will commence his labours on the Lord's day, 5th instant.

General Chronicle.

AN ASCENT OF VESUVIUS IN 1846.—
EXTRACTED FROM A MS. JOURNAL.

WE left our carriage at Portici, and walked to Resina, about a mile distant, where the ascent of Vesuvius commences, and mounted on horseback. It is always better to make the ascent by night, not only because it is cooler, but because you receive in the dark a more vivid impression of a burning mountain. When there is no moon torches are used, but as the moon was nearly full, we arranged our ascent so as to get to the top by sunset, which to behold from the summit of Vesuvius is very fine, as gleaming across the ripples of the magnificent bay its long level beams light up Naples, and gild its neighbouring mountain tops with

effulgent splendour ; then, as the twilight is short, and it is rapidly dark, we purposed to have the full effect of the volcano, and to descend by moonlight. We had three capital horses, and two guides ; and after an hour's most terrible riding over little mountains of lava and rock, redeemed, however, by overhanging festoons of delicious lachrymæ grapes, we arrived at the hermitage, presided over by a most sinister-looking monk ; there, after partaking of some genuine “lachrymæ Christi” wine, grown on the spot, with bread and cheese and fruit, we mounted again for another half hour's ride over immense clinkers of lava, and without any redeeming vegetation, which at the hermitage suddenly and singularly

céases. You pass by a footpath from the utmost exuberance of nature to the utmost sterility—as if the mountain had an extinguisher put upon it: this, of course, is owing to the lava, which ordinarily descends thus far. Our ride brought us to the foot of the great cone; here we dismounted and left our horses; and here begins the real tug of climbing. For three quarters of an hour the ascent is almost perpendicular, over a surface of huge fragments of lava, imbedded in fine ashes like sand, so that you may sometimes set your foot upon a block of lava, and congratulate yourself upon your stepping-stone, when away it goes rolling to the bottom, and unless very careful you go with it; sometimes indeed you do thus slip five or ten feet. In some places the ashes are unmixed, and you are up to your knees at every step, and seem to get no higher. So long as it lasted it was the intensest toil that can be imagined: once or twice I thought that I must have given in; and to aggravate my mortification, a little sturdy rogue, not more than sixteen years of age, put a belt round his shoulders, and skipping past me with perfect ease, proffered the end of it to pull me up. This is a very common expedient of the guides with ladies or effeminate gentlemen, and had he been a man instead of the urchin that he was, even I should gladly have laid hold; but a little laughing rogue, not higher than my middle—I could have kicked him into the bay below; it was “the unkindest cut of all.”

I contrived, however, at last to reach the edge of the large crater, and a more terrific and desolate scene cannot well be imagined. It is about three miles in circumference, and is filled to nearly a level with enormous masses of lava, which have been heaved up in a semi-molten state, and which are therefore twisted and wreathed in a most fantastic manner,—something like dough of a good consistency, when it is torn asunder. A cone, which constitutes the existing and active crater, rises from the centre of this immense and terrific *mer de fer*, to the foot of which we crossed. The surface that we traversed was broken into huge

gaping fissures, red hot as you looked into them, in the dark quite lurid, and emitting sulphureous matter almost to suffocation. Some of the fissures have one side much higher than the other, like an overhanging wave; the higher side glowing with red heat, even to the very top. We stood before them as before a huge kitchen fire. Our guides cooked some eggs, and produced some “*lachrymæ*,” of which we very gladly partook. Our position was, however, in nowise comfortable; it was difficult to find a seat that was not too hot, and the tremor of the labouring mountain in no degree tended to inspire a sense of security; the burning scoria, after falling like hail upon the cone of the active crater, rolled to our feet at its bottom; and the surface over which we had passed gradually assumed a disquieting aspect as the darkness increased; the curl of the lava waves grew more and more lurid, withering at the top to a kind of white ash, which might well be imagined the spray of this molten sea. I had not been seated more than half a minute before I started up in dismay. I had chosen a clinker rather too hot; the brand of Vesuvius was imprinted at the least upon my nether garment.

The volcano was exceedingly accommodating. The slight smoke which I had observed as we entered the bay two or three days before was the first that had been visible for three or four weeks, during which time the mountain had been perfectly quiet. I suppose Enceladus had been asleep. It continued puffing all the first day that I was in Naples, and the second; the emissions of smoke increasing in volume and frequency, and sometimes accompanied with discharges of hot ashes, until they were very considerable and frequent when we were there. While eating our eggs, therefore, at the foot of the cone, we were startled by a great whiz, not unlike that of a huge rocket, and looking up we beheld a discharge of red hot cinders, at least shooting up a hundred feet above the summit, which, as it was perfectly calm, fell partly into the crater again and partly down its sides, and rolling down to the place where

we sat. The effect was most magnificent—a shower of fire against a back-ground of Italian moonlight. After observing, at a safer distance, two or three of these eruptions, my companion having calculated their intervals, resolved, contrary to the most earnest persuasions of the guides, to clamber to the summit and peep in. Finding that he was resolved to go, and not liking to be outdone in courage, I determined to go with him. Accordingly, just after a discharge, we started off, scrambling over the burning cinders as fast as we could, and in a few minutes we stood on the summit and looked down into the crater itself. I can scarcely say what it was like—a glowing furnace—how huge I know not, perhaps sixty or seventy yards in diameter and as much in depth—a vast inferno, a seething, bubbling cauldron—red hot even to the very edge where we stood—a very “belly of hell.” We had only two glances, for one of the guides who had accompanied us hurried us away, evidently in trepidation, and we, thoroughly scared, were not slow in complying. We scampered down as fast as we could, but we had not proceeded one third of the way down when we felt the great monster belching forth again his vomit of fire, and in an instant the cinders were in the air, and falling about our ears. Our escape was most providential. Our French hats somewhat protected our necks, and we put up our arms to save our heads. One large clinker, larger than either of them, fell just before us. A few minutes after we got down there was another, and the largest discharge that we saw; and as the mountain was manifestly uncomfortable, we deemed it prudent to remove to a more respectful distance. There we stood, looking on one of the grandest scenes in the world;—the intense red of the flame—the fantastic wreathing of the smoke—the sparkling of the red hot cinders—the calm stillness of the night—the clear blue

of the moonlit sky, with the glorious bay and city at our feet—beneath us Pompeii and Herculaneum—around us the shades of the mighty dead. It filled me with solemn ecstasy. I almost shouted with rapture, “These are his glorious works!” “He toucheth the mountains and they smoke!”

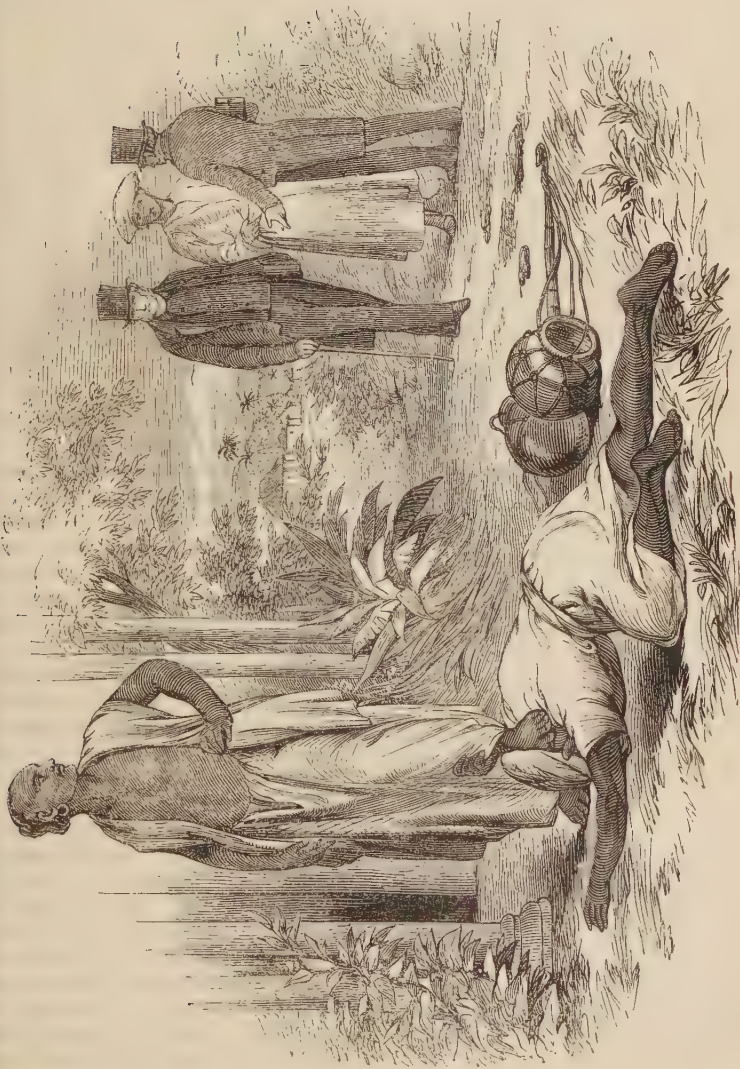
Our guides told us that in a few days, probably, there would be an eruption. It did not, however, occur while we remained in Naples. I thrust my stick into one of the burning fissures, and brought it away with me as an appropriate souvenir of Vesuvius.

When we reached the edge of the grand crater, the cone of which we had climbed with so much difficulty, our guide selected a place of descent, nearly all fine ash and sand even to the bottom. Having, therefore, no fear of clinkers before our eyes, away we went, fully six feet every step, simply taking care to maintain our balance. In about ten minutes we were at the bottom, where we discharged the heavy ballast of sand that we had taken into our boots, and looked somewhat ruefully at their burnt condition,—whereby our guides profited, for as a matter of course they came for them the next morning. Mounting our horses, we reached the hermitage, whence we were hurried off with all expeditiousness, as it was late, and perilous, through the number of banditti who infest the mountain. A gendarme accompanied us to the top for our protection. A little while ago a gentleman, ascending alone, was met by banditti from the opposite side, and murdered at the top. We kept, however, a vigilant look-out as we rode amongst the overhanging vines; met with no adventure, but safely reached our carriage; arrived in Naples about midnight, and after a voracious supper, went weariedly and gratefully to bed.

Islington.

H. A.

THE
Missionary Magazine
AND
CHRONICLE.



THE BRAHMIN AND THE DEVOTEE.

INDIA.

MISSIONARY TOUR IN BENGAL.

(Continued from p. 32.)

Our last Number contained notices of a Missionary tour undertaken by the Rev. A. F. Lacroix, accompanied by Mr. Samuel Hill and two native assistants, in the districts to the east of the Ganges. We now resume Mr. Lacroix's interesting narrative of the incidents of the tour, which serve to place in striking contrast the lively interest with which thousands of the "common people" listen to the message of mercy, and the unrelenting bigotry with which their blind guides—the Brahminical priests—strive to perpetuate the reign of error. It is a mournful subject of reflection that these districts, containing several millions of inhabitants, are, with the exception of one or two favoured spots, almost entirely shut out from the light of divine truth.

TRAITS OF NATIVE INDEPENDENCE.

"*January 15th (1853).*—Last evening, entered the Titra river, which has its source in the Thibet mountains, and flows right through the Zillah of Rungpore. To-day at noon, we arrived at a place called Kamarjani-Gunge, where a large temporary bazaar had been erected. We proceeded without delay to the shore, and dividing ourselves into two parties soon collected large audiences to which the Gospel was preached. The attention was marked, and every now and then, some individual, not being able to restrain himself, cried out, 'Good! very good!' 'True!' We were exceedingly delighted to find that here several persons declined receiving any books gratis, but insisted on paying for them,—a thing I had not often seen before. Indeed, we soon remarked that the inhabitants of this part of the country appear to have a more independent spirit than the Bengalis of the West. The entire absence of beggars was an additional proof of this. I sincerely trust that future Missionaries who may be settled in this district will endeavour to foster this spirit of independence; the cringing, grasping, disposition of the Bengalis being one of the greatest obstacles to our native churches exhibiting that spirit of manly independence and self-reliance for support which should always characterise a Christian church wherever it may be established.

A FIRST INTERVIEW WITH MISSIONARIES,
AND OPINIONS RESPECTING THEM.

"In the afternoon we proceeded about two miles inland to the village of Kamarjani proper, in doing which we had to cross a small but rapid river. The weekly market was just being held, and the crowd of buyers and sellers was most dense, not less, certainly, than 3000 persons being present. We found it very difficult to make our way through this mass of human beings; and having at last reached a spot a little clearer than the rest, we made a halt. Mr. Hill then read part of a tract, on which we were immediately surrounded by many hundreds, and so hemmed in that we had scarcely elbow-room. These I addressed, and it required the highest power of my voice to make myself heard by all. After calling the attention of my hearers to their sinfulness in the sight of God, to death, to judgment, and to eternity, I told them that this was a happy day for Kamarjani, inasmuch as we had come to announce to them the appearance on earth of the true incarnation, the incarnation of mercy who, under the name of Jesus Christ, had come into the world to save men from sin and hell, and to open the gates of heaven to all those who repent and believe on him. The attention was intense; and repeated exclamations of surprise and wonder were uttered at the astounding news which, for the first time in their lives, had now struck their ears. The people never having seen Christian Missionaries before,

also gave vent to all kinds of opinions as to who we could be. The most prevailing one among the Hindoos was, that we were 'Konoje Brahmins' (the oldest and most revered Brahminical race, residing in the north-west of India). 'Look at them,' said some; 'how resplendent their countenances are, and what fire proceeds from their mouth when they speak—the very marks of the real original Brahminical race!' Some of the Mahometans, again, would have it that we were holy men from Mecca, who had come to reform abuses among them.

EAGERNESS TO OBTAIN BOOKS.

"Finding it impossible, from the great exertion required, to speak any longer, I told the assembled crowd that we were servants of Jesus Christ, of whom they had just heard, and that we had brought with us books for them which would explain more fully all he had done for the salvation of mankind. On this announcement, the rush was so general that we dared not attempt distribution, and walked on to a more distant spot; but being followed by the whole of our auditors, we were equally unsuccessful. In four different places we endeavoured to persuade the applicants to sit down, in the hope by this means of effecting the distribution with some regularity; but in not one instance was this of any avail; for the outer rows fearing the books would be expended before their turn came, rose, and came falling upon those of the foremost ranks, till the confusion was so great that we found it prudent to desist altogether; the more so, as a lad was actually thrown down, and would doubtless have been trampled to death if Mr. Hill, who fortunately observed him, had not seized him by the hair and thus extricated him from his perilous position. At last, it struck me to adopt the plan which I found so successful at Ramjibonpore two years ago when out with the late Mr. Weitbrecht, viz. of recrossing the stream which flows near the outskirts of the village; but we were still followed by hundreds who waded through the water after us. We resolved, therefore, on going back to our boat; when at last, at nearly a mile from the market, we found the number of applicants reduced to about 100, among whom we ultimately succeeded in distributing books in something

like order. Neither at Pooree, Sauger Island, or any other Melah, during the whole of my Missionary career, had I ever witnessed such eagerness for books as that displayed on this occasion.

MALIGNANT OPPOSITION TO THE GOSPEL.

"*January 16th.* Intelligence we received as to the state of the water in the Titsa, induced us to retrace our steps and to return to Kamarjani-Gunge, where good congregations were again preached to.

"As on our previous visit to the village of Kamarjani, our labours had been entirely among the market people who were there only for the occasion, we thought we would do something also for the benefit of the permanent residents of the place; and hearing there would be no market held that day, proceeded to Kamarjani in the afternoon, and took our station in front of the house of some wealthy merchants, where we were accommodated with seats. A number of people soon collected, to whom, on seeing them surprised at our visit, I said we had come to them as friends; and that, knowing them to be ignorant of the true God and the way of salvation, we wished to impart to them the knowledge on those important subjects which, through Divine mercy, we had ourselves received. And in order to prepare them the better for the Gospel instruction which was to follow, I touched on the vanity and sinfulness of idolatry, all of which was listened to with apparent great interest by the people. But the family priest of the merchants, who, in a sullen mood, had seated himself at a short distance, seeing his craft in danger, rudely interrupted me with all kinds of invectives. In vain did I request him to allow me to reply: no! on he would go without listening to any observations, heaping one offensive epithet upon the other. Mr. Hill and Tara then endeavoured to bring the noisy priest to reason, but with no better success. At last, seeing that it was doing more harm than good to sit listening to the opprobrious language he was pouring forth, I rose and told him that I laid it to his charge that he had prevented the Gospel of salvation to be proclaimed to the anxious people who surrounded us, and that God would surely one day take him to account for it; but that nevertheless we would pray for him that

God might have mercy upon him and change his heart. This, however, did not soften the priest in the least; on the contrary, he, with the merchants, when we left, shouted after us, 'Horibol! horibol!' by way of derision. This was the only instance during this whole trip that we met with such opposition and such rude treatment. At the same time, I must not omit mentioning that whilst this priest and his wealthy disciples thus treated our message with contempt, the poor villagers heard us gladly. This scene put us vividly in mind of the passage in Luke vii. 29, 30, where it is said, 'And all the people that heard him and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.'

EXHIBITIONS OF PRIESTLY ARROGANCE.

"The priest referred to is a specimen of not a few of his brethren, seldom seen in Calcutta now, but still pretty frequently in the country, who, to ignorance, (for they do not belong to the class of pundits or learned Brahmins) add a vast degree of self-importance and pride, on account of their pretended sacred character. I have seen such, when speaking to Europeans, holding a cloth before their mouth for fear of being polluted by inhaling the same air with such impure beings. It is sometimes amusing to see to what degree they will carry their pharisaical arrogance, making use almost of the very words quoted by Isaiah, lxi. 5, 'Stand by thyself, come not near me; for I am holier than thou!' Some years ago, when on an itinerancy in the Zillah of Bancoorah, my Missionary companions and myself one evening pitched our tent in a Mangoe tope close to the village of Balliadore. Early the following morning, as I was taking a solitary walk under the trees, I observed the Gosai or chief priest of the place, a sleek, pompous man, coming towards me, evidently with the purpose of entering into a controversy. After politely saluting him, we soon commenced a conversation; but finding him more than usually shallow in his reasoning, it occurred to me that I would give an opportunity to Mark, the native preacher who was with us, to confute him, and accordingly requested

him to continue the controversy with the priest while I was standing by. Mark was at that moment standing about two yards from the Brahmin, and in a most respectful manner began to address him, saying, 'You see, sir, we are all sinners, and need a Saviour. I, too, am a sinner, and without a Saviour would have no hope.' On hearing this, the priest, interrupting him, cried out, 'What! you a sinner, and not ashamed to confess it! and you dare to stand so near me! betake yourself to a distance and then speak to me, lest I be defiled by contact with one so vile.' I must say this arrogant language made me smile; but the native preacher, nothing daunted, after having humbly retired to the distance prescribed, resumed the discussion and soon silenced his proud opponent, who, rather crestfallen, sullenly returned home. After breakfast, when we were traversing the village in prosecution of our journey, we chanced to pass before the house of the identical Brahmin, and at the very time when a poor infatuated villager was making to him the abject obeisance often in use, viz. prostrating himself at full length and placing the right foot of the Brahmin on his own neck. [*See Engraving.*] The Brahmin triumphantly looked at us as if wishing to say, 'I got but little honour from you this morning, but see how I am revered by my countrymen!' Poor man! we pitied him. I have always found, as might naturally be expected, individuals of this class most hostile to the Gospel, and most averse to receive its humbling doctrines.

THE CONTRAST.

"But to return to the occurrences of the day. In the evening our assistant Gobindo stepped on shore, and went to a few huts at a short distance, whose poor inmates received him most kindly. In the course of his conversation with them, he alluded to the duty of prayer. The people said: 'We do not know how to pray; please show us how to do it.' On this, Gobindo knelt down, the villagers imitating his example, and offered up a simple but fervent prayer that God would open their understandings, and give them the grace of repentance and forgive their sins through Jesus Christ.

(*To be continued.*)

CHINA.

THE BOOK OF RELIGIOUS PRECEPTS OF THE T'AE-PING DYNASTY.

To what combination of causes soever the Chinese revolution may be traced, it would be impossible to afford a satisfactory solution of some of its most striking incidents without reference to the religious sentiments embraced by the Leaders, and prescribed as the rule of action to their followers.

That a large amount of error and delusion has been strangely mixed up with the purer articles of their creed, and that their conduct in the prosecution of the war has, in many instances, been no less strangely at variance with their avowed principles, none can deny, and all must deplore; but the very explicit statements of scriptural truth embodied in the accredited publications of the Revolutionists, cannot fail to encourage in the friends of the Gospel a strong and well-grounded hope that this wonderful movement will, in the gracious providence of God, pave the way for the future evangelization of China.

Our honoured Brother, Dr. Medhurst, has rendered good service to the cause, by giving translations of the several public documents of the insurgents, as they have successively issued from the native press. Though precluded by want of space from inserting them in detail, we are persuaded our friends will be gratified by a sample of these very unique and interesting publications, and we therefore subjoin extracts from one of them, entitled "*The Book of Religious Precepts of the T'ae Ping-Dynasty.*"

Who has ever lived in the world without offending against the commands of Heaven? but until this time, no one has known how to obtain deliverance from sin. Now, however, the great God has made a gracious communication to man, and from henceforth, whoever repents of his sins in the presence of the great God, and avoids worshipping depraved spirits (gods), practising perverse things, or transgressing the Divine commands, may ascend to heaven and enjoy happiness, for thousands and myriads of years in pleasure and delight, with dignity and honour, world without end. But whoever does not repent of his sins in the presence of the great God, but continues to worship depraved spirits, practising perverse things as before, and going on to transgress the Divine commands, will most certainly be punished by being sent down to hell, and suffering misery for thousands and myriads of years in sorrow and pain, with trouble and anguish, world without end. Which of these is the best, and which the worst? we leave it to you to judge. Ought not all of you, our brethren

and sisters throughout the world, to awake from your lethargy? If, however, you continue unawakened, then you are truly base-born and deluded by the devil; you do not know how to enjoy the bliss within your reach; and all that great happiness, pleasure and delight, dignity and honour, which is to be experienced in heaven for thousands and myriads of years, you do not wish to enjoy; while on the contrary, you willingly fall into the crime of sinning against Heaven, and thus bring down upon yourselves the righteous indignation of the great God, who will send you down to the eighteen hells, and cause you to suffer eternal misery. How lamentable!

Those whose minds have been deluded by the devil object and say, that the great God is only to be worshipped by sovereign princes. But we wish you to know that the great God is the universal Father of all men throughout the world.

Some also say erroneously, that to worship the great God is to imitate foreigners; not remembering that China has its histories,

which are open to investigation. From the time of Pwam-koo,* down to the period of the three dynasties, both princes and people honoured and worshipped the great God. If now the people of the three dynasties (from B.C. 2204 to B.C. 220) did not worship and honour the great God, why does the Ta-hëo classic quote an ode which says, "Before the Yin (Shang) dynasty had lost the sympathies of the people, their ancestors were invited to do the honours at the sacrifices to the great God."

The fact is, that according to the histories of both the Chinese and foreign nations, the important duty of worshipping the great God, in the early ages of the world, several thousand years ago, was alike practised both by Chinese and foreigners: but the various foreign nations in the west have practised this duty up to the present time, while the Chinese practised it only up to the Tsin and Han dynasties†; since which time they have erroneously followed the devil's ways, and allowed themselves to be deceived by the king of hades. Now, however, the great God, out of compassion to the children of men, has displayed his great power, and delivered men from the machinations of the evil one; causing them to retrace their steps, and again to practise the great duty which was performed of old. Thus while alive they are no longer subject to the devil's influences, and after death they are not taken away by him, but ascending to heaven they enjoy endless bliss. This is all owing to the unmeasurable grace and infinite compassion of the great God. Those who are still unawakened say, on the contrary, that we are following foreigners, thus showing to what an intense degree they are deluded by their great adversary. Mang-tsze says that "Truth is one;" if men did but understand this, they would acknowledge that both Chinese and foreigners ought together to practise the great duty of worshipping God.

The form to be observed in seeking the forgiveness of sins:—

Let the suppliant kneel down in the sight of heaven, and pray to the great God to forgive his sins. He may either employ such words as occur, or he may use a written

form; when the prayer is over, let him take a basin of water and wash himself clean, or if he perform his ablutions in the river, it will be still better. When he has obtained freedom from sin, let him morning and evening continue to worship the great God, praying that God would regard him with favour, and grant him his Holy Spirit to change his heart. At every meal also he should give thanks to God; and every seventh day worship and praise God for his mercies. Let him also constantly obey the ten commandments, and not on any account worship the corrupt spirits (gods) that are in the world, neither let him do any corrupt thing. In this way people may become the sons and daughters of the great God; in the present life they shall be the objects of the Divine favour, and after death their souls will ascend to heaven, where they shall enjoy endless bliss. All people throughout the world, no matter whether male or female, Chinese or foreigners, must pursue this method or they cannot go to heaven.

A prayer for a penitent sinner:—

I, thine unworthy son or daughter, kneeling down upon the ground, with a true heart repent of my sins, and pray thee, the great God our heavenly Father, of thine infinite goodness and mercy to forgive my former ignorance and frequent transgressions of the Divine commands, earnestly beseech thee, of thy great favour to pardon all my former sins, and enable me to repent and lead a new life, so that my soul may ascend to heaven; may I from henceforth sincerely repent and forsake my evil ways, not worshipping corrupt spirits (gods), nor practising perverse things, but obey the Divine commands. I also earnestly pray thee, the great God our heavenly Father, constantly to bestow on me thy Holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but perpetually regarding me with favour, for ever deliver me from the evil one; and every day bestowing upon me food and clothing, exempt me from calamity and woe, granting me tranquillity in the present world, and the enjoyment of endless happiness in heaven, through the merits of our Saviour and heavenly brother, the Lord Jesus, who redeemed us from sin. I also pray the great God, our Father who is

* The first man of whom the Chinese speak.

† About the period of the Christian era.

in heaven, that his will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

A prayer to God for morning or evening:—

I, thine unworthy son or daughter, kneeling down on the ground, pray to thee, the great God our heavenly Father, that thou wouldst grant me thy merciful protection, and constantly bestow upon me thy Holy Spirit, to change my wicked heart, and never more allow me to be deceived by demoniacal influences; but perpetually regarding me with favour, that thou wouldst for ever deliver me from the evil one, through the merits of our Saviour and heavenly brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

Thanksgiving to be offered at meals:—

We thank thee, O God, our heavenly Father, and pray that thou wouldst bless us with daily food and raiment, exempt us from calamity and affliction, and grant that our souls may go up to heaven.

On funeral occasions no Buddhistic ceremonies are to be employed; having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, presentations of animals, wine, tea, and rice, should be offered up to the great God, accompanied by the following prayer:—

I, thine unworthy son or daughter, kneeling down upon the ground, present my supplications to thee, the great God, our heavenly Father. There is here present the soul of thine unworthy servant, such a one, who on a certain day, month, and hour, departed this life. Having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, I reverently prepare animals, wine, tea, and rice, offering them up to thee, the great God, our heavenly Father, earnestly beseeching thee, of thy favour to admit the soul of thine unworthy servant, such a one, up into heaven, to enjoy abundant happiness with thee. I also pray thee, the great God, our heavenly Father, favourably to regard and support me, thine unworthy son or daughter, granting peace to

every member of my household, both great and small, warding off every kind of fear and dread, causing all demoniacal influences to retire, and everything to happen according to our wish, accompanied by great prosperity and bliss, through the merits of our Saviour and elder brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

When the coffin is closed down, the mourning put on, the body carried out to the place of interment, and lowered down into the sepulchre, all should cry out with a loud voice, saying, In obedience to the commands of the great God, our supreme Lord, in obedience to the commands of the Saviour of the world the Lord Jesus, and in obedience to the complete commands of the celestial king, the sovereign director of the great doctrine, we pray that every kind of fear and dread may be far away, demoniacal influences be compelled to retire, may everything happen, according to our wish, and we obtain great prosperity and bliss.

The ten celestial commands, which are to be constantly observed:—

The first command. Thou shalt honour and worship the great God.

The great God is the universal Father of all men, in every nation under heaven. Every man is produced and nourished by him; every man is also protected by him; every man ought, therefore, morning and evening, to honour and worship him with acknowledgments of his goodness. It is a common saying that heaven produces, nourishes and protects men. Also, that being provided with food we must not deceive Heaven. Therefore whoever does not worship the great God, breaks the commands of Heaven.

The hymn says—

Imperial Heaven, the Supreme God is the true Spirit (God).

Worship him every morning and evening, and you will be taken up;

You ought deeply to consider the ten celestial commands,

And not by your foolishness obscure the right principles of nature.

The second command. Thou shalt not worship corrupt spirits (gods).

The great God says, Thou shalt have no other spirits (gods) beside me. Therefore all besides the great God are corrupt spirits (gods), deceiving and destroying mankind; they must on no account be worshipped: whoever worships the whole class of corrupt spirits (gods) offends against the commands of Heaven.

The hymn says—

Corrupt devils very easily delude the souls of men:
If you perversely believe in them, you will at last
go down to hell.

We exhort you all, brave people, to awake from
your lethargy,

And early make your peace with your exalted
heavenly Father.

The third command. Thou shalt not take the name of the great God in vain.

The name of the great God is Jehovah, which men must not take in vain. Whoever takes God's name in vain, and rails against Heaven, offends against this command.

The hymn says—

Our exalted heavenly Father is infinitely honourable;

Those who disobey and profane his name, seldom
come to a good end.

If unacquainted with the true doctrine, you should
be on your guard,

For those who wantonly blaspheme involve them-
selves in endless crime.

The fourth command. On the seventh day, the day of worship, you should praise the great God for his goodness.

In the beginning, the great God made heaven and earth, land and sea, men and things, in six days, and having finished his works on the seventh day, he called it the day of rest (or Sabbath): therefore all the men of the world, who enjoy the blessing of the great God, should on every seventh day especially reverence and worship the great God, and praise him for his goodness.

The hymn says—

All the happiness enjoyed in the world comes from
Heaven,

It is therefore reasonable that men should give
thanks and sing;

At the daily morning and evening meal there
should be thanksgiving,

But on the seventh day, the worship should be
more intense.

The fifth command. Thou shalt honour thy father and thy mother, that thy days may be prolonged. Whoever disobeys his parents breaks this command.

The hymn says—

History records that Shun honoured his parents
to the end of his days,

Causing them to experience the intensest pleasure
and delight:

August Heaven will abundantly reward all who
act thus,

And do not disappoint the expectation of the
authors of their being.

The sixth command. Thou shalt not kill or injure men.

He who kills another kills himself, and he who injures another injures himself. Whoever does either of these breaks the above command.

The hymn says—

The whole world is one family, and all men are
brethren,

How can they be permitted to kill and destroy
one another?

The outward form and the inward principle are
both conferred by Heaven,

Allow every one, then, to enjoy the ease and com-
fort which he desires.

The seventh command. Thou shalt not commit adultery, or any thing unclean.

All the men in the world are brethren, and all the women in the world are sisters. Among the sons and daughters of the celestial hall, the males are on one side and the females on the other, and are not allowed to intermix. Should either men or women practise lewdness, they are considered outcasts, as having offended against one of the chief commands of Heaven. The casting of amorous glances, the harbouring of lustful imaginations, the *smoking of foreign tobacco (opium)*, or the singing of libidinous songs, must all be considered as breaches of this command.

The hymn says—

Lust and lewdness constitute the chief transgres-
sion;

Those who practise it become outcasts, and are
the objects of pity.

If you wish to enjoy the substantial happiness of
heaven,

It is necessary to deny yourself and earnestly
cultivate virtue.

The eighth command. Thou shalt not rob or steal.

Riches and poverty are determined by the great God, but whosoever robs or plunders the property of others, transgresses this command.

The hymn says—

Rest contented with your station, however poor,
and do not steal.

Robbery and violence are low and abandoned
practices;

Those who injure others really injure themselves.
Let the noble-minded among you immediately
reform.

The ninth command. Thou shalt not utter
falsehood.

All those who tell lies, and indulge in de-
vilish deceits, with every kind of coarse and
abandoned talk, offend against this com-
mand.

The hymn says—

Lying discourse and unfounded stories must all
be abandoned;

Deceitful and wicked words are offences against
heaven.

Much talk will in the end bring evil on the
speakers;

It is then much better to be cautious, and regulate
one's own mind.

The tenth command. Thou shalt not
conceive a covetous desire.

When a man looks upon the beauty of
another's wife and daughters with covetous
desires, or when he regards the elegance of
another man's possessions with covetous de-
sires, or when he engages in gambling, he
offends against this command.

The hymn says—

In your daily conduct, do not harbour covetous
desires.

When involved in the sea of lust, the consequences
are very serious;

The above injunctions were handed down on Mount
Sinai,

And to this day the celestial commands retain all
their force.

STRIKING TESTIMONY TO THE RELIGIOUS CHARACTER OF THE CHINESE REVOLUTION.

By way of supplement to the foregoing article, we have now the pleasure
to present some remarkable facts elicited by Dr. Medhurst from two
Chinamen—the one a deserter from the camp of the revolutionists, and the
other an avowed follower of Tae-ping-Wang, and a firm believer in the
Divinely-appointed character of his mission.

When it is borne in mind that these two men, though perfectly inde-
pendent witnesses, testify with the most entire accordance, both of fact
and sentiment, as to all they had seen and known regarding the object and
proceedings of the revolutionists, and that their statements are no less in
harmony with the opinions previously entertained as to the anti-idolatrous,
and religious character of the movement, we are persuaded that the com-
munications now presented will be read with no ordinary interest.

Our first extract is from the evidence of the deserter, contained in a
letter from Dr. Medhurst inserted in a recent Number of the *North China
Herald*.

“I have just fallen in with a Canton man,
who was for some time a follower of Tae-
ping-Wang, and who left Nanking in August
last. His account may be considered trust-
worthy, because it corresponds in its main
points with what we know of the state of
things there; and it is important, inasmuch
as it reveals certain facts with which we
were not before acquainted. I do not con-

ceive that the man had any motive for
deceiving me, and his statements were deli-
vered with an air of candour which carried
with them a conviction of his sincerity.
True or not, you have them, as nearly as
possible as he delivered them, and you may
take them for what they are worth.

“When questioned as to the religion of
the insurgents, he answered with an air of

reverence that they worshipped God (Shang-te). When asked when they did it, he replied, Every day, and previous to every meal. He was then requested to repeat something of what they said, when he chanted the doxology, as it is found in the Book of Religious Precepts of Tae-ping-Wang, in such a tone and manner that showed he was familiar with it. As he had referred to their daily meals, he was asked whether they had sufficient to eat. Abundance, he replied. And whether they had enough to wear. To which he answered, they had plenty of clothing. He was then asked how long he had been with them; he said, that he had followed them from Canton, and that his hair had grown three or four inches long. How came it, then, he was asked as he had enough to eat and to wear, with good instruction, and a prospect of going to Heaven when he died, that he came to leave them? Oh, he replied, a man could by no means smoke common tobacco, and by no means opium; a man could not gamble nor drink, nor indulge his lust, nor quarrel nor steal; and if one did but rail at another he got a bamboozing. It was suggested that by urging these as the reasons for leaving, he exposed himself to the suspicion that he was fond of all these bad practices, and thereby laid himself open to just ridicule and reproach. On hearing this, he appeared rather ashamed, and seemed willing, if he could, to retract his expressions. He was then asked, whether he got any pay; to which he replied, not a *cash*; no pay being dealt out to the troops from one month's end to the other. He was also asked whether he was allowed to enjoy the society of his wife; to which he replied in the negative; adding that the women in Nanking were all kept in a particular quarter of the city, where there were whole streets of them, but that no men were allowed to approach, under pain of death.

"He was then asked whether they kept the Sabbath, to which he replied that it was

regularly observed; that no work was done on that day except what was necessary. That they all assembled for public worship in large halls, when they knelt down to prayer, and that the chiefs exhorted them. On being asked who the exhorters were, he mentioned, among others, Lai, at Nanking. He knew nothing about baptism or the Lord's Supper. He was asked if he had heard much of Jesus. He replied that he had heard his name frequently, but he was not competent to detail what he had heard. He was then asked what was now his settled opinion; he had been for several months with Tae-ping-Wang, and for several months with the Imperialists; which now, honestly speaking, did he prefer? He looked round, and asked if any one was near, and whether we would accuse him. We replied there was no danger. Upon which he exclaimed, with emphasis, I am for Tae-ping-Wang. Why, then, it was again asked, did he leave him? Because, said he, I had a brother among the Imperialists, and I wanted to see him; in order to accomplish this, I went out secretly; my brother then had my head shaved, and reported that I was a distressed subject of the Emperor, who had been deceived into following the insurgents. I was then taken into the pay of the Imperialists, and was afraid to go back, lest I should lose my head.

"What an extraordinary view does the above present of the insurgent army! What a moral revolution! To induce 100,000 Chinese, for months and years together, to give up opium, lust, and covetousness; to deny themselves in lawful gratifications, and, what is dearer to a Chinaman's heart than life itself, to consent to live without dollars, and all share and share alike, braving death in its worst form, and persevering therein without flinching. There may be defective teaching among them, there may be errors of greater or less magnitude; but if what is above detailed be true, or the half of it, it is confessedly a moral revolution, it is the wonder of the age."

But we more particularly invite the attention of our readers to the next highly interesting communication from Dr. Medhurst, also addressed to the *North China Herald* of the 17th December, having reference to the testimony of a devoted and enthusiastic disciple of the Tae-ping-Wang dynasty.

"As everything regarding the insurgents possesses a degree of interest at the present moment, I beg leave to send you the following account:—

"Having obtained admission into the city of Shanghai, this afternoon, I proceeded to one of the chapels belonging to the London Missionary Society, where I commenced preaching to a large congregation, which had almost immediately gathered within the walls. I was descanting on the folly of idolatry, and urging the necessity of worshipping the one true God, on the ground that he alone could protect his servants, while idols were things of nought, destined soon to perish out of the land—when suddenly a man stood up in the midst of the congregation and exclaimed, That is true—that is true—the idols must perish, and shall perish. I am a Kwang-se man, a follower of Tae-ping-wang; we all of us worship one God (Shangte) and believe in Jesus, while we do our utmost to put down idolatry; everywhere demolishing the temples, and destroying the idols, and exhorting the people to forsake these superstitions. When we commenced, two years ago, we were only 3000 in number, and we have marched from one end of the empire to the other, putting to flight whole armies of the mandarin troops that were sent against us. If it had not been that God was on our side we could not have thus prevailed against such overwhelming numbers; but now our troops have arrived at Teñ-tsin, and we expect soon to be victorious over the whole empire. He then proceeded to exhort the people, in a most lively and earnest strain, to abandon idolatry, which was only worship of devils, and the perseverance in which would involve them in the misery of hell; while by giving it up, and believing in Jesus, they would obtain the salvation of their souls. As for us, he said, we feel quite happy in the profession of our religion, and look on the day of our death as the happiest period of our existence. When any of our number die, we never weep, but congratulate each other on the joyful occasion, because a brother is gone to glory, to enjoy all the magnificence and splendour of the heavenly world. While continuing here, we make it our business to keep the commandments, to wor-

ship God, and to exhort each other to do good; for which end we have frequent meetings for preaching and prayer. What is the use, then, he asked, of you Chinese going on to burn incense and candles and gilt paper; which, if your idols really required it, would only show their covetous dispositions; just like the mandarins, who seize men by the throat, and if they will not give money, squeeze them severely, but if they will, they only squeeze them gently. He went on to inveigh against the prevailing vices of his countrymen, particularly opium-smoking. But you must be quick, he adds, for Tae-ping-wang is coming, and he will not allow the least infringement of his rules; no opium, no tobacco, no snuff, no wine, and no vicious indulgence of any kind. All offences against the commandments of God are punished by him with the severest rigour, while the incorrigible are beheaded—therefore repent in time.

"I could perceive, from the style of his expressions, and from his frequently quoting the books of the Tae-ping dynasty, that he was familiar with those records, and had been thoroughly trained in that school. No Chinaman, who had not been following the camp of the insurgents for a considerable time, could have spoken as he did.

"He touched also on the expense of opium-smoking, which drained their pockets and kept them poor in the midst of wealth; whilst we, he said, who never touch the drug, are not put to such expense; our master provides us with food and clothing, which is all we want, so that we are rich without money.

"I could not help being struck, also, with the appearance of the man, as he went on in this earnest strain, bold and fearless as he stood, openly denouncing the vices of the people, his countenance beaming with intelligence, his upright and manly form the very picture of health, while his voice thrilled through the crowd. They seemed petrified with amazement, their natural conscience assured them that his testimony was true, while the conviction seemed to be strong amongst them, that the two great objects of his denunciation, opium and idolatry, were both bad things, and must be given up. He spoke in intelligible Manda-

rin, with an occasional touch of the Canton or Kwang-se brogue. His modes of illustration were peculiar; and some of the things which he advanced were not such as Christian Missionaries are accustomed to bring forward. The impression left on my mind, however, was that a considerable amount of useful instruction was delivered, and such as would serve to promote the objects we have in view, in putting down idolatry and furthering the worship of the true God. Another thought also struck my mind, viz.: this is a class of men that can

with difficulty be controlled. They must for a time be allowed to go their own way. It may not be in every respect the way which we could approve, but it does not appear to run directly counter to our objects. In the mean time we can go on in ours, and inculcate such truths as they may forget, or state correctly what they fail to represent aright. Tae-ping-wang may thus prove a breaker-up of our way, and prepare the people for a more just appreciation of Divine truth, as soon as we can get the sacred Scriptures freely circulated among them."

ANNIVERSARY SERVICES IN MAY, 1854.

THE Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements for the ensuing Anniversary:—

MONDAY EVENING, MAY 8th.

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. H. R. REYNOLDS, B.A., of Leeds.

To commence at Seven o'clock.

WEDNESDAY, MAY 10th.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. NORMAN McLEOD, of Glasgow.

EVENING.—TABERNACLE.

SERMON by the Rev. HENRY ADDISCOTT, of Taunton.

THURSDAY, May 11th.

MORNING.—ANNUAL MEETING—EXETER HALL.

CHAIRMAN—HON. A. F. KINNAIRD, M.P.

EVENING.—ADJOURNED MEETING—FINSBURY CHAPEL.

FRIDAY EVENING, MAY 12th—instead of MONDAY, as formerly.

The SACRAMENT of the LORD'S SUPPER will be administered at the usual Places of Worship in and around London.

LORD'S DAY, MAY 14th.

SERMONS will be preached on behalf of the Society, at various places of Worship in London and its Vicinity.

TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

THE Officers and Committees of Auxiliary Missionary Societies, in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House, on or before Friday, the 31st instant, the day appointed for closing the Accounts. The Lists of Contributions should be forwarded to the Mission House, on or before that day, in order that they may be inserted in the Society's Annual Report for 1854.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions, so that they may be received at the Mission House on or before Friday the 31st instant; together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

SACRAMENTAL OFFERING TO THE NECESSITOUS WIDOWS AND ORPHANS OF DECEASED MISSIONARIES, AND ALSO TO AGED MISSIONARIES.

THE Directors in presenting the annexed list of contributions entertain the hope that those friends who have been prevented from making their contributions during the preceding two months will kindly forward them not later than by the first week in April.

| | £ | s. | d. | | £ | s. | d. |
|---|----|----|----|--|----|----|----|
| LONDON AND ITS VICINITY. | | | | Barking | 1 | 0 | 0 |
| Abney Chapel | 14 | 3 | 6 | Barnsley | 3 | 10 | 0 |
| Artillery-street | 0 | 14 | 4 | Barnstaple | 2 | 10 | 6 |
| Camberwell Green | 6 | 1 | 3 | Bath : Rev. R. Brindley's | 5 | 0 | 0 |
| Eccleston Chapel | 4 | 1 | 6 | Beccles | 1 | 14 | 0 |
| Falcon-square | 10 | 0 | 0 | Bedford : Bunyan Meeting | 6 | 0 | 3 |
| Greenwich-road | 2 | 15 | 10 | Berkhamstead | 2 | 12 | 0 |
| Horbury Chapel | 7 | 5 | 4 | Beverley | 1 | 5 | 0 |
| Kensington | 17 | 8 | 8 | Birmingham : Carr's-lane | 15 | 0 | 0 |
| Kingsland | 4 | 0 | 0 | Blackburn : Chapel-street | 2 | 15 | 4 |
| Latimer Chapel, Mile End | 4 | 0 | 0 | Blackpool | 1 | 1 | 11 |
| Marlborough Chapel | 3 | 17 | 7 | Bolton : Duke's-alley | 2 | 2 | 0 |
| Middleton Chapel | 6 | 18 | 0 | " Maudesley-street | 2 | 2 | 0 |
| Mile End New Town | 2 | 0 | 0 | Booth | 1 | 10 | 0 |
| New-court, Carey-street | 3 | 7 | 6 | Bradford : Horton Lane | 8 | 0 | 0 |
| New Cross, Deptford | 1 | 13 | 4 | Braunton | 1 | 0 | 0 |
| New Tabernacle | 5 | 13 | 0 | Brighton : London-road | 3 | 2 | 6 |
| Paddington | 12 | 12 | 10 | Bridgenorth | 1 | 0 | 0 |
| Peckham, Hanover Chapel | 12 | 0 | 0 | Bridgewater | 2 | 17 | 0 |
| " Nun Green | 2 | 0 | 0 | Brighouse | 1 | 15 | 11 |
| Poultry Chapel | 29 | 5 | 0 | Brill | 0 | 6 | 0 |
| Trevor Chapel | 8 | 12 | 3 | Bristol : Brunswick-square | 4 | 0 | 0 |
| Trinity Chapel, Brixton | 5 | 8 | 6 | " Castle Green | 2 | 5 | 0 |
| Union Chapel, Brixton-hill | 4 | 10 | 10 | Bromley | 2 | 5 | 0 |
| Walthamstow | 5 | 0 | 0 | Bruton | 1 | 0 | 0 |
| White-house Chapel | 27 | 18 | 9 | Buckingham | 2 | 3 | 10 |
| Whitefield Chapel | 3 | 0 | 0 | Burnley : Bethesda | 4 | 10 | 0 |
| York-street, Walworth | 9 | 10 | 11 | Bury St. Edmund's : " Whiting-street | 2 | 0 | 0 |
| COUNTRY. | | | | Bushey | 3 | 10 | 0 |
| Alton | 1 | 0 | 0 | Carlisle : Lowther-street | 1 | 15 | 9 |
| Appleton-on-Wicke : Mrs. Trowsdale | 5 | 0 | 0 | Castle Hedingham | 2 | 19 | 0 |
| Miss Nelson | 1 | 0 | 0 | Chelmsford : London Road | 7 | 0 | 0 |
| | | | | Cheltenham : Highbury Chapel | 8 | 0 | 0 |
| | | | | Chester : Queen-street | 9 | 0 | 0 |

| | £ | s. | d. | | £ | s. | d. |
|--|----|----|----|---|----|----|----|
| Chesterfield: Soresby-street | 4 | 0 | 0 | Long Buckby | 1 | 4 | 0 |
| Chinnor | 0 | 10 | 0 | Long Sutton | 1 | 0 | 0 |
| Chippenham | 1 | 0 | 0 | Louth | 3 | 2 | 0 |
| Chiswick: Rev. E. Miller (D.) | 1 | 0 | 0 | Loxley, near Sheffield | 0 | 9 | 6 |
| Chorley, St. George's-street | 1 | 12 | 8 | Lutterworth | 2 | 0 | 0 |
| Clare | 1 | 0 | 0 | Lynn | 5 | 0 | 0 |
| Colchester: Lion-walk | 8 | 15 | 6 | Macclesfield: Roe-street | 5 | 0 | 0 |
| Congleton | 0 | 15 | 6 | Maidenhead | 6 | 7 | 10 |
| Cowick Snaith | 0 | 6 | 0 | Manchester: Hope Chapel | 11 | 4 | 0 |
| Coventry: West Orchard | 5 | 0 | 0 | " New Windsor Chapel | 1 | 19 | 0 |
| " Well-street | 2 | 1 | 0 | Marden | 2 | 3 | 7 |
| Cuckfield | 2 | 8 | 0 | Market Harborough | 3 | 2 | 2 |
| Derby: London-road | 1 | 12 | 0 | Market Weighton | 1 | 3 | 7 |
| " Victoria-street | 4 | 3 | 8 | Mere | 7 | 10 | 11 |
| Devizes | 5 | 0 | 0 | Merton | 0 | 12 | 2 |
| Devonport: Prince's-street | 2 | 0 | 0 | Middlewich | 1 | 15 | 0 |
| Domgay: Mrs. Griffiths (D.) | 1 | 0 | 0 | Morley: Rehoboth Chapel | 2 | 0 | 0 |
| Douglas: Athol-street | 1 | 2 | 3 | Mortlake | 2 | 2 | 0 |
| " Falcon Cliff | 2 | 0 | 0 | Montrose | 2 | 0 | 6 |
| Dudley | 5 | 0 | 0 | Newark | 2 | 0 | 0 |
| Durham | 3 | 13 | 6 | Newbury | 5 | 10 | 0 |
| Ealing | 3 | 6 | 0 | Newcastle: St. James's Chapel | 3 | 6 | 8 |
| Egham Hill | 3 | 14 | 8 | Northampton: | | | |
| Emsworth | 0 | 9 | 0 | United Communion | 6 | 7 | 0 |
| Enfield: Chase-side | 3 | 7 | 9 | An Invalid Lady | 0 | 10 | 0 |
| Exeter: Grosvenor Chapel | 2 | 0 | 0 | Northfleet | 1 | 2 | 4 |
| Finchley | 2 | 2 | 7 | Northwich | 2 | 0 | 0 |
| Folkestone | 2 | 3 | 10 | Norwich: Princes'-street | 5 | 0 | 0 |
| Frome: Zion Chapel | 2 | 0 | 0 | " Tabernacle | 0 | 10 | 0 |
| " Rook-lane | 1 | 0 | 0 | Oswestry | 1 | 8 | 7 |
| Glasgow: Laurieston | 3 | 0 | 0 | Otley | 1 | 0 | 0 |
| Glossop | 1 | 16 | 6 | Penrith | 1 | 17 | 2 |
| Gomersal | 2 | 0 | 0 | Petersfield | 2 | 0 | 0 |
| Grantham | 1 | 16 | 0 | Petworth | 0 | 10 | 0 |
| Gravesend | 5 | 2 | 6 | Plymouth: Norley Chapel | 6 | 8 | 0 |
| Halifax: Square Chapel | 4 | 0 | 0 | Point in View | 1 | 13 | 0 |
| " Sion Chapel | 6 | 0 | 0 | Poole | 2 | 10 | 0 |
| Halstead: Old Meeting | 4 | 1 | 3 | Poyle | 1 | 18 | 7 |
| Hanley | 3 | 0 | 0 | Reading: Castle-street | 10 | 0 | 0 |
| Haslingden | 1 | 5 | 0 | Romsey | 4 | 18 | 0 |
| Henley-on-Thames | 2 | 0 | 0 | Ross | 1 | 14 | 0 |
| High Wycombe: Trinity Chapel | 3 | 2 | 0 | Rotherham | 3 | 10 | 0 |
| Hinckley | 1 | 10 | 0 | Royston: John-street | 3 | 4 | 1 |
| Hitchin | 2 | 0 | 0 | Rugeley | 1 | 1 | 0 |
| Hoddesdon | 2 | 18 | 9 | Ryde | 4 | 0 | 0 |
| Huddersfield: Ramsden-street | 5 | 0 | 0 | Saffron Walden | 2 | 0 | 0 |
| Huntly | 1 | 10 | 0 | Salisbury: Soot's-lane | 4 | 7 | 0 |
| Ipswich: Tacket-street | 6 | 0 | 0 | Sandwich | 2 | 0 | 0 |
| Jersey: Rev. H. J. Chancellor | 1 | 7 | 0 | Sawston | 1 | 5 | 0 |
| Kendal | 2 | 14 | 2 | Saxmundham | 0 | 13 | 0 |
| Kingston | 5 | 12 | 7 | Scarborough: Bar Church | 2 | 10 | 0 |
| Launceston | 1 | 3 | 0 | Selby | 0 | 12 | 6 |
| Leamington: Spencer-street | 6 | 0 | 0 | Sheffield: Garden-street | 1 | 0 | 0 |
| Leeds: Belgrave Chapel | 10 | 9 | 4 | " Mount Zion | 2 | 7 | 6 |
| " East Parade Chapel | 15 | 0 | 0 | " Nether Chapel | 6 | 10 | 0 |
| " Queen-street | 4 | 4 | 7 | Shelton | 1 | 3 | 0 |
| Leek | 2 | 4 | 4 | Shepton Mallet | 2 | 0 | 0 |
| Leicester: Bond-street | 5 | 0 | 0 | Shrewsbury: Swan-hill | 4 | 12 | 2 |
| " Gallowtree-gate | 7 | 0 | 0 | " Castle-gate | 1 | 0 | 0 |
| Lenham | 0 | 8 | 0 | Sidbury | 0 | 10 | 0 |
| Liverpool: Great George-street | 20 | 16 | 0 | Skipton | 1 | 0 | 0 |
| " Toxteth-Park | 2 | 3 | 6 | Soham | 1 | 7 | 0 |

| | £ | s. | d. | | £ | s. | d. |
|---------------------------------------|----|----|----|--|------|----|----|
| Southampton Above Bar | 8 | 10 | 0 | Ulverston | 1 | 3 | 0 |
| Southport | 5 | 0 | 0 | Upminster | 2 | 3 | 3 |
| Sowerby Bridge | 1 | 0 | 0 | Uppingham | 2 | 0 | 0 |
| Staindrop | 0 | 13 | 6 | Uttoxeter | 1 | 10 | 0 |
| Staines | 2 | 5 | 0 | Uxbridge: Providence Chapel | 6 | 12 | 4 |
| Stamford: Star-lane | 1 | 0 | 0 | Wakefield: Zion Chapel | 4 | 0 | 0 |
| Staplehurst | 1 | 11 | 0 | Wallingford | 3 | 0 | 0 |
| St. Helen's | 2 | 2 | 0 | Walsall | 1 | 11 | 0 |
| St. Neot's | 2 | 7 | 10 | Warminster | 2 | 7 | 5 |
| Stockport: Hanover Chapel | 10 | 11 | 2 | Warrington: Wycliffe Chapel | 1 | 0 | 0 |
| „ Orchard Chapel | 2 | 2 | 0 | Welford | 1 | 14 | 6 |
| Stoke | 1 | 15 | 0 | Welling | 1 | 10 | 0 |
| Stonehouse (Glos.) | 1 | 2 | 0 | Wellingborough: West-end | 0 | 15 | 0 |
| Stourbridge | 3 | 0 | 0 | West Bromwich: Mayer's-green | 10 | 0 | 0 |
| Stroud: Bedford Chapel | 3 | 0 | 0 | Whitby | 1 | 6 | 0 |
| Sudbury: Friar's-street | 2 | 17 | 0 | Whitehaven | 3 | 0 | 0 |
| Sunderland: Ebenezer Chapel | 3 | 10 | 0 | Wilmslow | 1 | 15 | 0 |
| Taunton: Paul's Meeting | 5 | 1 | 0 | Wincanton | 0 | 16 | 6 |
| „ North-street Chapel | 10 | 0 | 0 | Wingrave | 1 | 0 | 0 |
| Thatcham | 1 | 0 | 0 | Wiveliscombe | 0 | 10 | 0 |
| Therfield | 1 | 0 | 0 | Woodbridge: Quay Meeting | 1 | 1 | 0 |
| Thirsk | 1 | 11 | 0 | Woolwich: Ebenezer Chapel | 3 | 0 | 0 |
| Thorne and Hatfield | 0 | 14 | 6 | Worcester | 10 | 7 | 0 |
| Tiverton | 2 | 5 | 0 | Wotton-under-edge: Tabernacle | 5 | 15 | 7 |
| Torquay: Abbey-road | 4 | 14 | 4 | Yarmouth | 5 | 0 | 0 |
| Trowbridge: Tab. | 4 | 0 | 0 | Yardley Hastings: Rev. W. Todman (D.) | 0 | 10 | 0 |
| Truro | 2 | 10 | 0 | | | | |
| Tunbridge Wells: Countess's | 4 | 10 | 0 | | | | |
| Turvey | 0 | 10 | 0 | | | | |
| Tutbury | 0 | 14 | 10 | | | | |
| | | | | | £884 | 16 | 11 |

Contributions towards the Enlargement of the Chinese Missions.

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Amount previously acknowledged £3330 17 7

| | £ | s. | d. | | £ | s. | d. |
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| Mrs. Patrick | 10 | 0 | 0 | Collection | 23 | 1 | 4 |
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| Mrs. Priestley | 5 | 0 | 0 | 44l. 1s. 4d. ———— | | | |
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| D. Satow, Esq. | 10 | 10 | 0 | Mile-end New Town. | | | |
| W. Sharp, Esq. | 50 | 0 | 0 | Collection | 4 | 0 | 0 |
| Rev. J. Vautin | 2 | 2 | 0 | Rev. W. Tyler* | 5 | 0 | 0 |
| E. Wheeler, Esq. | 10 | 0 | 0 | 9l. ———— | | | |
| Sunday Scholars | 0 | 7 | 0 | | | | |
| Collections | 55 | 2 | 10 | | | | |
| 257l. 8s. 10d. ———— | | | | | | | |

| | £ | s. | d. |
|---|----|----|----|
| New Cross: Rev. J. B. Lister . . | 3 | 12 | 0 |
| New Tabernacle: Rev. I. Vaughan | 15 | 2 | 0 |
| Orange-street: per Mr. Ginger . . | 17 | 3 | 5 |
| Oxendon-street: Rev. Dr. Archer . . | 27 | 13 | 11 |

Paddington: Rev. J. Stratten.

| | | | |
|---------------------------------|----|---|---|
| Collection | 67 | 8 | 3 |
| Rev. J. Stratten | 10 | 0 | 0 |
| E. Sharp, Esq. | 5 | 0 | 0 |
| J. Claypon, Esq. | 5 | 0 | 0 |
| Mr. Salt | 5 | 0 | 0 |
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| H. | 5 | 0 | 0 |
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107l. 13s. 3d. ———

Park Chapel, Camden Town.

Rev. J. C. Harrison.

| | | | |
|------------------------------|----|----|---|
| Collection | 33 | 17 | 0 |
| R. Cunliffe, Esq. | 21 | 0 | 0 |
| Rev. E. Prout | 5 | 0 | 0 |
| H. B. Spalding, Esq. | 5 | 0 | 0 |

64l. 17s. ———

Plaistow: Rev. J. Curwen.

| | | | |
|------------------------|---|---|---|
| Collection | 8 | 5 | 0 |
| Mrs. Shroder | 5 | 0 | 0 |

13l. 5s. 6d. ———

| | | | |
|--|----|----|---|
| Poplar: Rev. G. Smith | 25 | 14 | 0 |
| Portland Chapel: Rev. G. Wilkins | 30 | 12 | 2 |

Poultry Chapel.

Rev. S. B. Bergne.

| | | | |
|----------------------------------|-----|----|---|
| Collection | 40 | 11 | 3 |
| Donations* | 325 | 0 | 0 |
| J. Radley, Esq. | 20 | 0 | 0 |
| Dr. and Mrs. Waller | 20 | 0 | 0 |
| Mr. and Mrs. Johnston | 5 | 5 | 0 |
| Mr. and Mrs. Lonsdale | 5 | 0 | 0 |
| Mr. E. Harrison | 5 | 0 | 0 |
| Mr. and Mrs. Sewell | 2 | 2 | 0 |
| Mrs. Goymer | 2 | 0 | 0 |
| Sunday-school children | 1 | 6 | 0 |

426l. 4s. 3d. ———

| | | | |
|-------------------------------------|----|----|---|
| Southgate-road: Rev. J. Spong . . | 10 | 0 | 0 |
| Spa-fields: Rev. T. E. Thoresby . . | 7 | 15 | 0 |
| Stepney: Rev. J. Kennedy, A.M. . . | 32 | 0 | 0 |

Surrey Chapel: Rev. J. Sherman.

| | | | |
|----------------------------|-----|----|---|
| W. Flanders, Esq.* | 200 | 0 | 0 |
| Rev. J. Sherman* | 10 | 0 | 0 |
| W. Gray, Esq. | 10 | 0 | 0 |
| J. Blades, Esq. | 10 | 10 | 0 |
| Miss Powell | 10 | 10 | 0 |
| Collection | 75 | 11 | 1 |

316l. 11s. 1d. ———

| | | | |
|--|----|----|---|
| Sutherland Chapel: Rev. H. S. Seaborn | 8 | 0 | 2 |
| Tabernacle: Rev. Dr. Campbell and Rev. J. Corbin | 25 | 12 | 3 |

Trevor Chapel: Rev. Dr. Morison.

| | | | |
|---|----|----|---|
| Collection | 29 | 2 | 3 |
| Mr. Radermacher | 13 | 0 | 0 |
| Mr. Mitchell* | 10 | 10 | 0 |
| Mr. Youngman | 10 | 10 | 0 |
| Mr. Bartlett | 5 | 5 | 0 |
| Mr. Epworth | 5 | 5 | 0 |
| Mrs. Rice | 5 | 0 | 0 |
| Mr. Scannell | 5 | 0 | 0 |
| Brompton Young Ladies' Working Society: per Misses Gray . . | 5 | 0 | 0 |
| Mr. Watts | 3 | 0 | 0 |
| Mr. A. Greig | 2 | 0 | 0 |
| Rev. Dr. and Mrs. Morison | 2 | 0 | 0 |
| A Swiss Lady, per ditto | 2 | 0 | 0 |
| Other sums | 10 | 15 | 0 |

108l. 7s. 3d. ———

Walthamstow.

Rev. S. S. England.

| | | | |
|----------------------------------|----|----|---|
| Collection | 15 | 0 | 0 |
| C. M. Robison, Esq.* | 25 | 9 | 0 |
| Misses Hall* | 10 | 10 | 0 |
| R. Cunliffe, Jun., Esq.* | 10 | 10 | 0 |

60l. 10s. ———

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Rev. G. P. Davies, B.A.

| | | | |
|-----------------------------|----|---|---|
| Collection | 15 | 8 | 8 |
| W. M. Newton, Esq.* | 50 | 0 | 0 |

65l. 8s. 8d. ———

| | | | |
|--|----|----|---|
| Wardour Chapel: Rev. J. E. Ashby | 10 | 13 | 9 |
| Well-street: Rev. R. Redpath, A.M. | 14 | 2 | 5 |
| Westminster Chapel: Rev. S. Martin | 45 | 11 | 0 |
| Woolwich Ebenezer Chapel: Rev. S. Hebditch | 12 | 18 | 3 |
| York-road: Rev. T. Davies | 20 | 7 | 8 |

York-street Chapel, Walworth.

Rev. G. Clayton & Rev. P. J. Turquand.

| | | | |
|--------------------------|-----|---|---|
| Collection | 102 | 0 | 0 |
| E. Edwards, Esq. | 10 | 0 | 0 |

112l. ———

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| Allerton: Rev. T. Hutton | 5 | 3 | 1 |
| Altrincham: A Friend | 1 | 0 | 0 |
| Amble: Rev. W. Knox | 1 | 0 | 0 |
| Armitage: Rev. W. Hood | 1 | 0 | 0 |
| Ashburton: Rev. N. Parkyn | 5 | 8 | 9 |
| Ashley: Rev. T. Coleman | 2 | 8 | 8 |
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| Ashton Tirrold: Rev. H. Pawling . . | 3 | 16 | 7 |
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| Avebury: per Mrs. Cornwall | 1 | 2 | 6 |
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| Banbury: Rev. J. Parker | 5 | 18 | 0 |

| | £ | s. | d. | | £ | s. | d. |
|--|----|----|----|--|----|----|----|
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| Barrington: Rev. W. Grant . | 2 | 10 | 0 | Campbelton: Rev. D. Galbraith . | 6 | 7 | 0 |
| Barton-on-Humber: Rev. E. Lewis, B.A. . | 3 | 0 | 0 | Canterbury: Rev. H. Cresswell . | 25 | 10 | 6 |
| Battlesbridge: per Mr. Bournes . | 2 | 8 | 0 | Carmarthen: Rev. W. Morgan . | 1 | 0 | 0 |
| Beaconsfield: Rev. J. Harsant . | 5 | 0 | 8 | Castle Hedingham: Rev. S. Steer . | 10 | 17 | 0 |
| Beccles: Rev. J. Flower . | 6 | 9 | 0 | Chalfont St. Giles: Rev. P. Newlyn . | 4 | 0 | 0 |
| Bedworth: Rev. S. Hillyard . | 10 | 0 | 0 | Charmouth: Rev. F. Smith . | 1 | 0 | 0 |
| Beeralston: Rev. W. Whillans . | 1 | 10 | 2 | Chatham: Rev. P. Thomson . | 29 | 1 | 6 |
| Bideford: Rev. J. Whiting . | 3 | 5 | 0 | Chelmsford: Baddow-lane . | 5 | 3 | 0 |
| Bishop Auckland: Rev. J. Smith . | 2 | 0 | 0 | Cheltenham: Rev. Dr. Brown . | 41 | 0 | 0 |
| Bolton, Duke's Alley: Rev. W. H. Davison . | 9 | 12 | 0 | Chiddingly: Rev. J. Holt . | 3 | 13 | 0 |
| Boston, Grove-street: Rev. W. H. Holmes . | 4 | 5 | 1 | Chinnor: Rev. J. Mason . | 2 | 16 | 11 |
| New Congregational Church: Rev. I. Watts . | 4 | 10 | 0 | Chippenham: Rev. B. Rees . | 4 | 4 | 0 |
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| Brierley-hill: Rev. D. Roebuck . | 4 | 6 | 0 | Denton: Mr. J. Caborn . | 1 | 0 | 0 |
| Brigg: per Mr. Ball . | 4 | 6 | 2 | Devizes: Rev. W. Kingsland . | 8 | 0 | 8 |
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| Burnley: Rev. J. Stroyan . | 8 | 14 | 6 | Hartlepool: Mr. W. Watson . | 2 | 0 | 0 |
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| | | | | Hatfield: Rev. J. Raban . | 2 | 7 | 0 |
| | | | | Haydon Bridge: Rev. G. W. Swann . | 2 | 13 | 6 |
| | | | | Henley: Rev. J. Rowland . | 15 | 8 | 5 |
| | | | | Hertford: Rev. J. H. Bowhay . | 1 | 10 | 0 |
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| | | | | Hinckley: Rev. T. Johnson . | 4 | 12 | 8 |
| | | | | Holt: Rev. B. Wills . | 3 | 0 | 0 |
| | | | | Honiton: Rev. J. Hoxley . | 4 | 13 | 6 |
| | | | | Hopton: Rev. C. H. Bateman . | 5 | 11 | 1 |

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| Rev. N. Hall | 26 | 18 | 3 |
| Rev. J. Sibree | 6 | 13 | 0 |
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per Rev. J. Hands.

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| N. Atkins, Esq.: per Rev. Dr. Urwick | 50 | 0 | 0 |
| Collection in the Scots Church, Mary's Abbey: by Rev. Dr. Kirkpatrick | 33 | 10 | 0 |
| Thank-offering for a Brother's safety: by a Friend | 5 | 0 | 0 |
| Geo. Foley, Esq. | 5 | 0 | 0 |
| X. Y. Z. | 4 | 0 | 0 |
| Mrs. Donaldson, Dundalk | 3 | 0 | 0 |
| Mrs. Newell, Newry | 2 | 0 | 0 |
| Miss Matilda Henry: N. T., Mt. Kennedy | 1 | 2 | 6 |
| A Friend to Missions | 1 | 0 | 0 |
| Rev. Richard Dill | 1 | 0 | 0 |
| J. F. Duncan, Esq., M.D. | 1 | 0 | 0 |
| Charles Gaussen, Esq. | 1 | 0 | 0 |
| Miss E. Rankin | 1 | 0 | 0 |
| R. Sargent, Esq. | 1 | 0 | 0 |
| Mrs. Green | 0 | 10 | 0 |
| Mrs. Litton | 0 | 10 | 0 |
| Rev. R. Binney, Bangor | 0 | 5 | 0 |
| Mrs. Laing | 0 | 5 | 0 |
| 111 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i> | | | |

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| Kingston: Rev. L. H. Byrnes | 15 | 3 | 0 |
| Kilsyth | 4 | 0 | 0 |
| Kirby Moorside | 0 | 11 | 3 |
| Leek: Rev. R. Gosnawk | 9 | 12 | 8 |
| Leicester: Rev. Dr. Legge | 23 | 15 | 0 |
| Lenham: Rev. J. Oakshett | 2 | 5 | 0 |
| Lilliesleaf: Selkirk, Rev. J. Ballantyne. | 2 | 16 | 5 |
| Linlithgow: Rev. D. Webster | 3 | 2 | 0 |
| Little Waltham: Rev. J. Hicks | 0 | 17 | 8 |
| Liverpool: Rev. J. Kelly | 91 | 0 | 8 |
| Llanfyllin: Rev. D. Morgan | 3 | 10 | 0 |
| Loftus: Rev. J. W. Evans | 0 | 18 | 0 |
| Long Sutton: Rev. Dr. Simpson | 5 | 10 | 1 |
| Lowestoft: Rev. H. More | 5 | 5 | 0 |
| Macclesfield: Rev. S. Bowen | 10 | 11 | 0 |
| Maidenhead: Rev. W. Fairbrother | 30 | 12 | 0 |
| Malmesbury: Ebenezer Chapel: Rev. I. Hanks | 5 | 0 | 0 |
| Market Weighton: Rev. F. G. W. Cox | 4 | 16 | 0 |
| Marlborough: Rev. R. H. Smith | 3 | 0 | 0 |
| Marple Bridge: Rev. T. G. Potter. | 2 | 1 | 2 |
| Mere, Rev. R. P. Erlebach | 12 | 4 | 11 |
| Mickleby: Rev. W. Bearparke | 1 | 1 | 0 |

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| Morley: Rev. J. Reeve | 10 | 8 | 6 |
| Morpeth: Rev. W. Ayre | 1 | 16 | 6 |
| Mortlake: Rev. Dr. Henderson | 4 | 10 | 6 |
| Newcastle: Rev. R. A. Redford | 7 | 1 | 1 |
| Newport Pagnell: Rev. J. Bull | 13 | 8 | 10 |
| Newport, Isle of Wight: Rev. E. Giles | 10 | 15 | 0 |
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| Newtown, Montgomery: Rev. J. Evans | 1 | 14 | 0 |

Northampton.

Rev. E. T. Prust.

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| Collection | 12 | 2 | 6 |
| Rev. E. T. Prust* | 50 | 0 | 0 |
| 62 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i> | | | |

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| Northfleet: Rev. T. B. Butcher | 5 | 5 | 0 |
| Nottingham: Rev. E. Vincent | 114 | 0 | 2 |

Oakham: Rev. T. Blandford..

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| Collection | 3 | 1 | 6 |
| G. Finch, Esq. | 10 | 0 | 0 |
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| Oxford: Rev. J. Collier | 15 | 0 | 0 |
| Oswestry: Rev. J. Matheson | 6 | 0 | 0 |
| Parkhead: Rev. J. Redmayne | 3 | 0 | 0 |
| Paington: Rev. T. Slatyer | 3 | 2 | 8 |
| Paisley: Rev. W. Nisbett | 6 | 13 | 0 |
| Paulerspury: Rev. J. Bucking- ham | 4 | 7 | 1 |
| Penrith: Rev. W. Brewis | 10 | 17 | 0 |

Peterborough.

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| Rev. A. Murray: Col. | 7 | 0 | 0 |
| T. White, Esq. (D.) | 5 | 0 | 0 |
| Pickering | 5 | 15 | 1 |
| Plymouth: Rev. E. Jones | 20 | 0 | 0 |
| Ponder's-end: Rev. J. Lockyer | 3 | 10 | 6 |
| Poole: Rev. E. R. Conder, A.M. | 12 | 8 | 1 |
| Portsea: Rev. T. Cousins | 13 | 3 | 4 |
| Potter's Pury: Rev. J. Slye | 4 | 15 | 4 |
| Poyle: Rev. L. Hall | 2 | 12 | 9 |
| Purleigh: Rev. J. Bailey | 2 | 0 | 9 |
| Putney: Rev. W. P. Davies | 3 | 0 | 0 |
| Redcar and Lazenby | 1 | 10 | 0 |
| Rhesycae: Rev. O. Owens | 0 | 13 | 4 |
| Riggfoot: Mr. W. Haddow | 2 | 0 | 0 |
| Rillington: Rev. T. E. Mollard | 1 | 5 | 0 |
| Romford: Rev. C. Latham | 3 | 2 | 4 |

Rotherham: Rev. A. Raleigh.

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| Masborough Chapel | 20 | 1 | 6 |
| Greasborough Chapel | 1 | 6 | 0 |
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| Royston: John-street: Rev. W. G. Barrett | 8 | 7 | 4 |
| Rugeley: Rev. T. Hall | 3 | 0 | 0 |
| Ryde: Rev. Dr. Ferguson | 12 | 6 | 0 |

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| Salisbury. | | | | Trowbridge: Rev. T. Mann. | | | |
| J. C. Wheeler, Esq. | 10 | 0 | 0 | Collection | 10 | 16 | 0 |
| C. Payne, Esq. | 5 | 0 | 0 | Rev. T. Mann | 5 | 0 | 0 |
| 15 <i>l</i> .— | | | | Mr. Haden | 5 | 0 | 0 |
| Sandwich: Rev. W. Rose . . . | 5 | 0 | 0 | Mr. G. N. Haden | 5 | 0 | 0 |
| Sawston: Rev. R. Davies . . . | 4 | 15 | 0 | Mrs. Brown | 5 | 0 | 0 |
| Shaftesbury: Rev. T. Evans . . | 4 | 0 | 0 | Juvenile Sewing Party . . . | 4 | 4 | 0 |
| Sheffield. | | | | 35 <i>l</i> .— | | | |
| Rev. D. Loxton | 14 | 6 | 0 | Truro: Rev. E. Panks | 8 | 15 | 8 |
| Rev. J. J. Shrubsole | 6 | 16 | 7 | Turvey: Rev. R. Cecil | 2 | 1 | 0 |
| Rev. J. Rennie, M.A. | 3 | 17 | 4 | Ulverstone: Rev. J. Browne, | | | |
| Wicker Chapel | 8 | 0 | 0 | B.A. | 3 | 10 | 0 |
| Rev. H. Batchelor | 29 | 0 | 1 | Upminster: Rev. T. Joseph . . | 7 | 2 | 9 |
| Rev. J. Earnshaw | 3 | 7 | 6 | Uxbridge: Rev. J. Glendenning | 15 | 0 | 5 |
| 65 <i>l</i> . 7 <i>s</i> . 6 <i>d</i> .— | | | | Usk: Rev. J. Williams | 0 | 13 | 1 |
| Shepton Mallet: Rev. J. Young . | 3 | 0 | 4 | Ventnor: Rev. W. Warden . . . | 4 | 4 | 0 |
| Shipdham: Rev. J. Matthews . . | 1 | 17 | 6 | Wareham: Rev. U. B. Ran- | | | |
| Skipton: Rev. R. Gibbs | 6 | 2 | 0 | dall, B.A. | 3 | 5 | 9 |
| Snaith: Mr. W. Groves | 1 | 1 | 0 | Wattlesfield: Rev. W. Warren . | 9 | 10 | 0 |
| Somerton: Rev. R. Taylor . . . | 3 | 0 | 0 | Waytown | 7 | 0 | 0 |
| Southampton: Rev. T. Adkins . | 38 | 2 | 6 | Welford: Rev. W. Gill | 7 | 1 | 7 |
| South Petherton: Rev. E. Pal- | | | | Welling | 1 | 18 | 0 |
| tridge | 5 | 10 | 0 | Westbury on Severn | 3 | 5 | 0 |
| Spilsby: per Rev. I. Watts . . . | 4 | 0 | 0 | West Looe: Rev. J. Kightly . . | 3 | 2 | 6 |
| Staindrop: Rev. R. Jones . . . | 8 | 8 | 6 | Whitby: Rev. J. C. Potter . . . | 10 | 10 | 0 |
| Staithe: Rev. W. Mitchell . . . | 1 | 0 | 0 | Whitehaven: per W. Wilson, | | | |
| Stalbridge: Rev. A. Bisenti . . . | 1 | 0 | 0 | Esq. | 15 | 10 | 6 |
| Stamford: Rev. B. O. Bendall . . | 5 | 7 | 2 | Whitstable: Rev. D. Harrison . | 5 | 5 | 6 |
| St. Paul-street: per Mr. W. Luke | 1 | 4 | 8 | Wigan: Rev. W. Roaf | 10 | 0 | 0 |
| Staplehurst: Rev. W. Grigsby . . | 2 | 14 | 0 | Wincanton: Rev. J. E. Drover . | 1 | 10 | 0 |
| Stockport: Rev. A. Clark | 8 | 2 | 2 | Windsor: Rev. J. A. Miller . . | 13 | 7 | 6 |
| Stoke Goldington: Rev. J. T. | | | | Wingrave: Rev. T. Aston . . . | 4 | 8 | 0 |
| Bartram | 2 | 7 | 10 | Winslow: Rev. J. B. Atten- | | | |
| Stonehouse, Devon: Rev. M. | | | | borough | 2 | 10 | 0 |
| Slater | 1 | 13 | 0 | Wisbeach: Rev. W. Holmes . . | 2 | 12 | 0 |
| Stonehouse, Gloucestershire: | | | | Witney: Rev. H. Perfect | 2 | 16 | 6 |
| Rev. T. Maund | 3 | 6 | 0 | Wivenhoe: Rev. S. Hubbard . . | 2 | 7 | 0 |
| Stony Stratford: Rev. J. Ashby . | 1 | 7 | 0 | Woburn: Rev. S. Weston . . . | 2 | 0 | 0 |
| Sunderland: Rev. R. W. M'All . . | 8 | 1 | 6 | Woodbridge Quay Meeting: | | | |
| Swanage | 3 | 0 | 6 | Rev. F. B. Brown | 7 | 1 | 0 |
| Swanland | 2 | 10 | 0 | Woodham Ferris: Rev. J. Bailey | 1 | 2 | 0 |
| Swindon: Rev. G. Pilgrem . . . | 2 | 16 | 2 | Wootton Bassett: Rev. M. | | | |
| Taunton. | | | | Thomas | 1 | 8 | 4 |
| North-street: Rev. H. Quick . . | 44 | 11 | 3 | Workshop: per Mr. T. J. Pearson | 5 | 10 | 0 |
| A Friend* | 5 | 0 | 0 | Worthing | 4 | 18 | 4 |
| W. Walters, Esq. | 5 | 0 | 0 | Wrentham: Rev. J. Brown, B.A. | 3 | 4 | 9 |
| 54 <i>l</i> . 11 <i>s</i> . 3 <i>d</i> .— | | | | Yarmouth: Rev. J. S. Russell | 12 | 15 | 2 |
| Paul's Meeting: Rev. H. Addi- | | | | Small sums | 1 | 14 | 2 |
| scott | 10 | 6 | 0 | | | | |
| Thames Ditton: Rev. E. Pay . . | 1 | 7 | 0 | 9665 | 4 | 7 | |
| Thatcham: Rev. E. White . . . | 2 | 0 | 0 | *Deduct sums entered in former | | | |
| Tintwistle: Rev. R. G. Milne . . | 9 | 3 | 0 | list | 912 | 3 | 0 |
| Tisbury: per Rev. T. Mann . . . | 3 | 11 | 0 | | | | |
| Totton: Rev. J. Woodwark . . . | 5 | 0 | 0 | 8753 | 1 | 7 | |

N.B.—The General Contributions are unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



THE EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR APRIL, 1854.

MEMOIR OF MRS. WILLIAM BRETT, THE YOUNGEST DAUGHTER OF THE REV. MATTHEW HENRY.

COMPILED FROM HER OWN MANUSCRIPTS, BY SIR JOHN BICKERTON WILLIAMS.

MARY, the youngest daughter of the Rev. Matthew Henry, was born at Chester, March 31, 1711.

On the 20th April, that eminent man thus records her baptism in his Diary: "Studied and preached the lecture, 1 Chron. xxix. 14, 'Of thine own have we given thee.' I have given up myself, and child this day to the Lord. Lord, accept of me." *Orig. MS.*

Mr. Henry died 22nd June, 1714. His widow died Aug. 12, 1731. So that the subject of this memorial was left an orphan in the bloom of her days.

But—Jehovah was her choice, and guide. Under the ministry of Mr. Gardner, who succeeded Mr. Henry when he removed from Chester to Hackney, her religious life was cherished, though not begun. She says in her Diary, that from thirteen years old she had acquaintance with God, and before her sixteenth year she solemnly gave herself up to him. About two years afterwards she was admitted to the Lord's Table.

After her mother's death she continued awhile at Chester; and, having but a small competency, moved about; dwelling often among her relatives at West Bromwich, at Whitechurch, and

Wern in Shropshire; and at the Moat House, a farm near the latter place, occupied by Mr. Lawrence, who married the eldest daughter of her aunt, Mrs. Savage, the well-known eldest daughter of the Rev. Philip Henry.

It was this excellent woman's constant endeavour while sojourning, to instruct the younger branches of the families in "the first principles of the doctrines of Christ."

The natural disposition of Mrs. Brett was timorous. She suffered at times from low spirits. But she was a great reader, fond of quiet thought, and an ardent lover of poetry. She made free use of her pen, both in prose and verse. She was, likewise, a diligent writer of the sermons she heard preached. She abounded very remarkably in the duties of religion. God's commandments were pleasant to her; and her watchfulness over her heart and temper; her extraordinary diligence in meditation, self-examination, and prayer; and her care in improving passing events and the public ordinances of religion, are apparent throughout her papers.

Her sincerity as a Christian was especially demonstrated by the constancy of her vigilance against her

"own sin—angry passions." "This," she writes, "is the plague of my heart, and my heart knows the bitterness of it. I particularly bewail it. It admits of no excuse, nor palliation. Nor shall it have any. I have all my life been striving for the mastery over it. And I will not give it up, but hold on opposing it till I die. In the ordinance before me—the Lord's Supper—I would most heartily engage myself against it, in dependence upon the grace of God."

In December, 1748, the 24th, she was married to Mr. William Brett of Dudley. He was largely engaged in the iron trade, and a man of decided piety. His brother, Mr. Bailey Brett, of West Bromwich, had before married her sister, Sarah Henry. The brothers seem to have been connected together, also, in business.

In the year 1757 Mr. William Brett left Dudley, and took up *his* abode at West Bromwich.

One child only crowned the marriage. She was born May 23rd, 1750, and called Mary: she became Mrs. Barrs, and died without issue.

Both Mr. and Mrs. William Brett, like their relatives, were intelligent Nonconformists, and took a leading part in the concerns of the meeting. Their house was ever open to God's servants.

The ministry of the Rev. Thomas Robins, afterwards of Daventry, and whom Mr. W. Brett was actively instrumental in getting to West Bromwich, was greatly to their delight and edification.

Mrs. W. Brett died in October, 1776, and on the thirteenth of the same month that eloquent and excellent man preached her funeral sermon. The text was Genesis xxv. 8, the latter part: "Then Abraham gave up the ghost, and died in a good old age, . . . and full of years; and was gathered to his people."

From the manuscript of Mr. Robins's discourse, now before me, the following summary of her character is extracted:—

"Who that knew the dear deceased

can help rejoicing that she is gathered to her people? Few better knew, or better loved, the people of God. Few had friends more numerous, or more dear in heaven. Ancestors whose praise is in all the churches: intimates who have scarcely left their equals behind: with whom she was long and closely united by nature, and still more closely by grace: with whom she took sweet counsel, and engaged with peculiar affection in the serious exercises of social worship.

"Many of the nearest relatives and dearest friends of our deceased sister are, I doubt not, members of Christ's family, and followers of them who, through faith and patience, are inheriting the promises. And if so, death will soon gather *them* to the same people; that numerous, holy, happy people whom she has joined. Often think of it in this view. Consider not so much from whom, from what, it will separate you, as to whom and to what it will raise you. Contemplate the business and blessedness of the saints above, and sure you will long to follow them: will say, 'I loathe it. I would not live away.' Amen. Even so come, Lord Jesus. Let the removal of another friend to heaven raise your thoughts thither.

"Often think where she is: with whom: and how employed: and with what pleasure she is expecting you: and with what joy she and all your pious friends will meet your triumphant spirits, and lead you to the society of the blessed; to the throne of your Saviour and your God. And let the thought not only cheer and comfort you, but, especially, let it quicken you in your Christian course.

"I abhor flattery of the dead. It is mean. It is often mischievous. But I cannot help congratulating the mourners on this occasion, in the abundant evidence that the deceased is gathered to Christ and his saints. If love to God and Christ, and his people; if deep humility in unaffected and catholic zeal for the interests of religion; if steady perseverance in the path of duty, can prove any to belong to the family of God, they prove it in the present case."

Mrs. William Brett was mentioned in the obituary of her venerable relative, Mrs. Esther Bulkeley. See *EVANGELICAL MAGAZINE*, vol. xv., p. 317.

But her own manuscripts will furnish the best, indeed the only, information respecting her. Before, however, making some excerpts, the following words from her Diary—April 22, 1750, deserve notice. They are a key to her character, and the use of her pen, too, when furnishing the memorials now for the first time brought to light: "Lord, fit me for my dying day when I shall have done with these records. These transcripts of the mind I leave with a desire that if one line of them be of service to any, they will remember I am what I am by the grace of God."

SELECTIONS FROM SOME OF MRS. W.
BRETT'S DIARIES.

"1733. *Wednesday, September 26th.*—Got into my closet early this evening. I communed with my own heart, and my spirit made diligent search. Read in Dr. Owen, on Spiritual Mindedness. Found the great comfort of it. Blessed be God that though such men be dead, yet in their works they live with so much power.

"*Friday Night.*—Where is the spiritual frame of mind I have been so long aiming at, when present things so much move me?

"1734. *Lord's-day Night, November 3rd.*—What went I out for to see? If I know my own heart it was this—to see, and seek after Jesus. But oh the deceitfulness of my heart. How seldom did it keep the Lord in view! How did unbelief prevail, even then when I had the largest field for my faith to rove in! I am ashamed to review the temper of my mind, it has been so ungrateful. I came down from the mount, not with my face shining as Moses'; but have reason for it to be said, as Joshua said to the people, 'Why lie ye upon your faces?' Implying that they did not do their part. I am sensible I have not done mine, or else the ordinance would have had a

greater effect. But I bless God that the day has not been wholly lost. I hope I heartily renewed my closure with the Lord Jesus. The covenant of my peace is not broken, though my *sense* of peace is.

"I have had fresh assurances of the veracity of God, and resolve to trust it. This day of darkness is but a day; and it is known to the Lord. At eventide it shall be *light*.

"I have afresh seen how infinitely I am indebted to the Lord Jesus, the purchasing, procuring cause of every blessing. I have this day endeavoured to testify my regard to him, and love to him, by showing forth his death. Now the very best means to evidence the truth of my profession is by *living* him also. And, therefore, as the test of my sincerity, and to keep on my mind what I have this day done, I would take the words he himself laid down to the disciples, John xiv. 15, 'If ye love me, keep my commandments.'

"I would keep them as the most valuable treasure. Suffer nothing to pervert me from the simplicity of the gospel of Christ; love the laws for the sake of the lawgiver. I would keep them as a rule, to direct me in my constant conversation. The commands of Christ are calculated for this very purpose. Especially would I charge it on myself that I regard that character of Christ which was insisted on so much to-day. Heb. vii. 26, 'For such an High Priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.' Care of our duty is the truest touchstone, the best test of genuine affection.

"And now, O my God, I own the obligations I am under. I would endeavour to delight in them. I cheerfully trust thee with all I have—the most dear, most valuable interest. I know whom I have trusted, and that neither life, nor death, neither things present, nor things to come, can finally separate me from God in Christ. I sow in tears, I shall reap in joy. When I get to heaven my work will be perfect praise. Here it is mixed with sorrow. To depart and be with

Christ is infinitely better, yet would I wait my Father's time.

"1744. *Saturday Afternoon, June 30th.*
—How indulgent the providence of God that I still see the returns of my sacred seasons, and am called upon to behold the beauty of the Lord, and to inquire in his temple.

" 'Far from my thoughts, vain world, begone,
Let my religious hours alone;
Fain would my eyes my Saviour see;
I wait a visit, Lord, from thee.'

"I have lately been employed in making close inquiries how my state God-ward is. I have been assisted in the work, through the blessing of God upon several sermons I heard from Mr. Gardner. And after strict scrutiny, and comparing myself now with what I was formerly, and making the Scripture characters of a child of God my test, and reflecting upon and observing my stated temper and conduct, I hope I come, though with many imperfections, in the class of those that 'walk not after the flesh, but after the Spirit.' I would not, *God knows, be deceived.*

"If this be so, and my heart be right with God, then I am in Christ Jesus. And if in Christ, there is no condemnation. Rom. viii. 1. This Jesus is indeed my beloved, and he is my friend. Other foundation for pardon, grace, and glory, can no man lay than that is laid, which is Christ.

"Come, my soul, thoughts of thy Redeemer must be very suitable, when he, by an ordinance of his own appointing, is setting himself evidently before thee; and, as it were, is to be made the object of thy thoughts. With desire would I desire to eat this Passover.

"—As a commemoration of my deliverance by Christ. There is 'now no condemnation to them that are in Christ Jesus.' We may say, there is now complete salvation to them that are in him. For here is ground on which to rest for the pardon of sin—in consideration of the atonement he made for it. Jesus is his name, and he came bringing salvation with him.

" 'Never did angels taste above
Redeeming grace and dying love.'

"Here let me receive the atonement.

Consent to it. God has accepted it. Oh endearing, encouraging circumstance. I have pleaded for pardon for his sake. And in virtue of that atonement I may, I ought to, take the comfort of it. My sins condemn me; but 'it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.'

"Observe his righteousness. On the mention of it, and due reliance on it, I am justified in the sight of God. He is the Lord my righteousness. There is nothing difficult and hard to be understood, that I having forfeited my own righteousness should be made accepted through another. He is near that justifies.

"From the fulness of grace in him, I may receive power against the remains of corruption, the power of sin. The apostle had just been complaining of this as his burden, when he triumphs in Christ as his deliverer from it. Rom. vii. 25. My soul, behold thy Saviour, 'Mighty to save,' willing to save. And what would I more?

"1749. *Dudley, June 7th.*—Now God has fixed the bounds of my habitation. I am come to settle things in my new house. I breathed out my soul to God in my new closet, earnestly begging that I may keep up secret duty in the power of it. If my dear husband has been so ready, though with difficulty, to erect me a closet, I know God is more ready to hear and answer if I pray to him in it as I ought. O for more wisdom and humility! May discretion keep me. Those words of God to Abraham comfort me—*I will be with thee. Lord, be with me.*

"*Bromwich, June 15th.*—My good aunt Savage prayed with me in her closet. The prayer of the upright, O Lord, is thy delight. Hear it. May we walk uprightly. We know what follows,—'No good thing will He withhold.'

"*Friday Afternoon, June 23rd.*—I am now present before God on a particular errand—to plead with him, not that we may be rich and great in the world; not that we might live exempt from troubles in the flesh; but this is my soul's ardent request, that we may love, serve, and

please God; and that he will love and bless us, and cause us to walk before our house with perfect hearts, and willing minds. I have comfort in that text, Luke xii. 30, 31.

"If there be ambition in my heart, it is to copy out the character of the virtuous woman. Prov. xxxi. 10, 12, 26, 28.

"*Lord's-day Evening, July 1st.*—Refreshed by Mr. Brett's prayer with me, when I read a suitable discourse of father's — 'O when wilt thou come unto me?*' O that this may be the top of our ambition, to have God's presence with us in our habitation, to which I am to go tomorrow.

"*Lord's-day Evening, July 8th.*—Blessed be God, and again blessed be God, that has brought me under a good minister: has cast my lot in a pleasant place for the means of grace. I suppose Mr. Hancox might have us and our circumstances in his thoughts when he chose the subject, Ps. cxix. 54, 55, Yea, Lord, 'thy statutes have been my song in the house of my pilgrimage.' And still

" 'I make thy word my choice.'

I would be governed by it, as I know I must have my supports from it. Two things he bids us guard against—fondness for this world, and a too great fear and disquietude under the evils and disappointments of life.

"*Thursday, 13th.*—Still I am but a pilgrim. If the Inn be good, still it is *but* an Inn. Lord, keep me from being lifted up with pride: a sin that most easily begets me. God has not turned away my earnest request, that the thoughts of my friends who were disaffected to my match might be turned towards me. Last night I received a kind letter from sister Philpot. All hearts are in God's hands. O that mine might be thoroughly turned to and fixed upon himself, and then I shall be more regardless of creatures: they can do me no harm.

"*Tuesday, August 15th.*—Our monthly lecture. Mr. Bourn preached excellently from those words—'And thou, Solomon

my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind.'—1 Chron. xxviii. 9 Lord, I have been born in thy house; I am one of the children of thy ancient servants. O may I hold fast what I have received. Whatever decays, may religion, choosing and serving the God of my fathers, never decay with me, in my heart, or house.

"*Tuesday Evening, September 11th.*—I have had my name and place in a large worshipping assembly to-day at Oldbury yearly lecture. O how many precious souls were to be caught, and the net was laid admirably well in fervent prayer and solid preaching, in which my soul has taken sweet comfort.

"*Saturday Evening.*—Lord, prepare my otherwise unprepared heart for thy most holy day. I am now reading in course, which I always choose to do, in Revelation. Though many things are hard to be understood, yet I know all Scripture is given by inspiration of God, and solemn things are said as to the reading, or not reading, *this part of Scripture*, as well as the rest.

"*Friday Evening, September 29th.*—I was affected in learning by heart Mr. Addison's poem with my niece:—

" 'When all thy mercies, O my God,
My rising soul surveys.'

"*Tuesday Evening, October 3rd.*—I went yesterday to Bromwich, to meet Mr. Gardner, my former and, for many years, my spiritual father, at Chester. The sight of him humbled me in a sense of my past misimprovement under his good ministry. Also I rejoiced. I gave God the glory, to whom it was due, for any degree of good I hope I got under him. He came home with us. He went towards Chester this afternoon. Lord, bless him, and help him to bring many sons to glory.

"*Saturday Evening, October 7th.*—I began reading in course the New Testament in honoured father's Exposition. Lord, open my eyes, that I may behold the wondrous truths contained therein.

"*Lord's-day Evening, October 22nd.*—

" 'I love her gates, I love the road,
The church, adorn'd with grace,
Stands like a palace built for God
To show his milder face,'

* First printed in the Memoirs of Mrs. Savage. It now forms a part of the Henry Family Memorialized, p. 17—33, Duod. 1849.—Tract Society.

"But how many cares or trifles have this day separated betwixt me and God.

" 'Well, the Redeemer's gone
To plead for me above.'

"Blessed be God for Jesus Christ; for sabbaths; for ministers; for the prospect of nobler worship above, when all the active powers will *be* all active, and no dull earth control. But ere I reach that happy state I have a few more turns to take in a wild, sinful, sorrowful world, to arm me against which I should, as a good hearer of the word, *bring forth fruit with patience*.—Luke viii. 15. There are three things, as my good father said, which I would get my spirit raised to:—

"1. Patience under the calamities of life.

"2. Impatience under the sinful infirmities of life.

"3. Earnest longings for the next life.

"Lord, hide the many words I have heard on the subject in my heart, that I may hear better for the future.

"*Wednesday Evening, December 27th.*—Reading in father's Life. Much affected with his great piety, and exemplary life, and indefatigable labours for God and souls.

"*1757. Tuesday Evening, April 19th.*—This morning I ended reading Ezra in course in my closet, in dear father's Exposition. Very pleasant it has been to me. I am now to begin Nehemiah. The Lord give me understanding, that by daily reading the word of God in private, and in the family, I may be thoroughly furnished for every good word and work.

"*Wednesday, April 27th.*—I was all yesterday in great pain in my breast. Being alone, I was low; but in the evening I was much eased and revived by reading Mr. Flavel upon Death, and the Immortality of the Soul. I was fixed in meditation upon the subject.

"*Tuesday Evening, May 17th.*—A new duty is, I find, practised by many Christians at present—to set apart every Wednesday morning, from seven to eight, in prayer for the public. This I purpose, if God give health and strength.

"*Lord's-day Morning, June 5th.*—Business in my family prevented me recording last night; but I got alone after supper, meditated and prayed: and reflected with

deep sorrow on some instances in which I had misspent my time in the week, talked too much, and had not concealed the faults of others as I might have done. These things gave me pain, and I desire to remain humble in the sense of them, and to renew my spiritual watch. I beg of God not to hide his face from me. Sabbath time is very precious to me.

"*1760. Friday, October 10th.*—I am much affected with tidings from Wem of the quick decline of my dear relative, cousin Lawrence. Well prepared she is for her great remove. Lord, continue to her that peace and joy in believing which I hear she has. Smile on her in death.

"*Lord's-day Evening, October 12th.*—I rested well in the night, and rose in a calm, vigorous temper, disposed to hail the day of sacred rest; but cares and trifles soon found avenues to my mind: tempted me off, Lord, before thy face, so that I was sometimes obliged to see whole crowds betwixt my Lord and me. I would to-night follow every vain thought with a sigh and groan, and look to my Redeemer for cleansing from secret faults. That Redeemer who once spoke encouragement to a penitent thief on the cross. Mr. Howell's text was, Luke xxiii. 43: 'And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise.' This was never intended to encourage any to leave the work of repentance to a dying bed. My father, in one of his family prayers, says—Let us repent daily of the sins of every day, that when we come to die we may have the sins but of a day only to repent of. This I desire to do, and to live and die repenting.

"*Saturday Afternoon, October 25th.*—I had comfort this morning in self-examination, and helped in it by reading Mr. Walker's characters of the new creature. Lord, perfect that which thou hast begun! Fit me really and inwardly for waiting at wisdom's gates to-morrow.

"*Monday Evening, October 27th.*—Very affecting tidings reached us to-day of the death of King George on Saturday morning, about seven o'clock, of apoplexy. A very great loss. But blessed be God that spared him so long to rule over us in the fear of the Lord, as I believe he

did. He was near seventy-seven years old. Has reigned thirty-three years, odd months and days. And I trust is gone to receive a crown of glory that will not fade away. His grandson reigns in his stead, George the Third. Lord, grant he may rule the people in righteousness, and may the throne be upholden in mercy. He is twenty-two years old.

“Thursday Evening, October 30th.— ‘Perpetual blessings from thy hand, O Lord, demand perpetual songs of praise,’ and they shall be given; though yesterday and to-day I was put by my precious moments at noon. This I regret, which I trust is an evidence for me that I love to keep near ‘the throne.’

“November 5th.— ‘Praise waits for thee, O God, in Zion.’ I have been endeavouring to commemorate the former loving kindness of the Lord. The fruits and effects of that deliverance—from Popery—I am sharing in. That plot, that snare was broken, and, therefore, I have a home and a place in the house of my God. Blessed be God, I know the way to himself. It is by Christ. He is ‘the way, the truth, and the life.’ It is his merits I plead, and have no reliance on saints and angels. Blessed be God for the Reformation, and that so many bore their testimony to ‘the truth as it is in Jesus,’ and sealed it with their blood.

“Lord’s-day, Noon, November 23rd.— After a rather better night, I rose this morning inclined to the work of it, I trust, and begged of God to join himself to me. I longed that the grace of the Lord Jesus might be with me.

“I have been enabled to humble myself greatly before the Lord in a very piercing sense of my original depravity, and the roots of bitterness that daily spring up and trouble me, and oblige me to cry out, ‘O wretched man that I am.’ I have read two or three sermons of Mr. Walker of Truro, on the new birth. I have now gone through them all. And I hope God has blessed them to me. He, good man, I doubt not, prayed warmly for success to attend them. I have also, for some Lord’s-days past, at noon, at meeting, read Dr. Wright on the same subject. The former a clergyman, the latter a dis-

serter. Both pious men, and they have drawn out the new creature in very much the same lines. Though I think the former with far more spirit than the latter. However, both, I trust, did good by the preaching of the sermons, and I am reaping good from the reading of them. I am led from the subject—

“1. To adore and bless God that ever a good work of grace was wrought in me.

“2. If a new creature, I am obliged to give ‘diligence to the full assurance of hope unto the end.’ I would charge it upon myself to walk as a child of light and of the day. O for a supply of the spirit of Christ that it may appear I am his! Then I shall have ground to hope that when he who is my life shall appear, I shall appear with him in glory. I shall then bear my heavenly Father’s image complete; not tarnished as now it is often through sin and folly, so that sometimes I can scarce see it myself. I hope one day to awake in his likeness. In the mean time, Lord, help me to be watchful, to be humble and patient.

*“Friday Evening, December 12th.—*I have been extremely low most of the week. My spirit gloomy. A sense of sin heavy. But I look to Jesus, and would fight on. I heard of the promises on Lord’s-day. But ‘guilt and fear and sorrows rise,’ and hide them from my eyes. ‘Reveal,’ O Lord,

“ ‘——— The glories of thy name;
And put all anxious doubts to flight,
As shades dispersed by opening light.’ *

“Lord’s-day Evening, December 14th.— I was comforted with that grand, gracious promise, Isa. xliii. 25, ‘I, even I, am he that blotteth out thy transgressions for mine own sake.’ I have been very languid and distracted in the work and worship of the day. Mr. Lea has preached two excellent sermons on that promise, Isa. iii. 10, ‘Say ye to the righteous, that it shall be well with him.’ I know it. I set to my seal that it is true.

*“December 24th.—*Our wedding-day. Twelve years have we lived together in this near and dear relation. Happy for us would it be could we say we had walked ‘in all the commandments and

* Dr. Doddridge’s Hymns. The 197th.

ordinances of the Lord blameless.' But I trust we can say we have endeavoured to do so. We have united habitually in making it our great concern to live to God; and been, above all, solicitous that we and our 'house' should serve Him. Blessed be God for all his mercies to us! What a mercy that esteem and affection for each other do not decay with years! Help us, O Lord, to walk the remainder of our days more closely with thee; to bring up our child, that pledge of thy love to us, in thy fear and favour. May she be truly a child of thine!

"To thee we all our ways commit,
And seek our comforts near thy feet;
Still on our souls vouchsafe to shine,
And guide and guard us still as thine."

"1761. *Lord's-day Evening, March 22nd.*—I hope I endeavoured to prepare for the Sabbath. It is called Easter Sunday. I think every Sabbath should be spent in a joyful recollection of Christ's resurrection from the dead; and every disciple of his should daily die to sin, and daily rise to newness of life.

"*May 23rd.*—This day of the month, in the year 1750, I was made the living mother of a living child. To God be fresh tributes of praise on that account.

"*Lord's-day Evening, July 12th.*—I rose this morning between five and six, and rejoiced in and welcomed the sacred day. 'It is good for me to draw near to God' by Christ, the 'new and living way.'

"*Lord's-day Morning, July 19th.*—I desire to submit to the allotments of my heavenly Father in afflicting me with great pain in one leg and foot, so that I cannot go with 'the multitude that keep holyday' in the courts of my God. But I may come 'even to his seat' in private, and utter all my words before him. O glorious privilege! Blessed be God for appointing Jesus to be Mediator between us! Past unprofitableness I mourn over. 'Lord, look upon my affliction and my pain, and forgive all my sins.' I desire to cultivate a firm belief of, and a high value for, Divine compassions. Lord, look upon me. That is enough. For then I know thou wilt do for me what is best. Thus my father notes. I say amen to it.

"*Lord's-day Evening, August 2nd.*—I have again renewed my covenants at the Lord's table. It was a sweet season. I never went out to ordinances with a livelier, quicker, indeed distressing sense of my own guilt, meanness, pollution, and poverty, than I did this morning. I was led to see where my help was laid. I was led to go out of myself, and rely upon the righteousness of Jesus Christ alone. Oh the riches of redeeming grace!

"*Monday Evening, September 21st.*—This day is my dear yoke-fellow's birthday. He is now forty-eight. I bless God that has enabled him to act usefully and well. Lord, still crown his life with thy loving kindness and tender mercies. As an instance, though of a lower nature, of his love to me, he has fitted up a closet for me, which I this day entered my books into; and as well as I could dedicated the place to God, begging the Divine presence, and the communications of Divine grace. Here may I grow experimentally in the knowledge of Jesus Christ, and Him crucified.

"'Here may thy piercing eye survey
My duteous homage paid,
With every morning's dawning ray,
And every evening's shade.'"

DR. DODDRIDGE.

And may the effect of every act of private devotion be a more unblamable, useful behaviour in my family, and in every relation. Many of the walls of my former closets can witness against me, I fear, for deadness, dulness, and distraction. God grant this may not.

"1764. *Thursday, July 5th.*—This day is a very solemn day at Wolverhampton. The Rev. Mr. Cole ordained. May he magnify his office, and be long spared a burning and shining light. Mr. Robins began the service with prayer. He was succeeded by Mr. Jones of Walsall. Mr. Allen preached from Rev. ii. 5, 'Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place.' Mr. Edge took the questions. Mr. Hancox gave the charge. Mr. Ashworth concluded with prayer.

"*Lord's-day Evening, August 19th.*—I recollect with concern that I did not begin this blessed day in the holy, hea-

venly temper I would. But I felt I loved the gates of Zion, and was glad when every thing concurred that I might go up to the house of the Lord. If the means of grace are so good, what will the end of all my faith and hope be? As Mr. Baxter says, 'To leave my Bible for my God.' But here 'my spirit waiting stands' till he shall call it. We had Mr. Strange from Kilsby,* in Northamptonshire. A worthy man, but a very poor delivery. He preached excellently from Psa. lxii. 5, 'My soul, wait thou only upon God; for my expectation is from him.' I bless God that David transmitted this injunction which he laid upon his own soul, for it has often done my soul good. I had many a time fainted if I had not followed his prescription. And I am right; he will never make, for he never has made, my expectation vain, nor disappointed my trust, which creatures often do. I bless and praise thee, O Lord, that this good word is again fastened upon me! I hope it will keep me steadier than of late under some little storms.

"*Friday Morning, 31st.*—My dear yoke-fellow has proposed going with me into Shropshire next week. I had no design of such a journey, and have often found that that has proved best which has been least my own doing. We attend and help my worthy cousin, Holland [of Wem], home again. Lord, still guide and direct.

"*Wednesday, September 5th.*—The time of engagement in this journey draws nigh. We purpose setting out to-morrow morning. To ride to Wolverhampton on horse-back, and then cousin Holland and I go in a post-chaise to Salop, where I hope to enjoy the company of my valuable friend, Mr. Orton, and so on to Wem. O that I may rightly improve an interview with the wise and good, and behave myself with all meekness and lowliness of mind, watching every opportunity for doing or getting good.

"*September 16th.*—Lord, accept my grateful tribute, which I would render to thee, my powerful, gracious, faithful guide in our late journey. We returned

safe yesterday. Found our habitation in peace. The most important account to be settled after a journey lies between God and my own soul. Have I spoken and acted while abroad as knowing the eye of God was upon me? Have I *lived* Christ? I was glad I set out with a particular watch over myself against spiritual pride, for I met with friends whose attachment led them to be liberal in their commendations. 'I am what I am,' by the grace of God. In my interview with friends and acquaintance what a secret pleasure did I feel in seeing any of them holding fast their profession, adorning it by a suitable conversation. How grieved, on the other hand, was I to see religion, the one thing needful, neglected.

"*Tuesday, November 27th.*—Last night I and my daughter came safe home from Dudley. I had a damp to the joy I might otherwise have had, by tidings of the death of one very dear to me, cousin Hannah Tylston.* I saw her in my late visit at Wem, and took 'sweet counsel' with her. She prolonged her visit there. It was so over-ruled by Providence. And, after three days' illness, finished her course with joy, November 14th. Received, I doubt not, to mansions of joy and love, to which her spirit was well attempered. I know I need not weep for *her*. But I weep for myself, and others who have lost one of the excellent of the earth. Her memory, as one of the just, is and will be precious to me. 'Precious in the sight of the Lord is the death of his saints.'

"*December 25.*—Called Christmas-day. There is no hint in the Bible that the day of the birth of Christ was to be observed. Let every one that names Christ (and, oh! may every one that keeps this day with peculiar solemnity) 'depart from all iniquity.'

"*January 1, 1765.*—An entrance upon a new period of time demands my serious attention. With fresh ardour of soul I would devote myself to God—the 'God of my pious fathers;' the God that has crowned my days with his loving kindness and his tender mercies. Jesus, my

* See a Memoir of Mr. Strange, *Evan. Mag.* for 1808, page 277.

* Fourth child of Katharine, the fourth daughter of Rev. Philip Henry.

all-sufficient Saviour, I again venture upon thee for salvation. The divine influences of the Spirit, undiminished by years, I yield myself to;—I would set out with fresh resolutions to ‘exercise’ myself ‘to godliness’—the text last Lord’s day morning.

“Remember, O my soul, ‘former days;’ days of duty and trial, in which thy God has helped thee. Fear not, then, neither be cast down; but press on with humility, with diligence. Let me this year turn my expectations from the creature, and wait only upon God. Remember former days of disappointment from the one, but never from the other. Do all in a dependence upon God, as I have been taught to-day from James iv. 13. Remember, many of the days of the last year were to many very dear to me dying days. And this year I may die.

“*Thursday Evening, January 17.*—A new and fourth edition of my most excellent grandfather [Philip] Henry’s Life is just come out, revised and a little abridged by my worthy friend Rev. Mr. Orton. He dedicates it to the descendants and other relatives of my honoured ancestor. How eminent was he for piety, prudence, humility, zeal, and moderation. An example that should fire us all with ambition. May we, as Mr. Orton hints to us, behave in a manner worthy of our relation to this holy man. May the ‘unfeigned faith’ that dwelt in him dwell in us, and in our posterity.

“*Lord’s-day Evening, March 24.*—I have often observed that the more care I take in preparing for the Sabbath, and the more heartily I pray for the minister, the better Sabbath it is to me. I have found it so to-day. Oh, that I could transmit the experience with success to my dear child.

“*Friday Morning, April 19.*—I have had some few cares upon me that have hung too close this week, and interrupted me in my spiritual affairs. Sin is the cursed root. O may I die more to it. There are three things that greatly offend the good Spirit of God,—sloth, cares, self-will. This was Mr. Hunt’s remark; and I find it true. So that against each of these it becomes me to double my guard.

“‘O that the Lord would guide my ways.’

“*Lord’s-day Evening, May 12.*—I went up to the house of God this afternoon, and was blessed with the provisions of it. How delightful to see a whole assembly worship God!

“Mr. Robins’ subject, Numbers ix. 15, to the end of the chapter; of the pillar of cloud that covered the tabernacle by day, and the appearance of fire by night. By a daily trust in Providence my heart has been cheered all my life long. And I have seen its interposals as plain, and been convinced this or that way I was to go, as the Israelites saw those visible symbols. In faith and hope I will rely on it. Blessed be God for Jesus Christ, who is ‘the way, the truth, and the life.’

“*Lord’s-day Evening, July 7.*—After a week wherein I had so much to do with the world, I have, as I feared, been troubled with vain thoughts: but I renounce them. As far as I have neglected to get clear of them, or have not been heartily sorry for them, I pray God, for the dear Redeemer’s sake, to pardon me. I am ashamed my temper is not more reverent and serious.

“The subject to-day was Ephes. ii. 12, ‘without God in the world.’ This would have been my own case if it had not been for the special grace of God; and that shall have all the glory. It is, Mr. Baxter says, a principal part of faith to know God, and live upon him and to him. Oh, may I do so habitually. In another place Mr. Baxter says, our knowledge and thoughts of God are of the highest importance and efficacy to our own souls for renewing them to his holy image.

“*Wednesday, July 10.*—I am affected with reading in Kings, in the Exposition, this morning, of that sad ‘But’ in Solomon’s character, 1 Kings xi. 1. What need to take special care lest while we stand we should fall!

“*Lord’s-day Evening, Sept. 29.*—I trust my heart rejoiced to go up to the house of the Lord this morning. And now I am returned home, what reviews do I make? What impressions am I under? I hope the word has been a savour of life to me. The subject of the day, Luke

xvii, 5, 'Increase our faith.' Oh, that I could live a life of faith. 'That the discoveries of faith were more clear—the desires of faith more strong—the dependencies of faith more firm and fixed—the dedications of faith more entire and resolute—and the delights of faith more pleasing,' as my honoured father sums it up under that text. I remember, many years ago, I went over each on sacramental occasions. And yet 'how weak my faith is found.'

"*Lord's-day Evening, October 20.*—It is good for me to draw near to God, although the body be fatigued, and some wearisome steps taken to get to his house. But the difficulties of an outward nature are small. My greatest work is to get and keep my heart in tune. I bless God for divine assistance to-day. For a lively minister, though not our own—Mr. Fawcett,* whom I highly esteem in love for his work's sake, he seems so earnestly set upon winning souls to Christ. He has this day preached powerfully from Eccl. xi. 9, 'Rejoice, O young man,' &c. I was more affected with the subject as I was enlarged more than usual last night and this morning in prayer, that a suitable word might be spoken to my dear child. For this I long—for this I breathe out earnest prayers—that Christ Jesus may be formed in her. I met with this observation of a lady's lately concerning her children. She says, I desire not with that woman, Lord let them stand one at thy right hand, and another at thy left—but anywhere in thy kingdom. Anywhere so her soul be bound up in the bundle of life.

"*Thursday, October 24.*—Heard of the death of old Mr. Yates, of Whitechurch, 93. He was a hearer of my worthy grandfather, Philip Henry, at Broad Oak. Now they are both inheriting the promises.

"*November 1, Friday Evening.*—I finish transcribing the first little book of dear father's Exhortations at the Sacrament at Chester. I began a second. It is not very likely I shall finish: but my times are in God's hands. I have had profit and pleasure in what I have done. And,

* The Rev. Benjamin Fawcett, of Kidderminster.

comparing his sacrament book [the Communicant's Companion] with it, I am surprised what a variety of thoughts he had on the same subject. Justly does that character belong to him, Eccl. xii. 10: 'The preacher sought to find out acceptable words: and that which was written was *upright, even words of truth.*'

"*Friday, November 8th.*—I have this week ended reading in course in my closet, the first volume of dear father's Expositions. Oh what a burning and shining light he was! I begin Chronicles now. I find new pleasure and profit in the word of God, and his Notes on it. I always go to it with alacrity, and seldom leave it without regret.

"*1766. Lord's-day Evening, February 2nd.*—Behold, O my soul, what manner of love the Father hath bestowed upon thee. What rich grace runs through the precious streams of the blood of the Lord Jesus:

" 'Love so amazing, so divine,
Demands my soul, my life, my all.'

"And—have I resigned all to God? Have I said with all my heart, Lord, I am thine? I hope I have. I bless God for some enlargement at his table; some deep, heart-piercing resentment against myself for past backslidings—some earnest resolves for new and better obedience. I will endeavour to be more resolute in watching against whatever would weaken the divine life in my soul: as undue sallies of passion: idle, unprofitable discourse: remarking the faults of others. O, my God, be surety for me for good.

"*Tuesday Evening, February 4th.*—What a spur to me in my Christian course have I met with in reading the Life of Dr. Doddridge, published by Mr. Orton. How have his labours while living enriched the world. And I hope these fragments gathered from his papers will do so too. He has added, indeed, to the long cloud of witnesses, with which we are compassed, that there is a reality in religion.

"*Friday Evening.*—Affected with reading in course this morning, 2 Chron.

xxvii. 6, "So Jotham became mighty, because he prepared his ways before the Lord his God." I would have this to be

my daily employ. Then will the 'joy of the Lord be' my 'strength.'"

Wem.

J. B. W.

THE CLAIMS OF RELIGION ON THE INTELLECT.

MAN is a complex being. He is composed of *matter* and *mind*. The former he possesses in common with the rest of the material universe by which he is surrounded, and with which he is brought into contact. The latter raises him above it. It comprises his intellectual and moral powers. It is distinct from, and dissimilar to, anything that we know to be the result of bodily organization. It is spiritual in its essence.

The intellect has to do with questions of truth and falsehood. It has to examine the just and proper relations of things. It is the repertorium of knowledge,—the source whence are derived those principles by which we are guided in our estimates of things. It exerts a mighty influence on practical religion, according as the ideas which we entertain are in accordance, or otherwise, with the dictates of Divine truth, and according as the moral state of our minds is in sympathy with these dictates.

Nothing can be more unjust than to accuse religion of a tendency to stint or cramp our mental powers, or to induce low and contracted views of things. That the religion of superstition has this tendency, cannot be doubted. It is a favourite maxim of such religion, that "ignorance is the mother of devotion." Of this kind of devotion was the Samaritan's, respecting which, as contrasted with the true, our Lord delivers his judgment: "Ye worship ye know not what; we know what we worship: for salvation is of the Jews." And what is Roman devotion? Does it consist in the elevation of the soul in holy contemplation of the boundless perfections of the infinite God?

Or, rather, is it not degraded by the materializing and contracting influence of saint-mediation and image worship? Instead of adoring the Infinite Spirit, the devotees of that religion address their invocations to St. Xavier, St. Cecilia, the Virgin Mary, and others. To such worship, and to the whole system which it is its object to uphold, knowledge cannot be otherwise than inimical. Hence the efforts made to stop up the sources of information, to suppress thought, and to confine the devotional exercises of the worshippers to a mere routine of external and formal services, conducted in a language which they no more understand than they do the Rarotongan, the Betshuana, or the Chinese.

The religion of the New Testament, on the contrary, speaketh on this wise: "I will pray with the Spirit, and I will pray with the understanding also. In the church I had rather speak five words with my understanding," *i. e.* intelligibly, "than ten thousand words in an unknown tongue." While it depreciates such knowledge as is self-conceited, and, instead of edifying either its possessor or others, only "puffeth up," and renders men obstinate and impracticable, its language is: "Brethren, be not children in understanding: howbeit in malice be ye children; but in understanding be ye men;" *i. e.* manly, full-grown, mature in intellect. "When," says the apostle, "I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

Religion does not claim of all men, nor indeed of any, though it does not forbid, that they should be philosophers,—skilled in the dialectics of Aristotle

or familiar with the transcendentalisms of Germany; but it does require of them that they cultivate their mental faculties; that they deposit in their intellect an ample stock of ideas; that they exercise reflection and discrimination; that they acquaint themselves with the general principles of art and science; that they be well versed in the word, the works, and the ways of God: in short, that they acquire knowledge from every accessible quarter.

Many sincere and excellent Christians are necessarily shut out by the narrowness of their means, or their incessant occupation in business, from the opportunity of acquiring much instruction, and are obliged to content themselves with a more limited range of intellectual ideas; still, if they only diligently work up the staple of knowledge which they possess, they will find it, by the Divine blessing, wonderfully productive; and as regards the supreme concerns of religion, they will grow in grace, and they will, as a means thereunto, grow in the most valuable of all knowledge—the excellent knowledge of our Lord and Saviour Jesus Christ.

The great cause of ignorance is want of thinking. We live in a polyhistoric age. We are inundated with books: but if the mental faculties are not duly exercised; if we merely skim over what we read; if we do not task ourselves to secure a well-regulated understanding, the mind will lie a barren waste, or be overgrown with the noxious weeds of ignorance and prejudice. We are required to break up the fallow ground of the intellect, and to sow it with the seeds of knowledge and wisdom. “Get wisdom, and with all thy getting, get understanding.” For this purpose the gifts of the ministry have been conferred upon the church. “He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God,

unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, who is the head, *even Christ*: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Hence the apostle prays for the Philippians, not only that their love might abound yet more and more, but that it might abound in knowledge, that they might distinguish things that differed, exercising a discriminating judgment, and, of course, approving those that were excellent, Phil. i. 9, 10.

We remark further, that religion claims of the intellect that it be honest in the search of truth, and that it examine its evidences without bias or prejudice. Nothing can be more obstructive of a clear discovery, or a correct appreciation of truth, than sophistical opinions, a party spirit, or irregular passions. They are sure to warp the mind, obscure its vision, and pervert its judgment. Every principle and every propensity must be abandoned that would lead us to bend and twist what is proposed for investigation, so as to make it quadrate with our preconceived notions. Our eye must be single, free from the damaging influence of moral disease, undimmed by the films of prejudice. While religion gives the freest scope to inquiry; while it challenges a full investigation of the evidences of Divine revelation, it at the same time claims that the contents of that revelation be examined with the strictest and most candid impartiality, and interpreted with scrupulous regard to right principles of exegesis.

Religion claims of the intellect entire submission to the dictates of her oracle, whatever these dictates may be. No

intuitions, no deductions of the logical faculty can be allowed to override the clearly ascertained import of revealed truth. Reason having conducted us to the vestibule of the temple must take off her shoes, and, feeling that all within is holy ground, must tread submissively, side by side, with faith, to whom she must yield the palm in receiving the discoveries that may be made under the hallowed dome.

We cannot conclude this article without remarking, that except there be the

experience of that sacred influence, described by the Apostle John as "an unction from the Holy One;" in other words, a sanctified understanding—the intellect brought under the influence of affections renewed and purified by Divine grace, there will be no true spiritual illumination of mind. Hence the contrast so beautifully put by Pascal: "In order to love human things, it is necessary to know them: in order to know those that are divine, it is necessary to love them."

BIBLE READING—ITS CLAIMS AND BLESSINGS.

THE present is a reading age; for, although the press is constantly pouring forth a stream of literature of every description as to quality and bulk, yet this vast supply of books obtains readers—otherwise the literary market would soon be overstocked, and, the supply being too much in excess of the demand, stagnation would be the inevitable result: of this, however, there is no immediate sign. It is pleasing also to think, that, amid the reading tendencies of the age, *religious literature*, and that of a high order, commands a wide circle of attached friends and liberal supporters. But while this is an age of reading, and even of religious reading, it may admit of some doubt whether *Bible-reading* be a distinguishing characteristic of it. No doubt, its highest eulogy is found in connexion with its noble efforts on behalf of the Bible. It has translated it into almost every known language of the globe;—it has circulated it beyond all former precedent;—it has cheapened it to something like a fraction of its former cost;—and it has defended it against the insidious attacks of modernized scepticism. And yet, after all, it is just possible that the Christian community, by whom these great things have been accomplished, may have fallen into a partial neglect of that

blessed book, whose life-giving truths they have been so anxious to disseminate. Is there no danger in this case, of our looking too much to what the Bible can do for *others* abroad, and too little to what it can for *ourselves* at home? May we not, unconsciously, have been giving in to a tacit feeling that *we* are less dependent on immediate Bible-teaching, and are to *look beyond* to other and higher sources of spiritual progress more in keeping with our advanced position? Such feelings may not have assumed a definite form to the mind, much less have found utterance by the mouth, while, at the same time, their real existence may have been shown in ways not less practical than *words*. Admitting as we do the *full inspiration* of the Bible, has it received from us that diligent, earnest, prayerful perusal, which such an admission in all consistency demands? Does it occupy that space in the daily reading of the Christian community to which it is entitled, not merely on the ground of its sublime authority, but also as an essential element of spiritual vitality and growth? Or, would it be found that, even among some of the more intelligent members of our congregations, the sacred volume receives a mere fractional part of their readings, from day to day and from week to

week—that *man's* teaching is the *rule*, and God's the exception? It may be well for the Christian reader to look at these questions, and to be enabled to give to them a satisfactory reply.

The claims of Bible-reading are proportionate to those of its divinity; and the latter have been sustained by a body of moral evidence which may well bid defiance to its boldest assailants. But to stand up for the divine authority of Scripture, while neglecting the careful and devout study of its contents, must be alike inconsistent and insincere. It is the divine authorship of the book that gives it the unique claim to our veneration and regard, and makes it stand out in majestic dignity immeasurably superior to the writings of the wisest and the best of men; and which installs it the infallible *dictator* of every age. If it were not divine, it could have no power to bind the human conscience, however much its high antiquity might win our respect, or its awful mysteries command our reverence. Take away from it the Seal of Heaven with which it is enstamped, and it becomes simply *a book*, instead of "*the Book*," and must take its place among the writings of fallible men—subject to those deductions from its authority which every man has a right to make for himself. *Rationalists* and *Spiritualists* may well spurn the idea of bowing to the dictates of a *writing* which they have succeeded, to their own satisfaction, in stripping of its divine heraldry, and reducing to a thing much less trustworthy than their own *sublime "intuitions."* But surely those who have been taught in a different school—who have learned to tremble at the word of the Lord, and who hear the Eternal himself speaking to them there—ought to deem it a most sacred duty and privilege, frequently to retire, that they may listen with profound awe to the voice of authority and love proceeding from the holy oracle. It is not too much to say, that the private and devout reading of the Scriptures constitutes a medium of instruction and

comfort to the children of God, such as no other means can be expected to compensate for the neglect of. The Bible is emphatically the Christian's *own book*—specially indited for his soul's welfare, and given to him under the sign *manual* of the King of Heaven as the charter of his inheritance. Can it be possible for him to neglect the daily perusal of such a document without incurring the charge of deep ingratitude, and of subjecting himself to great personal loss? It may be affirmed, without exaggerating the matter, that there can hardly be any real *healthy* piety where devout Bible-reading is habitually neglected. In confirmation of this statement, let the reader just recollect among the circle of his religious friends, and he will in general find that the most eminent Christians with whom he has had the happiness of being intimately acquainted, have been diligent readers of the word of the living God. The Bible was their choice *classic*, and its celestial inspirations distilled upon their spirits like the dew of Hermon.

It is Bible-truth, and that alone, that can meet the *daily* necessities and cravings of the renewed man; and that truth will be found sometimes most sweet and refreshing at the fountain. Indeed, if there is not some relish for it there, there is room for suspicion that all is not right; while, on the other hand, such relish will insure a conscientious and delighted attendance on the divine ordinance of preaching. If there is no relish for the Bible in the closet, it is something more than doubtful whether Bible-truth be the chief attraction in the pulpit. Under all divine dispensations the most eminent saints have been distinguished by their devout meditations on God's own word. It has been their companion, their counsellor, their strength, and their comforter. With what transported feelings does David celebrate his obligations to that limited portion of divine revelation which he was privileged to enjoy! He could say—and say to

God—"O how I love thy law! It is my meditation all the day. How sweet are thy words unto my taste! Yea sweeter than honey to my mouth! Unless thy law had been my delights, I should have perished in mine affliction. Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart." And must not the experience of the people of God *now* coincide in all essential points with what the "psalmist and sweet singer of Israel" thus expresses? There can be no reason why our *entire* Bible should be less precious to us than a *part* was to him,—unless it be such a reason as would be disparaging to the character of our piety and devotion. It is, indeed, a grand peculiarity of the revelation of God, that it has always been in a sense *complete*. Its various parts have been communicated in exact adaptation to the wants of the several periods in which they appeared. Thus in David's time "the law of the Lord was *perfect*, converting the soul." And then, at a further stage, and some time before the revelation was closed—young Timothy had "from a child known the Holy Scriptures, which were able to make wise unto salvation." And *now* the entire volume meets the necessities of all future time as completely as the earlier revelations met those of former ages. Thus the Bible *in every age*, has been in advance *of its age*—whether from Moses to Malachi, or from John the Baptist to the writer of the Apocalypse. On the same principle, it is as far in advance of this age, with all its splendid discoveries, and I may add with all its fond conceits, as it has been at any bygone period. It never can grow *old* in the sense of decay. It continues ever young, and ever new. It has kept its ground from the first, and will keep it to the last. Many a battle has it fought, many a storm has it weathered, and by many a false friend has it been belied and betrayed—yet it still stands undismayed on the field of conflict, and girds itself for its last and most glorious victories. Never, perhaps,

had it so many friends as at the present moment, and, as the world becomes wiser and better, their number and their influence will be indefinitely increased. As *time* approaches towards the meridian of its eventful day, the clouds and vapours of the morning will disperse, and Heaven's own light will pour its effulgent glory upon the world. Who can afford to cherish the brightest hopes concerning the future of this world's history? Who can portray the most enchanting picture of what the race of men shall yet be? Who, but the friends of the Bible? And why? It is because that blessed book not only assures them that such things shall be, but, also, because they have the inward personal consciousness that Bible principles *can* bring about that golden age which they have been taught to anticipate. Tell me what other book, save the Bible, can give us any assurance that this world in the future shall not be the counterpart of all its dark and doleful history in the past? Tell me what other principles, save those which the Bible brings to view, can curb human passion—dethrone the demon of selfishness—make man the friend of man, and thus restore peace, and happiness, and love to our distracted world?

If the Bible, then, has been so precious to the saints of God in every age;—if it contains the "words of eternal life" to the individual man;—if it relieves the darkness and misery of the past, and sheds a beam of light and promise on the future;—if it presents the last, the brightest, the only hope for the restoration and the beatitude of a sin-sunk world;—and if it contains an embodiment and a record of the counsels of Eternal Providence, and of Eternal Love—surely it has a paramount claim to the devout attention and earnest study of all that name the name of Christ—yea, of every human being. No other means of spiritual culture, however important and valuable, can supersede this—not even the preaching of the gospel itself. The

devotional reading of the Scriptures on the part of the Christian flock, will be the faithful pastor's best assistant in conveying instruction and impression to their understandings and their hearts. *He* will preach with most unction and power when his doctrine and his appeals are most bedewed with the spirit of the Bible; and *they* will hear with an understanding heart and with hallowed feeling when they have been most in communion with the book of God. Bible-reading and the *ministry* will thus act and react on each other. The *living voice* will have accomplished much, when both saints and sinners are brought to make their humble and earnest appeal "to the law and to the testimony,"—while the devout perusal of the same word in private cannot fail to create a longing desire for appearing before God in the public ordinances of his grace.

There is some danger lest the multiplicity of human writings in the present day—many of which are valuable and attractive—should have the effect, to some extent, of withdrawing attention from the sacred Scriptures. There is no necessity that it should be so. Our best writers might hold, as they ought to do, a very high place in the esteem of the Christian church, without any such result as that which has been hinted at. Still there is danger, lest the Bible should be put so far in the back-ground, as to prevent it from giving its own divine *impress* to the piety, and even to the intellect of the age. There are no modes of expressing divine thoughts so full of power and pathos as those contained in the Bible, and we shall "gain a loss" by departing too widely from them. The Bible cannot take a secondary place in the mind and heart of the church, without great peril to the latter. It must be the chief *class-book* in the school of Christ, or the worst consequences must ensue. What if the partial neglect of the devout reading of the Scriptures, may have had something to do with the little success of the

gospel ministry—the few conversions that are taking place, notwithstanding the great amount of evangelical preaching? What if it should have something to do with the revival of Popery among us,—with the ascendancy of its *foster-daughter* Puseyism? Or with the spread of a pitiful *pseudo-liberalism*, which threatens the annihilation of all distinctions between truth and falsehood—Christ and Belial? Be this as it may, there would seem to be great room for improvement among professing Christians, in the matter referred to; and I cannot entertain a doubt that a revived attention to the pure word of God, especially in the closet, would be the harbinger of a revival of religion within our own hearts, and, consequently, in connexion with our social Christian organizations. Let our Christian friends only be induced to make the experiment, in proper earnest, and they will find that a blessing is in it. There is something awful as well as delightful in the position we assume, when sitting down in our secret retirement to converse with God, in the perusal of his holy book. We are, indeed, from the power of irreverent habit, too apt to forget this. We are ready to think that *prayer* is a much more solemn exercise than reading the Bible;—and yet, how should it be really so? In prayer, we speak to God, and in *reading the Bible* God speaks to us. Say, which is the more solemn of the two? Or, if this may well remain undecided, cherish a feeling of sacred awe when you ponder the holy oracles of God. All Bible-reading should be *devotional*, and this is one of the reasons why there should be calm, secluded, closet reading. In these circumstances, one is more apt to cherish solemn feelings, and to entertain a realizing sense of his being in the presence of God, and of hearing what he has to say with reverence and fear. Bible-reading, therefore, in the closet, is a blessed means of spiritual benefit to the Christian.

Upon the whole, it will be well to

have the mind imbued with a holy reverence for the Bible. It can have no competitor. It is *the* book, and the only one, adapted for all times, and for every possible modification of social existence. Like the sun in the heavens, whose gorgeous disk never wanes, and whose beams are alike the boon of all, and whose lofty attribute it is,—ever to impart—never to receive; this precious book is always the same, yet always *new*. The march of intelligence, how-

ever onward, is still in the rear of its position. The accumulated wisdom of ages adds nothing to its store; nor can it stoop to receive a single lesson from the wisest of the wise. It stands where it ever has stood—where it ever will stand—the unrivalled instructor, comforter, and guide of humanity, in all its transitions, and in all its grades, until the dim lights of earth shall be dissolved in the brighter visions of heaven.

FRATER.

LIFE IN THE CHURCH.

Is it not life that is wanted? What evangelical church is not, at the present moment, panting after a higher manifestation of the life and power of vital godliness? Are not devoted Christians everywhere oppressed with the consciousness that, from some cause or other, the more copious showers of Divine influence are greatly restrained?

In what church is *conversion-work* strikingly prevalent? Where do we find multitudes of souls burdened and afflicted under the power of those truths which melted the hearts of thousands in apostolic times?

If, in a few circles, the Spirit of God is moving upon the face of the waters, is there not a wide-spread stagnation and barrenness pervading all denominations? If there are those who would call this in question, or feel aggrieved by its very announcement, we beseech them to look with a thoughtful and unprejudiced mind into their own religious connexions, and they will soon be convinced, that there are but few shakings among the dry bones, and that great earnestness and heavenly-mindedness are but here and there the type of the Christian profession.

We would not, however, be unjust to the spirit of the times. A great deal is being accomplished for the good of man, and the glory of God. The church is active. Large contributions are being supplied, for home and foreign

objects of Christian philanthropy. Numerous efforts are being put forth to redress the wants and woes of a sinful and sorrowing world. There is much able preaching by many devoted pastors; and young ministers of considerable promise are issuing from our colleges. Splendid offerings can be secured, by suitable advocacy, in a few months, for unquestionable objects of Christian benevolence. Witness the zeal and generosity displayed in providing a *million* New Testaments for China; and the no less successful effort to send forth *ten* additional Chinese Missionaries. New Sanctuaries, too, at great cost, are rising with unexampled rapidity, in all our great cities; and, it may be added with truth, are in general well frequented when opened for public worship.

All this, and much more than all this, we acknowledge with gratitude to God; and regard it as a proof that He has not forsaken us for our unfaithfulness to his truth. Such things indicate the power and working of great principles; and show that we are not “twice dead, plucked up by the roots.”

But ministers and churches must be looking and longing for more than all this. If they are contented with this, as an ultimate end, they will soon find, alas! that they are unable to realize it. The zealous movements of the present age arose out of a great and manifest revival of vital and heart-felt Chris-

tianity; and if that is allowed to subside, or to grow cold, its effects will, ere long, pass away "as the morning cloud, and the early dew."

With all the stirring energy of the day, and with all the signs of progress which everywhere meet the eye of the thoughtful observer,—there is something which burdened hearts feel to be wanting. The church, though distinguished by numerous acts of outgoing zeal and activity, is surely less healthy and vigorous at heart than could be desired. We have much preaching;—but can we say that it is, to any remarkable extent, "with the Holy Ghost sent down from heaven?" We have communions;—but do they consist, to any great extent, of earnest, wrestling souls,—living above the spirit of the world, and exhibiting the full power of that spiritual mind, "which is life and peace?" Look at the *Prayer-meetings* of our largest churches, and what a sad proof do they afford of the little faith that now obtains among Christian professors in the power of prayer with God to prevail. The first Christians "continued steadfastly in the apostle's doctrine, and fellowship, in breaking of bread, and in prayers." When the Spirit came down upon them, it was when they were assembled with one accord in one place. If we are to realize "times of refreshing from the presence of the Lord," we must honour his own ordinance of social prayer, and prove, in all the churches, that we are looking above and beyond instruments, to "the ministration of the Spirit." "The treasure" of the gospel is put into "earthen vessels, that the excellency of the power may be of God and not of us." If we forget this, or feel it only in a faint and

partial degree, no wonder that the most enlightened and powerful preaching should fail of distinguished success. If it is "God who giveth the increase," we must have preachers and hearers who profoundly recognize the great and solemn truth. No ministerial culture or power of address must be put in the place of *His* agency "who worketh all in all." We cannot believe that *simple—earnest—gospel* teaching, in prayerful dependence upon the life-giving power of the Holy Ghost, would fail in producing an invigorated Christianity in the churches;—more *conversions*, and a higher standard of Christian devotedness among those who name the name of Jesus.

It is not the design of these remarks to produce despondency; but to rouse ministers and private Christians to renewed and earnest effort. The anxious struggle for increased life and power will be crowned with success. Our deadness traces to ourselves, not to God. He is not unwilling to bless us. But he will only bless us in accordance with his own plan of grace and mercy to guilty beings. His *truth* and his *Spirit* must be supremely honoured. The *pure apostolic gospel* must be fervently proclaimed, without alteration or addition;—and pastors and people must be found wrestling in prayer for the descending power of the Holy Spirit, to quicken men, who are "dead in trespasses and sins," to new life in Christ Jesus. Let combinations for prayer be formed in every church, having these simple objects in view; and then let us see if God will not pour us out a blessing such as there shall not be room enough to contain.

Φιλάделφος.

POPERY THE DEGRADER OF NATIONS.

"DURING the last three centuries, to stunt the growth of the human mind, has been the Church of Rome's chief

object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the

arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned, by skill and industry, into gardens, and can boast of a long line of heroes and of statesmen, philosophers, and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal dominion. The descent of Spain—once the first among monarchies—to the lowest depths of degradation,—the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a

Roman Catholic to a Protestant principality—in Switzerland, from a Roman Catholic to a Protestant canton—in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic, the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have, doubtless, shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic, has the Roman Catholic Church, during several generations, possessed so little authority as in France.”—*Macaulay's "History of England,"* vol. i. p. 44.

Review of Religious Publications.

CHRIST AND CHRISTIANITY: *a Vindication of the Divine Authority of the Christian Religion, grounded on the Historical verity of the Life of Christ.* By WILLIAM LINDSAY ALEXANDER, D.D.

Edinburgh: Adam and Charles Black.

CHRISTIANITY has had assailants in all ages. Every mode of attack which unbelief could suggest, or a perverted ingenuity could employ, has been resorted to. And although every attack has been repelled, and every objection to its divine claims scattered to the winds, its enemies have not abated their hostility, nor ceased to repeat the ancient cavils and oft-refuted charges of ignorance and sophistry. In the present day the spirit of opposition to Christianity is distinguished by a peculiarly intense activity and bitterness. Not contented with presenting

the exploded and contemptible objections of former times in fresh forms, and dressing them up in the artifices of pretended learning and mock philosophy, it has sought after something new—it has actually striven to be original. But when originality is attempted in any field save that of truth, it uniformly issues in extravagance or absurdity; and hence the follies of the mythical theory propounded by Strauss, and welcomed in this country and elsewhere with a stir somewhat resembling that exhibited in Pandemonium, when Satan,

“Called
His legions, angel forms, who lay entranced,
Thick as autumnal leaves, that strew the brooks
In Vallombrosa.”

But whatever fascination the myths of Strauss may have for some minds, and whatever homage they may have been

disposed to yield to their propounder as a man of original mind and great learning, we cannot help thinking that a candid perusal of the volume now before us would lead them to look upon the mythical theory as a piece of unmixed absurdity, and upon the German sceptic as a defective, purblind reasoner—a dishonest, one-sided sophist. Let unbelievers of all orders—let infidels of every class, read this book, with thought, patient attention, and a disposition to receive its teaching, and we are satisfied that the claims of Christianity as divine would cease to be impugned, and infidelity would give place to feelings of devout and reverential homage. So close, conclusive, triumphant, and withal so lucid and simple; is the argument for the truth of Christianity, as put by Dr. Alexander in this volume, that the mind which could resist it, or remain unconvinced by it, after an earnest and careful perusal, we should deem incapable of receiving truth. More completely indeed than any book on the evidences of Christianity, which we remember to have read, does it shut men up to the alternative of receiving the gospel, or resolutely shutting their eyes against the clearest demonstrations of truth. But without any further general remark, and without attempting any argument of our own on the divine origin of Christianity, we will present to our readers the position which Dr. Alexander seeks to make good, and the singularly happy and unanswerable manner in which he has done his work.

“It is not,” he says, “my intention in this treatise to go beyond the exposition of one single line of argument; which I have selected, partly because of its intrinsic weight and interest, partly because it has not been so frequently dwelt upon, or so fully treated by those who have written on the evidences; as have other branches of the subject.

“Of the argument I mean to pursue a brief conspectus may be thus given:—

“1. In the four gospels certain things are set forth, which, *if true*, render it indubitable that Christianity has come from above.

“2. But these things must be true

from the necessity of the case, because of the impossibility of their being fabrications, *if* the gospels were really written by the men whose names they bear, and were received in the early churches as authentic narratives of our Lord's life and actions.

“3. But these gospels *were* written by those to whom they are ascribed; and *were* universally accepted in the early churches as such.

“4. It follows that the statements they contain are true, and, consequently, that the religion they introduce is divine.

“Such is the argument in substance, which it shall be my endeavour to sustain. It rests the defence of Christianity upon two leading positions—the genuineness of the gospels; and the truth of the statements they contain, and the representations they make, as consequent upon their genuineness. These two things proved, this argument infers the truth of the Christian religion as a consequence following irresistibly from them. The course obviously to be taken, then, in presenting the argument for the consideration of the reader, is, in the first instance, to prove the genuineness of the four gospels; and having established that, to take up those parts of their contents, of which it is affirmed that, if true, they prove the truth of Christianity, and show first that they are true, and then, that, being true, they carry with them evidence that Christianity is divine.”

The fundamental question of the *genuineness of the four gospels* Dr. A. puts thus:—“Among the literary remains of antiquity we possess four short treatises, professing to give an account of the personal history of the Author of Christianity, and purporting to be written by individuals who were either his personal attendants whilst he was upon earth, or had received their information from those who were such. And the question we have to consider is: Have we sufficient reason for believing that these treatises were actually written by these individuals, or must we regard them as the production of a later age forged in their names?”

Dr. Alexander having observed that

the opinions expressed—the dialects employed—and the minuteness of detail entered into, “prove that the hypothesis which would ascribe the composition of these gospels to some literary Gentile Christians of the latter part of the second century, is, under whatever form it may assume, utterly incredible—that *one* Gentile Christian could, at that period, so exactly personate a Jew living in Judea a century or a century and a half before, is a thing hardly within the limits of possibility—that *four* Gentile Christians should do this, and all with equal success, is what no sound mind can believe,”—he proceeds: “Having thus ascertained that no antecedent objection, arising from the books themselves, lies in the way of our examining into their authenticity, but rather that the preliminary probability inclines the other way, we may now proceed to ask, what evidence of a *direct* kind can these writings supply of their genuineness? What vouchers can they adduce on the ground of which we, in these latter ages, may receive them as the productions of the men whose names they bear?”

“Now, the proper evidence of the genuineness of a book is, that it has, from the first, been received as genuine by those whose opportunities best fitted them to judge, and whose private interests did not incline them to a hasty or prejudiced decision on the subject. If, in addition to this, it can be shown that the book has been accepted as genuine by great numbers of people, living at considerable distances from each other, or spread over an extensive territory, between whom there could be no collusion, but who, on the contrary, would be sure to be brought into keen antagonism by any attempt among one class of them, or in one locality, to introduce as genuine a book which had not previously enjoyed this reputation; the evidence rises in amount and force, and approaches as near to *demonstration* as the nature of the subject admits. It is upon this basis of *general acceptance* that the claims of all ancient books to be received as genuine rest; and it is upon this basis that the genuineness of the four gospels must be vindicated.

The evidence for them, therefore, in this respect, is the same *in kind* as that for the ancient classics; that it immensely transcends *in degree* what can be adduced for any of these, I hope to be able to show.

“The shortest and most direct way of proving this general acceptance of a book, is to adduce passages from other writers by whom it has been cited under the title it bears. Against evidence of this sort there can be no appeal.

“When we come to apply this method of proof to the four evangelists, we find that a firm and unbroken chain of testimony in their favour carries us up to the closing part of the second century of the Christian era, say A.D. 180, when it is manifest that they were universally recognized as authentic histories of Jesus Christ, and the genuine productions of those whose names they bear.”

This fact, then—the universal reception of the gospels as sacred books by the primitive churches—Dr. Alexander maintains can be accounted for on no other hypothesis than that of their being “the genuine productions of the disciples of Jesus Christ, whose names they bear.” And this he demonstrates by a process of argument so clear and simple, that any man of common sense may thoroughly perceive its force and conclusiveness; and so closely knit and faultless is its construction, that the most keen-eyed sceptic can detect no flaw. After advert- ing to the deep interest which primitive Christians must have felt in the question of the genuineness of the gospels, and to their capability, on intellectual and moral grounds, of arriving at sound conclusions, he observes, “If these writings are genuine, they must have been handed down to the Christians who lived at the end of the second century, through an unbroken series of witnesses, from the days of the apostles; whilst, on the other hand, supposing them spurious, there must have been a time, long subsequent to the apostolic age, when they began to be known in their present form. The sole question, therefore, which the early Christians had to settle, in order to assure themselves of the genuineness of the gospels, was simply this: ‘Have

these been always received in the churches as the productions of the men whose names they bear; or, did they, at a period long subsequent to the death of these men, come into use among us?' This is the one question they had to solve; and it is interesting to observe, that they fully recognized this, in fact, as the only question before them in this inquiry; for the ground on which the early Christian writers assert the genuineness of any book in the New Testament, is the *common notoriety* that such a book had always been recognized as such by the Christians. Now, of this kind of evidence every man of sense can judge. It is a proof patent to the intelligence even of the least educated in the community. It requires no ingenuity to apprehend it, however much it may require to set it aside. We may safely say, then, that when a body so intelligent, so honest, and so earnest as were the early Christians, set themselves to determine, as a matter in which they were deeply interested both for time and for eternity, whether or not these books are genuine, they could not possibly be mistaken in their decision, or seduced into error by any sinister influence. It is a matter which must have been to them as clearly ascertainable, and upon evidence of exactly the same kind as the fact of the use of the metre version of the Psalms during the past two centuries in the Presbyterian Churches of Scotland, or the use of Dr. Watts' version in the Congregational Churches of England since the time of his death to the present day, is a fact of which the humblest member of any of these churches may fully assure himself. And being thus ascertainable, we may rest assured that the claims of each book would be most carefully determined, and none admitted into the Canon, or Rule of Faith, unless such as were certainly and indubitably genuine. In point of fact, we know that so certain were the early Christians of the genuineness of the gospels, that in their minds this was identified with the truth of Christianity itself, and that they no more thought of doubting the one than they thought of renouncing the other.

"The fact, then, of the universal reception of the four gospels as genuine by the Christians in the closing part of the second century, is one which comes before us, not only supported by ample historical testimony, but free from any enfeebling circumstance which might detract from its argumentative weight."

In order to impart to this argument all the force and conclusiveness which can belong to any process of reasoning, or can be necessary to the settlement of any question, Dr. Alexander inquires, "Whether such a universal reception of the gospels were *possible*, on the supposition that they are not genuine?" And after a searching process of inquiry, and a series of weighty and most significant questions bearing on this point, the reader is irresistibly conducted to this conclusion, that the universal reception of the gospels by the primitive churches is a thing utterly impossible on the supposition that they are not genuine. "If," says Dr. Alexander,—and to the justice and appropriateness of his words every intelligent and candid reader must assent,—“these writings are not genuine, we must believe that all the Christians in the world, at the end of the second century, went suddenly mad, so as to suffer themselves to be persuaded that they had always, for a century at least, possessed books, which, had one sane man been left among them, he would have been able to demonstrate had only come into existence a few years before. The man who can believe this must possess a mind so strangely constituted that his judgment upon any point of evidence, resting upon the ordinary laws of human thought and action, can hardly be entitled to a moment's consideration.”

In the subsequent chapters of the first part of his volume, Dr. Alexander adduces the testimony of writers antecedent to the last quarter of the second century to substantiate the genuineness of the gospels, and thoroughly exposes the absurdity of Eichorn's hypothesis, and the folly and untenableness of Strauss's. If, indeed, any one is anxious to peruse the calmest, keenest, and most damaging investigation and exposure of the mythical

theory to be found anywhere, we recommend to him the chapter on that subject. Strauss and his theory are covered with ignominy. The man appears a shallow, sophistical, self-contradictory sceptic, destitute alike of principle and sound reason; and the theory is seen to be nothing but a mockery and a delusion. Let this chapter be widely circulated and read, and the mythical hypothesis of Strauss will take its place with the Tales of the Genii, The Arabian Nights, and the Legend of St. George and the Dragon.

In the second part of his treatise, Dr. Alexander builds up an argument of great power for the divine origin of Christianity, from the personal character of Jesus Christ, as presented by the Evangelists—from the miraculous events in the life of Christ, as narrated by the Evangelists—from the predictions uttered by Christ, as recorded by the Evangelists—and from the public teaching of Christ, as a herald of divine truth.

We have thus endeavoured to present some samples, and an outline of the argument of this masterly production. Our object has been, within our narrow limits, to give the Christian public some conception of the power, comprehensiveness, and surpassing ability of this remarkable book. We hesitate not to pronounce it the clearest, the most powerful, the most triumphant argument for the truth of Christianity, which this or any other age has produced; and we are satisfied that every intelligent and thoughtful reader will confirm our verdict. Let Christians read the book, and their hearts cannot fail to swell with joy as they contemplate the grandeur and invincible strength of the foundation on which Christianity rests. Let the sceptic and the unbelieving read the book, and they must feel that their position involves folly, unreasoning recklessness, and presumption. Let the young men of our country read the book, and they must acknowledge that Christianity is no fable or coinage of priestcraft, but a Divine system of truth, meriting the homage of the heart and the intellect.

If we are not mistaken, this volume will surround the name of Dr. Alexander

with an unfading lustre, and secure for him a place among the most distinguished of those who have been "set for the defence of the gospel."

THE ENCYCLOPÆDIA BRITANNICA, or *Dictionary of Arts, Sciences, and General Literature. Eighth Edition. With Extensive Improvements and Additions, and Numerous Engravings.* Vols. III. and IV. 24s. per vol.

Adam and Charles Black, Edinburgh.

SINCE our notices of the first and second volumes of this great work, we have been favoured with the third and fourth, recently published. We have, moreover, had time to compare the present edition with that which preceded it, and to form a deliberate estimate of the numerous improvements which have been introduced by the enterprising Publishers.

It would be a great injustice to suppose that only the more important articles, in this edition, have either undergone revision or been re-written;—the principle of emendation, under skilful hands, has also been applied, wherever deemed necessary, to those portions of the work which involve even the lowest measure of literary responsibility; and, if we mistake not, this feature of the present edition will greatly enhance its value. It is of immense importance that the minor details, in such a vast repertory of human knowledge, should be got up with equal care as those which require greater skill and research. We have always regretted when the less pledging contributions to an Encyclopædia could not be thoroughly relied on. The publishers, therefore, have done well in directing the careful attention of competent persons to this department of their great and responsible undertaking.

In Volume III. there will be found many invaluable contributions, from the pens of our most learned and celebrated writers. We might refer to the elaborate and very interesting article, on *Architecture*, furnished by Hoskings. A friend of ours, on whose judgment, in such matters, we can rely, says it is the best essay of its kind in the English language. Many who know the sterling ability of

Dr. Hampden, the Bishop of Hereford, will rejoice to know that he has supplied the acute and laborious critique on Aristotle and the Aristotelian philosophy. It is not often that such light emanates from Oxford on such matters. We have been delighted to find that the warm and genial notice of Arnold is from the pen of Dr. W. L. Alexander, of Edinburgh. If others feel as we do, they will only regret that it is so brief. It is absolutely tantalizing to get so soon to the close of a document so full of life and power of all kinds. We are thankful, however, for so beautiful a sketch of a character in every way memorable for wisdom and goodness.

In Volume IV. will be found a standard essay on Astronomy, from the pens of Thomas Galloway, F.R.S., John Playfair, F.R.S., and Thomas Henderson, F.R.S., with supplement by the Rev. Robert Main, Royal Observatory, Greenwich. But little can be yet known in astronomy not included in this elaborate document.

The article entitled Athens is remarkably improved, and will now be read, by all well-informed persons, with more than ordinary delight. It is first-rate in the information, ancient and modern, which it supplies.

Atterbury, from the able pen of Macaulay, is a magnificent sample of his power of dealing with an historical character. It is a fine proof of the author's skill in handling a complicated and difficult question, involving references to one of the most critical periods in English history. In reading this vivid and truthful sketch of the busy, brilliant, and treasonable Atterbury, we cannot but rejoice to know that, in the next vol. of this work we are to be favoured by Mr. Macaulay with an article on the character of John Bunyan. From what he has already done, in his history, to immortalize the author of Pilgrim, we may expect something worthy of his accomplished mind.

The articles "Australia," "Austria," and "Belgium," with their admirable statistical tables, including correct details of their educational and ecclesiastical institutions, will be found invaluable for

literary reference. Equally well executed are the essays entitled "Bengal," and "The Black Sea:" the latter of these will be very interesting at the present moment.

We must not lengthen out this imperfect notice, but we cannot forbear reference to a most thrilling composition from the pen of dear James Montgomery, the poet, written in his 84th year. He has selected a congenial subject—"The Bohemian Brethren," and has done it ample justice, blending narrative, piety, and exquisite taste and feeling, in a manner worthy of his earlier days.

We cannot but wish great success to this new and beautiful edition of this great national work, which is a credit to the age in which we live.

ISRAEL IN EGYPT; or, *the Books of Genesis and Exodus Illustrated by existing Monuments.* Foolscape 8vo. pp. 472. 6s.

Seeleys.

THE author of this volume has performed an eminently acceptable service to the interests of revealed religion, by substantiating the facts recorded in Genesis and Exodus respecting the sojourn of the Israelites in Egypt, by existing monuments brought to light through the antiquarian researches of the last thirty or forty years, particularly those of Champollion, by whose efforts we are enabled to read the inscriptions which cover the remains of ancient Egypt. The principle proceeded on by the learned author is, "that the history narrated in the Bible must be strictly true, a record of things as they were, and of facts as they did occur, if its doctrines are from God, and therefore worthy to be received as religious teaching. If it be not true in this exact sense,—if the men, for example, named therein, be nations, not individuals, and its positive dates be vague numbers,—if its miracles be mere metaphors, then is the Bible a lie! and every lie, O that men would believe it, is, at best, but a whitened sepulchre.* However fair such a structure may be externally, it contains nothing but dead men's bones, and all uncleanness, and therefore nothing can issue from it but that which is noi-

* Archdeacon Hare's *Life of Sterling.* p. ccxxxi.

some and pestilential. The reality of the Bible History is a condition indispensable to the genuineness of its moral teaching. This proposition, which appears to the author to be very clear and self-evident, renders it absolutely necessary, that the truth of the history should be fully established. In the ensuing pages, the reader will find an attempt to establish its truth in this strict sense, by the collateral evidence of the Monuments of Ancient Egypt."

We must very cordially congratulate the author on the success which has attended his laudable effort. He has brought great skill and diligence to his task; and has produced a volume which does equal honour to his head and heart. His Introduction sets forth clearly the mode of interpreting Egyptian Hieroglyphics; and contains much sound information, remarkably well condensed. It is followed by Eight Chapters, replete with interesting evidence of his great position—"Israel in Egypt." The I. is Preliminary, and will repay the most careful perusal. II. We have the proof of Joseph in Egypt. III. Of the Famine. IV. Notices of Egypt during the Sojourn. V. The King that knew Joseph. VI. Moses in Midian. VII. The Plagues of Egypt. VIII. The Exodus.

We heartily commend this enlightened and successful attempt to establish, on critical and historical grounds, the records of the Pentateuch. It is well fitted to counteract the spirit of German scepticism.

POPERY AS IT EXISTS IN GREAT BRITAIN AND IRELAND; its Doctrines, Practices, and Arguments; exhibited from the Writings of its Advocates, and from its most popular Books of Instruction and Devotion. By the Rev. JOHN MONTGOMERY, M.A., Inverleithen. 8vo. pp. 696. 10s. 6d.

Hamilton, Adams, and Co.

THE object of this volume is excellent. It is to show what Popery actually is among us, notwithstanding the meliorating influences continually bearing upon it in our state of society. The work exhibits great research, commendable can-

dour, and acute logical ability. It will be an excellent text-book for those who wish to meet the plausible quibbles of English Catholics, who are always aiming to make Romanism less ugly than it really is. This volume will prove an admirable study-book for ministers in these times.

THE ELEMENTS OF NATURAL PHILOSOPHY; or, an Introduction to the Study of the Physical Sciences. By GOLDING BIRD, M.A., M.D., F.R.S., F.L.S., Fellow of the Royal College of Physicians; Corresponding Member of the Philosophical Institute of Basle, of the Philosophical Society of St. Andrews, of the Medical Society of Hamburg, &c.; late Assistant Physician to, and Professor of *Materia Medica* at, Guy's Hospital; and CHARLES BROOKE, M.A., M.B., F.R.S., Fellow of the Royal College of Surgeons; Surgeon to the Westminster Hospital; Lecturer on Physics, and late Lecturer on Physiology at that Institution. The Fourth Edition, Revised and greatly Enlarged. Foolscep 8vo. pp. 642. 12s. 6d.

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London: Fullarton and Co.

THE name of Dr. Brown is sufficient guarantee of the intellectual and religious character of these Tracts. They are, indeed, precious documents, worthy of being embalmed by the powerful recommendation of such a man as Professor Brown. He dedicates them to his Students; and we commend them earnestly to all our young Brethren in our Colleges.

SCRIPTURE EXPOSITIONS; *or, Daily Meditations, designed for Family and Closet Devotion; being select portions from the word of God, for every morning throughout the year.* By the Rev. SAMUEL WILLS, D.D. 8vo. 4 vols. 18s.

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author shows himself master of his subject, and his labours, we doubt not, will prove a great blessing to the age.

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THIS will always be an interesting memorial of the divinity and excellence of the Bible, of the great and blessed achievements of the Bible Society, and of the most distinguished men who aided its early triumphs. The volume is remarkably well conceived and executed; and does great credit to the industry and ability of the indefatigable author, who has produced many works of sterling worth, and wide-spread usefulness.

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THE best of conventual life we believe to be bad. It is, in all its phases, *unnatural and unscriptural*. But we delight to think of it at Port Royal, as contrasted with what we find it elsewhere; and the volume we now introduce to our readers exhibits some of the deepest traits of genuine piety, though rather in a mist. If the effect of the book should be, to show how Popery spoils the best people and the best things, it will be eminently salutary.

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THE facts and suggestions of this volume are invaluable to all who take in-

terest in the great and pressing question of our prison-discipline. We thank Mr. Kingsmill for a work which proves how admirably he is fitted to fill the important and responsible sphere which Divine Providence has allotted to him.

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John Farquhar Shaw.

IF we do not mistake, these "Sabbath Morning Readings" are among the best productions of Dr. Cumming's fertile pen. We adopt, with much satisfaction, the author's description of the work which we now introduce to our readers; because we regard it to be both modest and truthful: "This volume consists of expositions of the second book of the Pentateuch—the Book of Exodus. It elucidates customs and explains difficulties, if not with learning, at least with simplicity and clearness. It goes over ground consecrated by stupendous manifestations of the presence and glory of God, and records the sins and sufferings—the way-

wardness and unbelief—of a people more favoured than any.”

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MEMOIR OF THE REV. RICHARD HERNE SHEPHERD, *late Minister of Ranelagh Chapel, Chelsea; with a Selection from his Publications and Correspondence. Edited by his Sons, the Rev. RICHARD SHEPHERD, M.A., late of St. Mary's Hall, Oxford; Curate of Southgate; and SAMUEL SHEPHERD, Esq., F.S.A.* 8vo, pp. 212. James Nisbet and Co.

THE subject of this interesting tribute was much and justly beloved, in a wide circle of devoted friends. He was distinguished by great amenity of disposition and manners; and had vast powers of ready and agreeable conversation, which rendered him a fascinating companion in the social circle. In his own family, as a husband and father, few men have more beautifully exhibited the domestic virtues.

As a Christian minister, he had accorded to him a lengthened course of useful service in the vineyard of his Lord; having, at a very early age, devoted himself, under the advice of good counsellors, to the work of preaching Christ and him crucified. It was a decided proof both of his energy and influence, that he was able to erect such an elegant and expensive place of worship as Ranelagh Chapel; and that, for so many years, he preached in it to such goodly assemblies.

We have read these Memoirs of our lamented and beloved friend, with more than ordinary satisfaction. They are a just and loving record of the life and labours of one who will long be remembered, by those who knew him, with esteem and veneration. His sons have done themselves honour, by rearing so goodly a monument to perpetuate the memory of their sainted parent.

SABBATH EVENINGS AT CALVARY. *Containing Christ's Seven Sayings on the Cross. By the Rev. J. LOGAN AIKMAN, F.S.A.* Pp. 196.

London: James Nisbet and Co.
Edinburgh: Johnston and Hunter.

It is remarkable, that the sayings of Jesus on the cross amounted to seven, which is usually denominated the *perfect number*; or, the symbol of perfection. These *seven sayings* contain a digest of all our Saviour taught, even the whole system of gospel truth. These wonderful sayings furnish a display of his *power*, in the conversion of the malefactor; of his *compassion*, in praying for his murderers; and of his *filial love*, in providing for his mother. They bear witness to his vicarious and atoning sacrifice, and to the complete accomplishment of that salvation he died to procure. The style of the book is luminous, striking, tender, and pathetic. By the blessing of the Spirit, it is calculated to assist the devotional contemplations of the reader, while meditating on the most awfully solemn *event* which an intelligent universe ever beheld.

So highly does the religious public estimate the excellence of this work, that a third edition is already in the press.

Obituary.

DEATH OF THE REV. THOMAS STRATTEN, OF HULL.

WE have again to hang our harp upon the willows, while we mourn the unexpected fall of another standard-bearer in the Christian camp. The death of Thomas Stratten has created a great blank in

his own circle, where he was much loved and honoured, “for his work’s sake,” and in the communion to which he belonged, in which he was regarded as a man of wisdom, to whom the churches might look for counsel. He had been in a somewhat depreciated state of health,

which rendered a temporary cessation from pastoral duties indispensably necessary. Rest for a season, and change of air and scene, had so far recruited his health and spirits, that on the mornings of Lord's-days, the 12th and 19th of February, he preached to his attached flock, with all his accustomed energy; so that his people were looking forward with delight and thankfulness to the full resumption of his pastoral duties. How mysterious are God's ways with his servants! The symptoms which were most alarming had, in a great measure, subsided; but, alas! others ensued which proved fatal. He had taken cold; and an erysipelas seized him in the face, which no medical skill could arrest, and, on Lord's-day, the 26th of February, he entered on an eternal Sabbath. His mind was calm and peaceful, and full of bright hope. To him death had no terror, and no sting. He had intended, on Thursday, the 23d of February, to have preached to his flock, from the words of the Apostle John, 1 Epistle, ii., 28, "And now, little children, abide in him; that, when he shall appear, we may have confidence,

and not be ashamed before him at his coming." His purpose was arrested by Him who cannot err; but his people will never, we trust, read these words, without feeling that they convey to them a message from the tomb of their late beloved pastor.

Mr. Stratten's funeral was one of the most remarkable ever witnessed in the town of Hull. The sympathy called forth, by the loss of a man so distinguished, was general; and all denominations, Episcopalians, Wesleyans, Baptists, Presbyterians, vied with each other in embalming the memory of the deceased. On the evening of the funeral, Friday, the 3d of March, the Rev. James Stratten, the brother of our lamented friend, preached in Fish-street Chapel, to a crowded assembly, dissolved in tears.

We hope in June, or July at furthest, to furnish a striking portrait of Mr. Stratten, with an ample memoir of his life and labours.

The Rev. James Parsons, of York, preached the funeral sermon, on Lord's-day, the 12th of March.

Home Chronicle.

CHEAP EDITION OF
THE REV. THOMAS PEARSON'S PRIZE ESSAY
ON INFIDELITY.

AMONG the many good things the Evangelical Alliance has effected, its prize essays, on "The Papacy," by the Rev. J. A. Wylie, and on "Infidelity," by the Rev. Thomas Pearson, are among its greatest glories. Two such books there are not in our language, upon the subjects to which they relate. We cannot express the satisfaction we feel, in finding that Mr. Pearson's large and elaborate work, by the enterprise of Messrs. Partridge and Oakey, aided by the philanthropic efforts of such men as Thomas Farmer, Esq., and Sir Culling Eardly Eardly, is now published as a *shilling volume*. This is nothing short of good news to our

country, as the work will now, doubtless, by gift or purchase, find its way into the hands of the labouring classes. It is so admirably adapted to check the infidel propensities of the age, that it cannot fail, by God's blessing, to be extensively useful. If a few men of property would follow the noble example of Mr. Farmer, and subscribe for a thousand copies, for gratuitous distribution, it would soon take wing through the land, and get into the hands of the classes most exposed to the onset of modern infidelity. We trust that the Divine favour will eminently rest upon this laudable endeavour to counteract the spirit of unbelief.

FORTHCOMING MEMOIR OF THE REV. J. J. WEITBRECHT, LATE MISSIONARY AT BURDWAN, BENGAL.

THE death of this most catholic and apostolic agent of the Church Missionary Society, must be regarded as a great loss to the Christian church. We had the happiness of knowing him well, and of few servants of the church departed do we cherish more saintly reminiscences. His afflicted widow is engaged in preparing a memoir of her lamented husband, which, we have reason to believe, will not disappoint the expectations of the public. We should be truly glad, as she is publishing by subscription, if our wealthy and other readers would encourage the undertaking, by giving their names as subscribers to the work, which will consist of one large-sized volume, with a portrait and illustrations, at 7s. 6d. If any are influenced by this notice,—and we hope many will be,—we shall be glad to receive their names, or they may send them to Mrs. Weitbrecht, 17, Cornhill.

AMERICAN REFORM TRACT AND BOOK SOCIETY.

UNDER this appropriate title a society has been formed in the United States of America, for the purpose mainly of infusing into the cheap Christian literature of the country an anti-slavery element. It has been originated by some of the best men of all churches. To the great discredit of American professing society, it has been rendered necessary by their uniform effort to exclude from all their religious publications, great and small, all honest exposure of the *sin of Slavery*. So much do they act on this principle, that all English books, appearing under their auspices, if they contain anything against Slavery, are expurgated. It is thus that the reign of Slavery is perpetuated; and that Christian professors hide from themselves the awful fact that they are the main pillars of Slavery in America. No wonder that it continues the blight and curse of that otherwise great country, where Episcopal Methodists own 219,563 slaves; Baptists, 125,000; Disciples, 101,000; Episcopalians, 88,000; Presbyterians, 77,000; and other smaller

denominations, 50,000, making a fearful total of *Six Hundred and Sixty Thousand Five Hundred and Sixty-three* human beings held in bondage, to be bought and sold, by professedly Christian men!

This state of things affects the entire Christian popular literature of the country. The exposure of Slavery is everywhere burked. "There is the American Tract Society sending forth monthly 200,000 copies of its paper, besides countless pages of tracts and volumes of books; there is the Presbyterian Board of Publication doing a similar work; and there is the Methodist Book Concern showering the land with newspapers, tracts, books, and magazines. Add to these the myriad issues of the Sunday School Union, filling the shelves of our Sabbath-school Libraries, and in the hands of children everywhere; and consider that these millions of teachers, pervading all society, are the defenders of Slavery, either by direct teaching, or by refusing to place it upon the catalogue of sins, and we behold an amount of influence arrayed in defence of the slave-power, against which every effort will prove unavailing, unless supported by the counter-power of the press."

Under these circumstances, "The American Reform Tract and Book Society" has been originated, which deserves pre-eminently well of the Christian public of Great Britain. Those who wish to see an end of American Slavery should help this very institution.

We welcome to this land the Rev. James Vincent, as the Society's agent, who comes to solicit the aid of all true friends of the poor slave. Those who wish to communicate with him, may address their letters to him at the office of the British and Foreign Anti-Slavery Society, 27, New Broad-street.

LONDON CONGREGATIONAL CHAPEL BUILDING SOCIETY.

(Concluded from page 158.)

"The great manufacturing county of York has a population of 1,789,047, with sittings in its places of worship for 1,081,826; while London, with a population of 2,362,236 has sittings for only

713,561. In other words, with a population exceeding that of Yorkshire by *one-third*, its accommodation for public worship is *less by one-third*. So that this great county, notwithstanding its large towns and manufacturing districts, has, in proportion to its population, *more than twice the provision for public worship that exists in London*.

"In the rural districts, notwithstanding their supposed comparative ignorance and poverty, out of every *thousand* of the population *seven hundred* may, if they will, be assembled at one time in the houses of God; while in the more wealthy and civilized metropolis *seven hundred out of every thousand* could not, if they would, find a place, at one time, in the sanctuary.

"It is true that the large towns are generally the most inadequately supplied with places of worship, but *London is lowest on the list*. There is, indeed, one town, and only one, that seems to contest the lowest position with London, and that is Birmingham. But even Birmingham is far better off than Marylebone, or the Tower Hamlets, or Lambeth. So that, upon the whole, it appears that this great and proud metropolis, the head quarters and chief support of all our religious societies, has retained for itself the melancholy distinction of being *worse provided with the means of religious instruction and public worship than any other town or county of England*.

"Nor is the destitution of London confined to particular districts. It prevails in those which we have been accustomed to regard as most favoured, almost as much as in those which have been accounted the most abandoned. Thus the evangelical district of Islington has a population of 95,329, with church and chapel accommodation for only 27,652. Kensington, with a population of 120,000, has sittings for only 31,556. Marylebone provides places of worship for 39,565 out of a population of 157,696. Chelsea has 56,538 inhabitants, and only 16,279 sittings; while Lambeth, which stretches to Brixton and Norwood, has a population of 139,325, with church and chapel accommodation for only 34,818. In the

other districts, excepting only the City, the figures bear a similar proportion.

"It would be vain to add comment to these impressive facts. We will only ask and pray that the Christians of London may ponder them in their hearts, and consider whether they will be able to answer for it to their consciences, and their Lord, if they allow such a state of things to continue any longer. The barren mountain districts of Wales and Scotland, nay, the islands of the West Indies, and those of Polynesia, are all better, far better provided with the preaching of the gospel than is this, the capital of Christendom, and the chief city of the world. It is well, indeed, that the Christian church should send forth its missionaries 'into all the world to preach the gospel to every creature;' but it is *not* well that they should forget to 'begin at Jerusalem.'

"Contributions and Estimates.

"The financial position of the Society, though very far from being adequate to its just claims, is yet, in some respects, satisfactory. It is a satisfactory circumstance that the *number* of subscribers exhibits a considerable *increase* as compared with any previous year.

"A few ladies have enrolled themselves as an association in aid of the Society, and have generously co-operated by collecting contributions.

"The Congregational collections have been less numerous than were reported last year. The Committee thankfully acknowledge the kindness of those pastors and churches who have responded to the appeal, and some of whom have continued to do so year after year; and they take this opportunity of again urging the claims of this Society upon those pastors and deacons who have not as yet fully responded to them. Is it too much to assert that the claims of this Society upon the Christian Congregationalists of London are, at least, as strong as those of any Society amongst us? What population presents more urgent claims than the masses of London? What object is more important than the preaching of the gospel to such a people? What plan can be devised for promoting this object, so

effectual as the erection of suitable places of worship? What method of doing good is at once so economical, so comprehensive, and so reproductive as the establishment of an evangelical ministry, and the bringing into operation the various agencies of a Christian church? The sending the gospel to the heathen is good; the work of the home and city missionary is good; the education of the young is good; the circulation of the Scriptures and religious tracts is good; the relief of the distressed and the reformation of the vicious are good—how good, then, and how worthy of support must that work be which brings all these in its train?

“The Committee make their earnest appeal to the Christians of London and of England for increased support. The number of their contributors forms but a fractional part of the number of members of Congregational churches in London alone; and the number of congregations in which collections have been given to the Society during the past year amounts to scarcely more than *one-twentieth* of the number in the metropolis. When will our Christian brethren awake to the claims of their own city, and their own denomination, in connexion with the gospel of Christ and the souls of men?

“Opportunities for the erection of chapels upon suitable sites have been, and still are, presented to the Committee, which they are prevented from embracing for want of funds. At the present time they hold in their possession *three* freehold sites; upon one of which it is most desirable that they should speedily commence building. It is situate in the newly-erected and rapidly-increasing district of Canonbury, Islington. It is true that Islington is eminent for the gospel; but it is also true that there is urgent necessity for the erection of new places of worship to meet the demands of the new population.

“In the year 1841 the population of Islington was 55,779. In 1851 it had increased to 95,654, and it is now estimated at 110,000; and for this number there is church and chapel accommodation for only 27,652. The site which the Com-

mittee have secured is most eligibly situated near the Ball's Pond-road. The pastor and deacons of the nearest church, that of Union Chapel, have given to the project their decided approval, and have promised their generous co-operation. The Committee desire to commence the erection forthwith; but they dare not do so until their funds are increased.

“They have also a site at Nunhead, Peckham Rye, and one near Stoke Newington Green.

“They cherish the hope that it will be enough to make known the necessities and opportunities of the Society, to secure such an amount of aid as shall bear some proportion to the claims of the object, and the capabilities of the Christian friends to whom they appeal.”

SETTLEMENT OF THE REV. JAMES FLEMING AT KENTISH TOWN.

THE Recognition Service, in connexion with Mr. Fleming's settlement at Kentish Town, will, we understand, take place on Thursday, the 6th of April, at eleven o'clock. The ministers engaged to take part in the solemnity are Drs. Bennett and Morison, and the Rev. Messrs. T. Binney, A. Morris, and J. C. Harrison.

RECOGNITION.

ON Thursday, January 12th, 1854, Recognition Services were held in Burnley, in connexion with the settlement of the Rev. John Stroyan (late of Dublin), as pastor of the church worshipping in Bethesda Chapel in that town. The Rev. R. D. Wilson, late of Salem Chapel, Burnley, commenced by reading the Scriptures and offering prayer; the Rev. James Spence, of Preston, (in the absence of the Rev. G. B. Johnson, of Darwen, through domestic bereavement,) delivered the introductory discourse. The designation prayer was offered by the Rev. Amos Blackburn, of Eastwood. The Rev. James Griffin, of Manchester, asked the questions, and addressed the minister. The deeply interesting service was closed by a sermon to the people from the Rev. Dr. Raffles, of Liverpool. The Revs. J. Batey and W. Robertshaw (Baptists), Burnley, and the Rev. A. Stroyan, of

Hyde, brother of the pastor, also took part in the proceedings.

THE REV. JOHN CLAYTON'S ADDRESS ON OCCASION OF LAYING THE FOUNDATION-STONE OF THE NEW CONGREGATIONAL CHAPEL, BRIGHTON.

MY RESPECTED FRIENDS.—Perhaps I cannot better introduce the remarks which I have to offer on this interesting occasion, than by presenting a few sentences from a paper which I hold in my hand. It is a document which was printed and circulated some months ago, and which furnishes a brief account of the circumstances in which the present procedure originated.

“BRIGHTON.

“This celebrated Watering Place, which, but a comparatively short time since, principally consisted of the huts of a few fishermen, may now, for the extent and character of its edifices and inhabitants, be regarded as a Marine Metropolis, or City by the Sea.

“During the last three years no less than 1,500 houses have been built, most of which are already occupied.

“The population, which, when the census of 1841 was taken, amounted to only 45,000, had, according to the same authority, increased, in 1851, to 70,000. In addition to which there is generally a great number of visitors from different parts of the kingdom; and its proximity to London, and facility of access, by railway, from the provinces, render its continuous increase certain and considerable.

“While, in some measure to meet this vast increase of population, most of the other denominations of evangelical Christians have augmented the accommodation for worshippers, that provided by the Congregational denomination has been diminished; within the last few years, *four* chapels, in addition to the Countess of Huntingdon's, in North-street, have been occupied by Congregationalists, namely, Union-street, Hanover, the London-road, and Grand Parade Chapels; there are now only *two* STRICTLY Independent Chapels, Union-street and the London-road, the latter being situated at

the northern extremity of the town, and at least a mile from the sea.

“Many Congregationalists, both resident and visitors, having felt the desirableness of a new chapel, in a central and commanding situation, easily accessible from all parts of the town, a committee has been formed for the accomplishment of this important object: upwards of £1,500 have been contributed; a most eligible freehold site has been secured, at the moderate cost of £1,130; a simple but elegant design for the chapel, with school-rooms and vestries, the expense of erecting which is not to exceed £3,000, has been adopted, specifications for contractors prepared, and the necessary funds alone are now wanting to carry out the enterprise: under these circumstances the committee confidently appeal to all the friends of religion in Brighton, London, and throughout the country, but especially to those of their own denomination, for donations, and sustain their appeal by the following resolution:—

“At the annual meeting of the Sussex Congregational Union, held in London-road Chapel, Brighton, November 12th, 1852,—the Rev. William Davies, of Hastings, in the chair, it was moved by the Rev. W. Spencer Edwards, the former minister of the chapel, seconded by the Rev. Clifford Hooper, the present minister, and carried unanimously,—

“That this Union, formed for the more general diffusion of the Gospel throughout the county of Sussex, cannot but rejoice in the prospect of the erection of a new and commodious Congregational chapel, in a central and eligible locality of this rapidly-increasing and much-frequented town; and regarding this important enterprise as admirably adapted to promote the interests of religion in the entire district, cordially commends it to the prayerful and pecuniary support of the friends of evangelical truth, not only throughout the county, but throughout the kingdom.”

Though this circular would be almost sufficient to inform the present assembly of the nature and design of our passing engagement, yet I shall take it for granted, that there are many around me

who are ready to put the question which was addressed to some in ancient times: "What mean ye by this service?" To so reasonable and appropriate an inquiry, I will endeavour to offer a satisfactory reply.

We mean, *to express our gratitude to God, for the civil and religious privileges which, as Britons, we enjoy.* What a contrast there is between the position of our forefathers and our own! We might have been convened at this moment under the shadow of an oak, to worship the sun, moon, and stars, the figures of which had been painted or cut on our bodies. We might have been performing pagan rites in a Druid's temple, or in heathen edifices, like those dedicated to Neptune and Minerva, the fragments of which are still preserved in the neighbouring city of Chichester. We might have been offering human sacrifices at our altars, "the fruit of our body, for the sin of the soul." We might have been driven, by the fury of the oppressor, into woods and forests, into dens and caves of the earth, to have performed our sacred rites in concealment; or, when assembled, we might have been dispersed by troops of dragoons, or hurried away to prison, and subjected to torture and to heavy fines.

Instead of which, we are placed in a land on which the light of Revelation and of Christianity brightly shines. We are met to serve God according to the dictates of our consciences, and can sit under our own vine and fig tree, none daring to molest or annoy. We owe therefore a large debt of gratitude to Him, who has delivered us from the darkness of idolatry, the bondage of superstition, and the tyranny of the civil power, who has placed us under the benign rule of our beloved Queen, a Protestant patroness of the rights of conscience, (whom may God long preserve,) to Him, who has thus made the lines to fall to us in pleasant places, and given us the goodly heritage. Let us tune our harps to the notes of praise, and accompany their melodies by the vocal song, "The Lord hath done great things for us, of which we are glad." Far be it from us to pluck a leaf

or a floweret from the wreath which adorns the brows of the patriots who strove and bled for our freedom and immunities; but we would rise above all subordinate agencies, and join in the acclamation—"Not unto us, O Lord, not unto us, but unto thy name be the glory."

We mean by this service, *to avow our belief, that the Gospel and its proclamation are the most effectual means to recover man from the ruins of the fall.* Though some may sneer at us for holding antiquated sentiments and prejudices, we hesitate not to declare our opinions, that the human race, having lost their pristine virtue, have been deprived of their original position in the favour of God, and have sunk into a state of ignorance, guilt, condemnation, misery, and death—that "God sent his Son into the world, not to condemn it, but that through Him it might be saved"—that his perfect righteousness alone can justify the offender—that the merit of his costly sacrifice is the foundation of our hope—that his blood is the only laver which can wash away our moral defilement, and that his divine Spirit can alone effectuate that change in the heart and character, without which no man can enter into the kingdom of Heaven.

We are persuaded too of the Divine origin of the Christian Ministry, and that its annunciation of the method of salvation is one of the most direct and successful means of calling men "from darkness to light, and from the power of Satan unto God." Other schemes and processes have been tried, but tried in vain. Philosophy and science made the experiment, but, after thousands of years had rolled away, it became evident, that "the world by wisdom knew not God." Paganism and superstition, with their gorgeous rites and ceremonies, and external force with its restrictions and violence, have proved failures, and never discovered or disclosed a way of reconciliation to God, nor won back a rebellious sinner to Him from whom he had revolted. But the religion of the Bible has done both. "The preaching of the Cross, though foolishness to them who perish, is the wisdom

and power of God to the salvation of every one who believeth."

On this spot, then, we wish to erect another standard for the Saviour, and for his truth. Within the walls of the place to be erected here, we hope that the preachers will fulfil the apostolic resolution, "I determined to know nothing among you, save Christ and him crucified"—Christ the basis of the sinner's hope, Christ the source of the believer's strength, the author of his noblest privileges, and the overflowing spring of his sweetest joys—"Him first, Him midst, Him last, and without end."

For my own part, I should deeply regret the erection of the intended chapel, if it were to be the vehicle of sentiments derogatory to the dignity of the Saviour, or injurious to the interests of holiness and virtue; if in its pulpit the grand truths of Christianity should be concealed or obscured, and theological sophisms or a pompous rhetoric should be substituted for the simple preaching of "the unsearchable riches of Christ;" if at its altar there should be an exhibition of complicated and unmeaning rites, which would distract the devout communicant, or conduct the religious professor to a specious pharisaism; and if in its pews, the attendants should learn to relax their obedience to the commands, to decline in their reverence for the institutions, or in their zeal for the glory of God.

There are certain styles of preaching which we trust will never be heard in the house of instruction which we purpose to rear. There is one which looks like an inflated vanity, attempting to assume the aspect of a dignified or profound originality. It carefully avoids the employment of an evangelical phraseology. It explains away the miracles and facts of Scripture. It casts Christ into the shade. It perplexes that which previously seemed clear and plain, and to the mass of "way-faring men" it is quite unintelligible. It so entangles and snarls the beautiful skein of truth, that scarcely a thread can be drawn from it of sufficient length to be of real use. It sends the auditors away from the sanctuary with a stare of astonishment, and induces them to spe-

culate and dispute, rather than to weep for sin in penitence, and repair to the Saviour in faith. Nor is it any longer a point of doubtful apprehension, but it is a matter of ascertained fact, that its effect on our churches has been disastrous. In almost every instance, after a temporary excitement, it has reduced the number of attendants, lowered the tone of devotion, cooled the fervour of love, enfeebled the energies of zeal, and shed a withering blight on those religious communities which have been subjected to its baneful influence.

There is another mode of conducting pulpit ministrations which we deprecate. It recognizes, indeed, some of the peculiar doctrines of the Gospel, but it does not exhibit the whole truth. It rings a set of changes, sometimes with harsh and discordant sounds, on a few favourite topics, but ignores those which are of a practical character and tendency. It generates a bitter party spirit. It collects together little nests of waspish professors, who, however harmoniously they may work together in their tiny cells, are ever and anon puncturing by their venomous stings all who do not belong to their hive. It tends to relax the bonds of moral obligation, and to form loose, vagrant religionists, who unsettle the minds of the members of surrounding churches, and bring on those divisions which are the disgrace of Nonconformity in general, and the ruin of individual congregations. May God protect this Hill of Zion from such a class of agencies, and may he ever maintain in this place a ministry which, while it shall "give a certain sound," shall, by its scriptural intelligence, its catholic spirit, and its affectionate earnestness, rightly divide, fully display, and forcibly urge, the truths and precepts of the inspired volume!

We mean by our present engagement, *to declare our convictions in favour of those principles of ecclesiastical polity by which we are distinguished.* We are Congregationalists. We think that Christ is sole Head of the Church—that our religious societies should choose their own teachers—that free prayer and praise are to be preferred to a

fixed and unalterable form of words, however sound—that no external rites can produce a moral or spiritual change in the human heart—that our sacraments should be constituted and administered as to render them, so far as practicable, a “fellowship of the saints”—and that, in the various arrangements for the regulation of our Churches, our appeal should

be made, not to the equivocal dictates of tradition, nor to a secular or foreign authority, but solely to the infallible word of God.

At the same time, we cherish no unchristian hostility to those who differ from us in the circumstantialia of religion.

(To be concluded in our next.)

General Chronicle.

CHINA.

LETTER FROM DR. LEGGE, OF HONG-KONG, TO THE EDITOR, ON THE CHINESE REBELLION.

Hong-Kong, 10th January, 1854.

DEAR FATHER,—You will be disappointed, when the mail of the 27th ult. reaches England, to receive nothing from me by it about the insurgents. I was vexed myself at being obliged to let the steamer depart without the letter which I had promised you. There is some comfort, however, in the thought that I am now able to write with much more confidence on certain points than I could have done by that opportunity. On the 4th instant we received from Shang-hae accounts of a visit made to Nanking by the French minister to China in the steamer *Cassini*. I had been awaiting the results of that visit with some anxiety. The minister was accompanied by Roman Catholic missionaries, and it was to be seen whether the report which he brought back from the rebel host would harmonize with the statements made by the visitors in the *Hermes* in the spring of the year. So far as it has been made public, it does substantially do so. The points are abundantly confirmed, that religious views enter most powerfully into the revolutionary movement, and that the leader and his followers receive, venerate, publish, and circulate our Scriptures of the Old and New Testament.

I have seen in several English papers a

variety of speculations about the Chinese rebellion and its character. Some parties seem inclined to consider it a movement originating from the teaching of the Roman Catholic missionaries, especially the Jesuit section of them; but I cannot conceive of the facts from which it is attempted to draw such a conclusion. The French minister seems to have been satisfied, that the rebels do not subject Roman Catholic Chinese to the same treatment as they do Buddhist and Taouist priests; and we have reason to rejoice that they allow them to follow their religious observances unmolested; but if Popish teaching had had any influence in making them what they are, we should assuredly be able to discover some traces of it. On the contrary, their theological terms are all adopted from Protestant missionaries; and would they have come forth from any Popish school the earnest readers and printers of the Bible? It is reported—on the testimony, I believe, of the recent visitors—that the leader keeps 400 printers employed, principally in the production of copies of the Scriptures, and that he himself superintends their operations. This great movement has arisen altogether independently of Popery, and nothing has occurred, or been elucidated, to make me doubt the account which I gave in June of its first beginning. It was the tract written by old A-fah, and given by him, prior to 1836, to Hung Sew-tseuen, which first awakened the thoughts, and led to the course of action, from which grew

the rebellion, with all which it has already accomplished, and the greater things which it promises to accomplish.

No writer in any of the public journals in China has sought to refer the rebellion to Romish teaching. That speculation has been confined to England. Several parties here, however, as well as some at home, have endeavoured to identify it with the Triad Society, and other secret associations among the Chinese. On this point the truth seems to be, that the leaders in the earlier stages of their enterprise did co-operate with the Triad men, and indeed welcomed to their standard all who were willing, on what grounds soever, to fight against the Tartars; while, as they grew strong, and their objects shaped themselves out definitely, they began to separate themselves from all idolatrous and merely political associations. But it seems strange to deny their present Christianity, because many of them were once adherents of the idolatrous Triad Society. All Chinese who receive the gospel must have been in the previous time of their lives idolaters, but that is no reason why they should not, subsequently, purely and sincerely hold the truth. From a man, who left the rebel army on its commencing its progress northwards from Kwang-se, and who had held the rank of centurion, I received the information, that at that time Hung-Sew-tseuen and his principal officers refused to allow the Triad chiefs and their men to accompany them. "We have fought together here in the South," they said, "but now we go forth solely in the name of God. You cannot come with us." This statement is confirmed by the fact, that since their establishment in Nanking, all references to the secret societies have been erased from their books; and, by the account given in November to Dr. Medhurst, by one who had been a soldier in their army, that three hundred Triad men had been put to death in the month of May. The rebels are certainly as far from being Society men as they are from being Roman Catholics. If they were once associated with those friends of idolatry and dark designs, they stand now separated from them. Their leader takes his position on

our Scriptures and his own divine commission, and undertakes to destroy idolatry and a foreign dominion from his native land, and his followers appear to second his efforts with enthusiasm.

I have written above, that it seems strange to deny their present Christianity, but I do not wish to be understood as prepared to give any opinion as to the extent to which these people appreciate, and are influenced, by the holy and spiritual principles of our religion. We do not know enough of them to justify us either in strong assertion or denial on that point. That Hung Sew-tseuen is an instrument in the hand of God, raised up to effect most important ends, I am willing most gladly to admit. That he was taken up into heaven, and there received a special commission, and that he continues to receive special commissions from God, all of which he asserts, I by no means believe. In some places of his writings, he appears to intimate a particular relation to our Saviour, from which I revolt with shuddering. The *Cassini* brought to Shanghai some new publications, in addition to those which were obtained in April last, and I observe that one of them is prefaced by a declaration of the divine commission and equipment of Yang Sew-Ching to be religious minister to the new dynasty. All these things are elements out of which much error and confusion may grow, and knowing their existence, we cannot but fear lest the religion of the masses become a fanaticism rather than the intelligent faith of the Bible which we should delight to recognize.

But while I make these observations by way of caution, it is with intense delight that I contemplate the accumulating evidence which is obtained of the strength with which the insurgents hold certain great principles; and to secure your sympathy with me in the emotion, I need only specify three of them.

First, their abjuration of idolatry is earnest, and equally so their recognition of the duty to serve the living and true God. This was very conspicuous in a letter written by a soldier in Nanking to a relative, a shoemaker in Hong-Kong, who showed it to me. "Formerly," he

wrote, "I was a fool and in darkness, and worshipped idols. Now I know that God only is to be worshipped. I worship Him, and am happy. How can you continue in your folly? How can you be so stupid?" The writer was evidently an illiterate man, but his words were full of energy and fire. Dr. Medhurst writes in the *North China Herald* of the 17th December, that when he was preaching in one of the chapels in Shang-hae, suddenly, as he was descanting on the folly of idolatry, and stating that the idols were doomed to perish from the land, suddenly a man rose up in the congregation, and said, "That is true; that is true. The idols must perish, and shall perish. I am a Kwang-se man, a follower of Tae-ping Wang. We all of us worship one God, and believe in Jesus, while we do our utmost to put down idolatry, everywhere demolishing the temples and destroying the idols, and exhorting the people to forsake these superstitions."

Second, the rebels rejoice in the prospect of a future life, which Christianity discloses to them. The man whose words I have just quoted went on to say, "We feel quite happy in the profession of our religion, and look on the day of our death as the happiest period of our existence; when any of our number die, we never weep, but congratulate each other on the joyful occasion, because a brother has gone to glory, to enjoy all the magnificence and splendour of the heavenly world." I had a striking confirmation of this statement, as an exposition of the general feeling among the rebels, in an account, which I heard one day from a Chinese, of the execution of two rebels in this province; speaking to a crowd of listeners, he said, "They did not fear death. They said they were going to Jesus—to glory." The man scoffed himself at what he deemed their ridiculous expectations; but, as I heard his sneers and laugh, I thought of Lucian of Samosata, and other wise men of this world, who derided the primitive Christians on similar grounds.

Third, the mass of the rebels seem really anxious to possess and study the

sacred Scriptures. The report of the leader's printing operations, which I have already mentioned, sufficiently shows the value which he sets upon them, and his wish that his followers should be acquainted with them. The writer of the letter that I quoted a little ago, concluded by telling his relatives to go to some of the foreign teachers, and get a copy of "God's Holy Book," by reading which they would learn what they ought to believe and do. It would be interesting if we knew whether Sew-tseuen considers himself to be as one of the prophets by whom God spake at sundry times, and in different manners, and that he has a right to add to the sacred revelation. Whether he does or not, he is conferring a mighty boon upon his country, by publishing largely the Old and New Testament; and should he really become emperor of China, the Bible Society may expect some special acknowledgment from him of its noble undertaking to print for circulation among the Chinese a million copies of the New Testament.

If the insurgents held only the above three principles, we could not refuse to them a large measure of our admiration. The starting up on a sudden of hundreds of thousands of men and women, professing those views in China—stereotyped and benumbed China—is a phenomenon in which I dare not but magnify the power of God. From the report brought by the *Cassini*, there would appear to be nearly five hundred thousand women belonging to the host in Nanking, and a still greater number of men. Two peculiarities in their organization seem to be pretty well ascertained—a community of goods, and a positive separation for the present between the men and women.

The community of goods is older, there is reason to believe, than the organization of the rebellion. For many years it has presented itself to my thoughts, that in order to the introduction of Christianity into China, and the giving it a firm footing, it was necessary that converts should have all things in common—that there should be the spirit and practice which marked the first adherents of the gospel

in Jerusalem. I could say much in illustration of this sentiment, but to do so would lead me away from the subject in hand. When the early preaching of Hung-sew-tseuen began to excite attention, and parties were won from idolatry, they did adopt the principle of a community of goods. No man called his property his own, and so it was that no adherent suffered want, and their numbers grew exceedingly. When they entered on the course of rebellion, they continued the same practice. No one receives any pay. The possession of more than five dollars exposes the individual to punishment. The centurion of every company provides the food necessary for all under his command, and officer and private partake of the same dishes. Surely this is a characteristic distinguishing Hung-sew-tseuen's army from all others of which history tells—an army where hundreds of thousands fight bravely without pay, and throw all their spoil and plunder into a common stock.

The separation of the men from the women is no less remarkable. The women fought their way as well as the men from Kwang-se to Nanking. Till I saw this distinctly stated, by a man who had been himself a soldier in the host, I had a difficulty in understanding various references in the volume of "Heavenly Proclamations" to "female soldiers" and "female officers." It seems to be really the case that the women did sustain the toils and dangers of the war; but after the taking of Nanking, that was no longer necessary. A particular quarter of the

city was assigned to them, and no communication is allowed to take place even between husbands and wives. One account says, that every twenty-five have an instructress over them, and that they spend much of their time in learning. By-and-by, when the empire is gained, there will be an end of this system, but until the accomplishment of that object, all parties, with a high-spirited alacrity, submit to the peculiar and self-denying arrangement.

To overturn the dynasty of the Tartars is a great undertaking; to seize the rule of more than three hundred millions of the human race, strikes the mind as an achievement too vast for human power and ability. The above statements will show you that the leader and the host, by whom such objects are attempted, are endowed with no ordinary qualifications for their task; should their enterprise be crowned with success, results of the most desirable nature will assuredly flow from it.

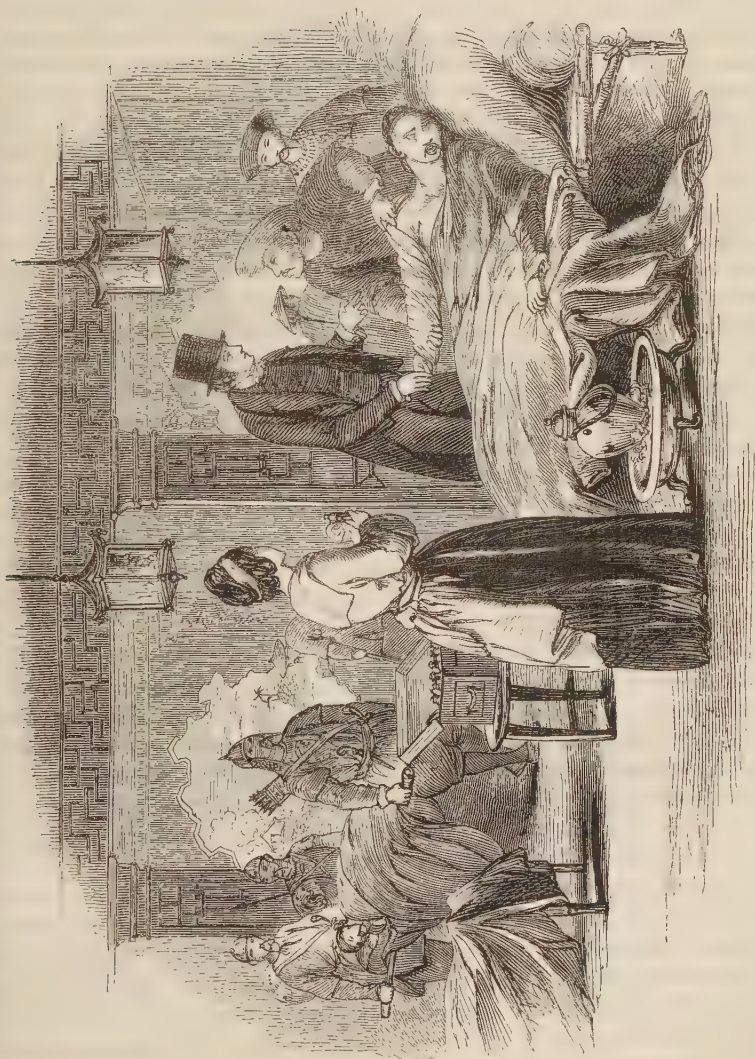
I remain, dear father,

Yours very affectionately,

JAMES LEGGE.

P. S.—I have been obliged to hurry my remarks to a conclusion in a more summary manner than I intended, but it is better to send them, such as they are, than to delay another fortnight. Nor have I made any mention of the onward progress of the rebel armies, both in the North and South-east. You will find that duly chronicled in the newspapers. Up to our last dates it had been a progress so far without any serious check.

THE
Missionary Magazine
AND
CHRONICLE.



MINISTERING TO THE WOUNDED IN THE MISSION HOSPITAL AT AMOY.

CHINA.

RECAPTURE OF AMOY.—THE MISSION HOSPITAL.

DURING six months of the past year, the city of Amoy was the scene of the strangest vicissitudes, having been captured by a body of the insurgents, and again, after a protracted and deadly struggle, retaken by the Imperialists. The incidents of the successive sieges were of a varied, though painful interest, but our limited space will admit only of a brief summary.

On the 18th May, an isolated band of insurgents, members of the "Triad Society," arrived before the city, and after a faint opposition, and with the sacrifice of no more than ten lives, entered it in triumph. The new masters of Amoy, though not professing the religious tenets which so remarkably distinguish the main body of the insurgents, appear to have used their victory with singular moderation. But their tenure of power was short. By the 25th of August the Imperialists had re-collected their scattered forces, and made formidable preparations for dislodging the insurgents, when, after a series of assaults which took place between that time and the 11th November, the city was re-taken, and the imperial standard once more planted on its walls. Besides the casualties that occurred during the siege, hundreds of the defeated party were, at the close of the contest, massacred by the victors. But the carnage would have been incalculably greater had it not been for the presence and active interference of the Missionaries and other foreign residents: indeed, the native inhabitants of Amoy have borne unvarying and grateful testimony that, but for the residence of foreigners among them, their city would have been reduced to ruins.

By the wonderful providence of God, our missionary brethren and their families were, throughout these scenes of excitement and imminent peril, preserved from all injury; their persons and property were indeed fully respected by the belligerents on both sides; but their dwelling-houses being much exposed, were repeatedly perforated by the round and grape shot of the assailants.

While these stirring events were in progress, there was frequently a large attendance, chiefly of insurgents, upon the religious services in the hospital chapel; but, since the cessation of hostilities, the inhabitants of the city have returned with renewed zest to their usual occupations, and evince little disposition to recognize the hand of God in their deliverance.

It is, however, pleasing to add that the members of the native church have continued to maintain their Christian profession, and are exemplary in their attendance on the means of grace.

Mr. Hirschberg, medical Missionary, formerly of Hong Kong, having joined the Amoy mission in June last, entered into arrangements soon after his arrival for opening a hospital, which was brought into full operation on the 18th of August. In a letter dated 17th December, Mr. Hirschberg thus describes the onerous engagements that devolved upon himself and his fellow-labourers during the period of extraordinary excitement and peril to which reference has been made:—

"The Rev. John Stronach kindly preached on occasion of the opening of the hospital, and he has continued to do so on every patient-seeing day, which is thrice weekly. I am glad to say that many of the patients pay great attention to his preaching, and they evidently understand the parables which he so ably brings forward to suit their capacities. Besides the above, there is preaching in the hospital chapel once on Wednesdays and twice on the Sabbath; these services the brethren take by turns. As long as the rebels were in possession of Amoy, the number of patients on an average was 60; these with many others, who came prompted by curiosity, entirely filled the seats and partly the standing-room, so that it was needful to add a dozen benches. For five or six days after the rout of the rebels there were but a few casualties, and the services were nearly deserted for several weeks; but now the patients are daily increasing, and the congregations also, so that there is good hope we shall ere long again see our chapel filled.

"The daily casualties from the continual warfare kept me fully engaged. At all hours of the day the wounded by bullets, bursting of their own guns, burning by gunpowder, &c., were brought in, and were attended to immediately. All the in-door patients were insurgents; many of these, who had their relatives to take care of them, were forsaken by them on the day of defeat, and were left entirely to our expense and care. I need hardly say that the lives of the patients were saved; the mandarins not daring to interfere with us. The day when the mandarins took the city will be long remembered by us; we never witnessed such a day, and we trust we never shall again. Our hearts sunk within us when we saw the poor Chinese slaughtered near our dwelling, their mangled bodies swimming in the harbour, and the sea coloured with their blood. Towards evening we were greatly comforted by seeing a great number of them rescued by the kind-hearted officers and men of H. B. M. S. 'Hermes,' and some of the merchants. Rev. W. Burns and myself assisted the brave tars in getting those who had yet a spark of life in them,

out of the mud, where the tide had left them. They were all taken on board of a junk, and there attended to by the medical officers of the 'Hermes' and myself. Many of them are still under treatment, and Mr. Burns preaches the gospel to them daily; he told me that after having exhorted them to thank God for their deliverance, one of them said, 'I do thank God and Jesus Christ; I prayed to God when I was in the water.' This man was quite senseless when taken on board. I do hope and trust that the words spoken to these wounded will not be in vain; the Lord in His wonderful mercy having not only given them their lives again, but also sent unto them the message of peace; it may, perhaps, work in them and through them when they go to their homes, and we in our day may have to say, 'What has the Lord wrought!' At present there are sixteen of them in the hospital, and some of them are evidently very desirous of hearing the gospel; they lie peacefully side by side with the patients of the mandarin party. * * * *

"We ourselves have experienced great mercies from the hand of the Lord during these trying times. We felt very helpless when we heard the balls whizzing near us, now and then a crash over us, or a ball falling into the chapel, which was only a few feet from us; but the Lord in his great mercy has preserved us; our bodies havenot been permitted to be touched, and into our place of refuge for the time being not a single ball has fallen. Surely the Lord knoweth how to preserve those who are His, and He is indeed a present help in time of need. We desire to be grateful, and to dedicate ourselves afresh to his service; may the Lord enable us to be faithful servants.

"I desire here to acknowledge the goodness of the Lord in the strength granted to me under these perilous circumstances. The Chinese Assistant A-Teem has been particularly useful to me; in fact, having no other helping hand, I could not have dispensed with his services. He is a pious man, and never permits an opportunity to pass without testifying of Christ to his countrymen."

INDIA.

THE REV. A. F. LACROIX'S JOURNAL OF A MISSIONARY TOUR IN BENGAL.
(*Concluded from p. 48.*)

A REFRESHING INTERVIEW IN THE
DESERT.

"January 17th, 1853.—Preached this morning once more at Kamarjani-Gunge, and then sailed down the Titsa as far as its junction with the Berhampooter. We met here, residing in a tent, Mr. Foley, a merchant known to Mr. Hill, and who has taken his abode at this place temporarily, to purchase native goods. He gave us many interesting particulars regarding the people of this district; and told us that when a resident in Calcutta in his youth, he had sat, not without benefit, under the ministry of the Rev. James Hill, then pastor of Union Chapel in that city, and now of Clapham. We had some pleasing religious conversation with Mr. F., which, in his lonely situation, he seemed much to value; and, after having been kindly supplied with provisions by him, commenced our return homewards by sailing down the Berhampooter.

THE HINDOO CARPENTER AGAIN.

"January 20th.—Returned to Seraj-gunge last evening. I went to-day to the postmaster's house, and made inquiries after the old carpenter,—the hopeful individual referred to under date January 5th.* He instantly came, and expressed himself very grateful for the New Testament we had sent him, and which he said he now perused daily, to the great benefit of his soul. He was very anxious I should explain to him the words contained in John xv. 1—8, which had particularly riveted his attention, and tell him in what way and by what means believers are united with Christ as the branch is with the vine. The explanation seemed very consoling to him. Commending him to the great Shepherd of his sheep, I left the good old man, making him promise that, if spared to return to his native village near Calcutta, he would come and see me. Of this man I can truly say that he is 'not far from the kingdom of heaven.'

SUSPICIONS AWAKENED.

"While returning to the boat, I perceived that the enemy had been at work here since

* See Number for February, p. 31.

our last visit; for on offering a book to a decent young man I met, he said: 'I would gladly take it; but I am afraid of the consequences!' 'What consequences?' asked I. He replied: 'It has been spread about in the town that you have a deep design in giving away these books; and that, after a while, government will send up police officers, who will make inquiries in regard to all those to whom you have given books, and consider such persons as having received earnest-money, when they will be taken hold of and sent to Mauritius to work as coolies in the plantations.' From whom this absurd report emanated I could not ascertain; but there it was, and operating mischievously too! However, I soon satisfied the young man that the rumour had not the least foundation, and he then gratefully took the book offered to him.

"Mr. Hill and the two native assistants spent the greater part of the day in the various bazars of Seraj-gunge, preaching and distributing tracts, as on former occasions. Many questions were put to them as to the reason of the distribution; and it was evident that the absurd report alluded to above had been widely circulated, and that it had given rise to many doubts and fears among the people.

THE AGED INQUIRER.

"In the afternoon, when we had all returned to our boats, a very aged white-bearded man, who had formerly been in Mr. Hill's service as head-boatman, came to see his old employer. He seemed delighted with our native assistants, and, in the course of conversation, told them with tears trickling down his eyes, that he had tried five of the different sects prevailing in the country, but had found no rest nor peace for his soul in any of them,—that he had given them all up, and was worshipping only the 'unknown God;' but that now he had heard of the Saviour, he would pray to him. Though unable himself to read, he said his grandson could, and begged us therefore to give him some books, which the lad would read to

him. Poor people! they are truly as sheep without a shepherd!

THE CITY OF DACCA.

"*January 25th.*—Arrived at the large and ancient city of Dacca, far-famed for its muslins. The manufacture of that article has, owing to the competition of English manufactures, greatly fallen off. With all this, it yet occupies many hands; and the weavers boast that the most expert among them can still, as in days of yore, weave a piece of muslin sufficient for a lady's dress of such fine texture as to admit of being easily drawn through an ordinary finger-ring. I believe such a gossamer tissue was sent to the Great Exhibition, in 1851.

"Dacca contains 100,000 inhabitants, and has for many years past been the seat of a Baptist Mission. My valued friend, the late Rev. Dr. Hoerberlin, fully aware of the great importance of East Bengal in a Missionary point of view, founded a few years ago a new Mission at Dacca in connection with the Basle Society; but his premature death eventually led to its being given up again by that Society. The present Baptist Missionaries are the Rev. W. Robinson, who has been forty-seven years in India, and the Rev. R. Bion, a Swiss countryman of mine, and formerly a Basle student. The latter was absent on an itinerancy, so we had not the pleasure of seeing him. There is a small native church at Dacca, to which three native catechists are attached. These, together with Mr. Bion, are indefatigable in going about the district to proclaim the Gospel. The consequence is, that, though there are but few individuals in Dacca and the immediate neighbourhood who have actually embraced Christianity, yet there exists a state of preparedness all the country round, which holds a pleasing prospect for the future.

"During the two days we remained at Dacca we spent much of our time with good old Mr. Robinson, whose conversation we found most profitable as well as interesting. I was delighted to see this veteran Missionary, now about seventy years of age, so full of hope for the future, and quite confident that, though comparatively speaking much visible success has not been obtained in Bengal, there has been a silent work going on, which must, ere many more generations have

passed away, end in the complete overthrow of Hindooism and Mahometanism, and in the establishment of Christianity on their ruins. It was peculiarly pleasing to me to find Mr. Robinson's views so closely coinciding with my own. Indeed, I have observed that those Missionaries who have been longest in India, and have had most experience, are the most sanguine in regard to the eventual happy results of evangelistic efforts. The fact is, that during the twenty, thirty, and forty years they have been in the country, they have seen such wonderful changes taking place under their own eyes (which their younger brethren have not yet had the time and opportunity of witnessing), that they are fully prepared to expect still more astounding ones. To them the past is a warrant for the future.

THE CHRISTIAN ZEAL OF NATIVE CONVERTS, IN CONTRAST WITH THE DEBASEMENT OF THE HEATHEN.

"*January 28th.* Arrived at Naraingunge, a very large town on the river Megna, where much trade is carried on. There were several Burmese boats at anchor, not unlike Chinese junks. After passing through several bazars, we selected one for our operations, when our young friend Tara earnestly requested that he might be permitted to be the first in addressing the congregation, which soon collected around us. This we cordially assented to, and were much pleased with the simplicity, fervour, and evangelical strain of his discourse, in the composition of which he had apparently taken much pains, and which was listened to with great interest.

"We had heard at Dacca that many of the inhabitants of Naraingunge belonged to the sect of the Baôls, whose peculiar tenets are not only absurd, but demoralizing in the extreme. This induced our other native assistant Gobindo, who had become well acquainted with those tenets when he was a Hindoo devotee, to address the people in the most earnest manner on this subject, exposing the fallacies and immorality of the Baôl doctrines, and solemnly warning his hearers against allowing themselves to be entangled in the meshes of that wicked sect. I sincerely trust good was done by this timely admonition: at all events, no one had

anything to say in reply. Some of the tenets and practices of the sect in question are so abominable and disgusting, that I am sure few persons in Europe could be brought to believe in their very existence. But is there a depth of turpitude into which men may and do not sink when they depart from the true and living God, and refuse to retain him in their knowledge?

"Among the articles exposed for sale in the bazar, we remarked a curious-looking copper vessel, exactly in the shape of the Mangoe fruit, hollow inside, and with an orifice at the top, closing with a stopper. On inquiry into its use, we were told that it was appropriated for preserving the water in which Brahmins have washed their feet, or at least dipped their big toe, and which water is held in high esteem by the poor ignorant Hindoos, who ascribe to it all kinds of virtues, precisely as Roman Catholics do to 'holy water!'

BAPTIST MISSION AT BURRISAU.

"*January 30th.* Arrived at Burrisaul, a large civil station, and the seat of a Baptist Mission. The Brethren Page and Sale, with their excellent wives reside here. We had some refreshing conversations with these dear friends, who, amidst many difficulties, are prosecuting their work with fidelity and no small share of success. At Burrisaul itself, there are not many converts; but spread over the country, in 20 or 25 villages, there are upwards of 1400 individuals, men, women, and children, professing Christianity, and among these, 200 church members. Most of these neophytes are Ryuts, or cultivators of the soil, and in general very poor; but, in point of civilization and morality, exhibiting already an unmistakeable superiority over their heathen neighbours. Some facts were brought to our notice, which show several of them to be possessed of no small degree of Christian experience.

"I was personally extremely gratified by Mr. Page telling me that a great number of the women connected with his rural congregations have read with much delight and advantage my daughter, Mrs. Mullens' Bengali work for the benefit of native Christian females, called 'Phulmani and Karuna.'

RETURN TO CALCUTTA.

"*February 1st.*—Left Burrisaul to return

to Calcutta, through the Sunderbund route. We are very anxious to get home soon on account of our senior native assistant, who is seriously ill.

"*February 9th.*—Sailed for eight days through the northern part of the Sunderbund, which not many years ago was all jungle, inhabited only by tigers and other wild beasts, but which now, in a great measure, is brought under cultivation, and reached home this day. We were on several occasions since we left Burrisaul, fearful that our poor sick friend Gobindo would have died ere we could arrive in Calcutta. He was, however, mercifully preserved, but was so extremely debilitated on landing, that he could neither walk nor stand. It is a comfort that he will now enjoy the attentions and care of his family and be under proper medical treatment. With all this, I regret to say, I am not sanguine as to his final recovery.*

CONCLUDING REMARKS.

"Thus ended our tour of two months' duration, during which we experienced many tokens of the Lord's goodness and protecting care.

"Our two native friends were of great assistance to us, and afforded us unmixed satisfaction by their uniform Christian deportment, and the zeal they displayed in the great work for which we had left home. They always spent the evening with us in our boat, when, in order to refresh the memory of us all in regard to the contents of our tracts, and to guide us in making a proper selection of them, we read aloud together everyone of the Bengali tracts we had brought with us for distribution. We found this a very profitable employment, and I would strongly recommend the practice to every Missionary similarly situated. At other times, they read to us their journals of every day's occurrences, which furnished matter for many remarks tending to encourage them, or to suggest improvements where we thought such were needed. We always ended the day with having worship together in Bengali, when both the assistants took their turns in conducting it. Tara's simple, childlike prayers were quite refreshing to

* Gobindo has since died, in the full hope of acceptance through Christ.

my heart. I have the best hopes in regard to this young man, and doubt not, if spared, that he will become a valuable labourer in the Lord's vineyard.

"The closing remark I shall make is one expressive of my deep regret and sorrow at the paucity of labourers in the promising field, part of which I visited. In eight zillahs of East Bengal, containing at the very least 6,000,000 of inhabitants, or three times the population of Scotland, *there is not a single Missionary*; while, in the four other eastern zillahs, containing 3,000,000, there are only *seven*; and of these one superannuated and worn out with labour.* And

* Owing to the recent death of Mr. Robinson of Dacca, and the removal of Mr. Sale from Burrisaul to Jessore, the number of European Missionaries in those four zillahs is reduced to *five*.

yet (as the few extracts from this Journal will have shown) the inhabitants are in many respects promising and very willing to hear the Gospel; and if Missionaries were permanently settled among them, I cannot but believe that, with the Divine blessing, not a few might be led to embrace Christianity.

"Let me commend these multitudes, destitute of the bread of life, to the special prayers of the friends of Missions, that the Lord may graciously be pleased speedily to send forth more labourers to reap the fields which are white for the harvest in East Bengal. And is there no young servant of Christ in Britain who, on hearing of the destitution described in this Journal, will respond to the call, and say: 'Here I am, Lord, send me.'"

CALCUTTA.

BAPTISM OF ANOTHER STUDENT IN THE BHOWANIPORE INSTITUTION.

OF the nine youths, students in this valuable Institution, formerly announced as having abandoned heathenism and embraced Christianity, it is most gratifying to report that, not only have they all remained firm and unwavering in their profession of the faith, but six of their number have spontaneously offered themselves as candidates for the office of Evangelists among their countrymen, and are now under the special training of the Missionaries for that important object.

In the following communication, dated Calcutta, 18th Dec. ult., the Rev. E. Storrow records the interesting circumstances connected with the conversion of another of the students, and his reception into the visible Church by the rite of baptism:—

"You will be glad to hear that God has again been pleased to honour our labours by leading one of our most promising pupils to embrace Christianity.

"Gopal Chonder Dutt is a Kaist—the chief Shudur caste. He is not more than seventeen years of age, and has been for a considerable time a pupil in our Institution. His diligence and superior abilities have placed him at the head of his class, and whilst his general good conduct has won our approbation, we have been pleased to observe that it gained him more than the usual share of influence with his fellow-pupils. About nine months ago he expressed himself in favour of Christianity, and began more closely to examine its evidences and its doctrines. That

which forcibly struck him was the moral superiority of Christianity to any other system.

"After he had expressed himself convinced of the divine origin of the Gospel, and we had arranged to receive him, our pleasing anticipations seemed likely to be disappointed. On the morning of the day when he intended to remain with us he did not come as usual to the Institution; this awakened our fears, and during the day we secretly received a letter from him stating that his wish to become a Christian had been discovered by his family, and that consequently he was confined in his house. Happily, on the following day he made his escape, and came to my house. In the afternoon his uncle came, and with tears besought him, in vain, to return home.

Shortly after his mother came. The meeting between them was very affecting; he is her only child, and they are tenderly attached to one another. He had dreaded the interview, but He who was tempted as we are, sustained him in this bitter trial, and though it was with the acutest grief, yet he was enabled to say to all her entreaties: 'I must stay here and become a Christian.' The grief of his mother and uncle was extreme, and the conflict in Gopal's own

mind between duty and affection was very severe. After this interview I thought it best to take him to the house of a Christian friend, where he would not be exposed to a repetition of a trial which could only affect his feelings but not alter his convictions. There he remained until the next day, when he was baptized by Mr. Mullens. Our other converts give us great satisfaction. Their zeal, consistency, and devoutness are a constant cause for gratitude and joy."

By a more recent communication from Mr. Storrow, we have the pleasure to learn that another hopeful youth, late a pupil of one of the branch schools in Calcutta, connected with the Institution, has renounced heathenism, and, on Christmas day, was admitted to the rite of baptism.

SOUTH AFRICA.

KURUMAN.

SINCE the insertion of an article in our Number for April, 1853, respecting the health of our esteemed Brother, the Rev. Robert Moffat, many friends in this country have evinced deep concern and sympathy on his behalf, and a desire to receive further intelligence.

We are now enabled to submit a communication recently received from our Missionary Brother, from which it will be seen that while the state of his own health, and more particularly that of his devoted wife, is an occasion of solicitude, the claims of the Mission and the perils to which the Bechuana tribes are exposed from the hostile inroads of the emigrant Boers, continue to be regarded by him as subjects of paramount concern.

Mr. Moffat's letter, from which the subjoined extracts are taken, bears date, Kuruman, 12th November, 1853.

FAINT, YET PURSUING.

"I feel deeply thankful to the Directors for their sympathy and anxiety to meet my case, so as to prolong my services to the Mission. It is with heart-felt gratitude to God, the Father of all our mercies, that I am able to say, that through his good hand upon me, I continue to the present without being compelled to relinquish any duty connected with my charge, and I cannot help desiring, if it be the will of Him whom I am endeavouring to serve, that I might be permitted to remain a few years longer in the field to accomplish the work which lately has engaged so much of my attention. But I know and am assured, that if it please the All-wise Disposer of events to lay me aside, or

call me hence to give an account of my stewardship, He will carry on his own work. It is for us to work hard while it is day, for after a few rolling years shall have passed, many of us shall have ceased to live for others, and be gathered to our fathers. Though the affection in my head continues, I am not, nor are others aware that it impedes my progress in the duties which devolve on me. As long as it leaves me unshackled in my pursuits, I shall feel happy, and if otherwise, I hope contented. And should it more seriously affect me, I may take to the wagon and a gipsy life, and scatter the seed of the blessed Gospel among those who are afar off, and the dwellers of the desert; and should that fail, I may then have recourse to the breath

of old Ocean. A change of climate might be beneficial. My ailment has not been aggravated by sedentary habits, for though frequently compelled to very close application, I never want exercise for any length of time. I could do with less. Our station comprising an increasing and scattered population, severely taxes the efforts of the body as well as the mind. Besides the itinerant labours which devolve alternately upon Brother Ashton and myself, there also numerous secular duties which require superintendence. It was a frequent remark of the late Mr. Hamilton, and it will hold good in our circumstances for a long time to come, "If you wish a job well done, do it, or see it done, yourself." In the early years of this Mission, we were, from necessity and example, compelled to work a great deal harder than we could have desired; because we could get no one to work for us, and we saw plainly that if ever the natives were to be civilized they must have example after example. So far as my own health is concerned, I have yet good hope of holding out some time, but latterly I have begun to fear for that of Mrs. M., who, after having weathered a long and I may add, a laborious career in the Bechuana Mission, has, during the past year, felt her strength giving way, and with unmistakable signs of latent disease, so that she greatly dreads the summer heats now set in. But we are in the Lord's hands, and He will do all things well which concern our temporal as our eternal welfare.

APPREHENSIONS OF FURTHER OUTRAGES FROM THE TRANS-VAAL BOERS.

"I fear I have said too much about self, and will now turn to that which most concerns us all. Under any circumstances, it is gratifying to feel the assurance that we are not spending our strength for nought, and on that account we can refer with pleasure to the continued prosperity of this mission, though by no means to the extent we could wish, or even what we might reasonably expect. For a considerable time past, the public mind had been kept in an unfavourable state of excitement, expecting an attack from the Trans-vaal Boers. These, during the past year, had availed themselves of their conceded independence, by perpetrating brutal outrage of plunder and bloodshed on the

unoffending tribes of Bakhatla, Bakuena, Barolong, and Bangwaketse. From their well-known hostility to the natives, and their hatred to Missionary operations, it was the general impression that they would carry on the work of extermination among the inhabitants of this quarter. Having failed in their attempts to reduce the above tribes to vassalage, and convinced from the repulse they got at Sechéles that tribes possessing a few fire-arms were not to be mowed down like those they had before vanquished, the late commandant Pretorius bethought himself and addressed a letter, &c., to the chiefs of the Batlapees, copies of which have been forwarded to you. Circumstances connected with the interviews the bearers of these documents had with the native chiefs, convinced the latter that all was not gold that glittered. These despatches were translated, and a few hundred copies printed in the Sechuana language for distribution, that the natives might at least see what were the professions of the president of the Republic. Since that time, there has been a lull, for past experience prevents us giving it a better name.

OTHER CAUSES OF ANXIETY AMONG THE NATIVE TRIBES.

"From various causes, the minds of the principal men among the natives had become soured against the English as well as against the Boers, whom dear-bought experience had taught them to abhor. A law having been passed prohibiting all natives of every description beyond the Vaal River from obtaining ammunition while the Boers might get what they wanted, confirmed them in the belief that the English nation went hand in hand with the Boers in the work of plunder, slavery, and extermination. No argument is necessary to show that this state of things was most unfavourable to our objects among them, and our only wonder is, that it did not operate in a more tangible form than it has done.

THEIR UNSHAKEN CONFIDENCE IN THE MISSIONARIES.

"We are thankful to see that the spirit of the Gospel has been so far diffusive as to surmount these untoward obstacles. Notwithstanding the mal-administrations on the part of the government authorities, calculated

to excite the worst surmises respecting every white man, the native chiefs still confide in the sincerity and truthfulness of the Missionary character; for those who have been the greatest sufferers have expressed an earnest desire for the return of their Missionaries. This speaks for itself. In reply to those applications, it has been stated that under the present very unsettled state of the interior, it would not be advisable for Missionaries to resume their work among either the Bakuena, Bakhatla, Bakmutse, and Bangwaketse tribes—that during a long season of service among them, they had not profited by instruction, and that it would be too great a waste of life and expense to resume those missions among people who, as yet, were entirely unsettled. We nevertheless most gladly encourage their hopes that the present state of things will not always continue, and that they shall not be forgotten by those whose only object is, to make them happy both in time and eternity.

NOTICES OF THE MISSION.

“During the past year we have had the pleasure of seeing a very considerable increase to the population of this station, as well as on our out station farther down the river. This addition, I am glad to say, tells very sensibly on our public services as well as in our schools. There have been twelve added to our church, and we have the prospect of selecting more from among the candidates. The appearance of the people, as well as that of the station, continue to improve. They get precept on precept—require constant watching and constant stirring up in their Christian profession. It would of course be vain in us to expect, among our converts from pagan darkness, that advance and uniformity of deportment we look for among British Christians, though even there I perceive from periodicals, that pastors have to be, like ourselves, ‘instant, in season and out of season,’ even to an extent we scarcely conceive of. Sometimes we think we are too strict, and at other times the same measures appear not sufficiently severe. The native mind has from infancy been accustomed to take things easy, and the moral atmosphere which surrounds them has its influence. It is extremely difficult to get them to value time, and therefore a genera-

tion or two must pass before their teachers can expect to see in them that anxiety to ‘redeem time’ which we so much desire. The people in general, though not possessing the imitative power to the extent of many nations of which we read, have made praiseworthy exertions towards the comforts of civilized life. On a sabbath the congregations have an imposing appearance, which invariably strikes strangers; we nevertheless, as well as our wives, find it necessary to be always admonishing on the subject of cleanliness. The facility with which a number of the young women commit large portions, —whole books,—of the New Testament and Psalms to memory, shows they possess valuable powers of mind which can be turned to the best purposes. Mrs. Moffat lately appointed a number of her Bible class to learn the 119th Psalm, which they mastered in a short time, and answers frequently elicited on various doctrines and duties of Christianity, indicate that they understand the subject. Lately a treat of tea and biscuit was given to the school children on this station, whose steady attendance had recommended them, when 150, in their best attire, enjoyed the feast, and the more so at a season when food is scarce. Books were also presented to those who had excelled in diligence. They were exhorted and encouraged to persevere, and become wiser than their parents, most of whom were looking on. In the evening they all attended an exhibition of the phantasmagoria, when a variety of pictures, chiefly scriptural, interested the old as well as the young.

“The frequent visitation of immense swarms of locusts continues to be a subject of anxiety. Last year the gardens in the Kuruman district were mercifully preserved while other portions of the country suffered terribly from their ravages. More ground has been brought under cultivation this year on the station than at any former period, and the prospects are fair; but a visit from the locusts, which occasionally pass in clouds, would blast our prospects, and therefore we exhort our people that, while they sometimes pray for rain, to seek also protection from locusts, which are one of Jehovah’s armies!

THE SECHUANA SCRIPTURES.

"The work of translation and printing progresses slowly but steadily, and just as fast as our circumstances will permit. Br. Ashton has advanced with the printing as far as the end of the 1st Book of Kings, and the 2nd Book is in readiness for the press, so that, when the binding materials so promptly and so kindly forwarded by the Bible Society arrive, we shall be able very soon to place the first volume of the Old Testament into the hands of the Bechuanas, who are incessant in their inquiries as to when the book will be ready. While the process of printing appears to them expeditious, they cannot well understand why so much labour and pains are taken to insure correctness in translation.

SECHELE, CHIEF OF THE BAKWANI.

"Sechele returned to this station after my departure to Bloemfontein, but waited till my return, after which he departed with his family and retinue to his country and people.

"He returned from Cape Town, only half satisfied. He doubtless expected more attention to be paid to him by Government authorities, who, for reasons best known to themselves, (of course people have a right to think,) paid him no attention, nor would even regard his tale of woe. Of one thing he was fully convinced, that the Mission friends

were his real friends, and spoke most gratefully of the kindness and attention received from our agent the Rev. W. Thompson.

"He was surprised and delighted with the progress his children had made during their stay with us, in reading, writing, sewing, &c., &c. He remarked that those among his people who had been so violent against their being sent away to such a distance 'to be reformed,' would, he thought, on their return, hide their heads with shame. Mrs. M. and I felt inclined to retain the two youngest, about ten years of age, but Sechele preferred taking them all with him, as he thought these were equally proficient with the rest, it being his determination to employ them all in different stations in his town, to teach the people to read. They were accordingly sent off with a tolerable supply of clothes, books, writing-paper, and materials. Sechele, before leaving this, engaged Sebohee, one of our native teachers, first among the Batlaros, and then among the Banguaketse, to follow him. Sebohee being willing, we not only gave our cordial consent, but were glad of the arrangement, as, from his well-known zeal and steadfastness of Christian character, we can only hope for good in carrying on the work of public instruction and encouraging Sechele, by precept and example, in his laudable endeavours to get his people taught to read."

POLYNESIA.

INDIVIDUAL AND FAMILY LIFE IN SAMOA.

(Continued from our Number of September, 1852.)

"Mortality, longevity, diseases, and the treatment of the sick will now form the subject of a few observations: and here we begin with

INFANTS.

"Before the introduction of Christianity, probably not fewer than two-thirds of the Samoan race died in infancy and childhood. This mortality arose principally from carelessness and mismanagement in nursing; evils which still prevail to a great extent. Even now, perhaps, one-half of them die before they reach their second year. The poor little things are often carried about with their bare heads exposed to the scorching rays of a vertical sun. Exposure to the

night damps also, and, above all, stuffing them with improper food, are evils which often make us wonder that the mortality among them is not greater than it is. The Samoans were always fond of their children, and would have done anything for them when ill, but, with the exception of external applications for skin diseases, they had no remedies for the numerous disorders of children. Now, they are highly favoured with useful medicines at every Mission station; and, were their care in preventing disease equal to their anxiety to obtain a cure when the child is really ill, there would probably be less sickness among them, and fewer deaths.

ADULTS.

"The universal opinion of the natives is, that the mortality is now greater among young and middle-aged people than it was formerly. 'It was common,' they say, 'to see three or four old men in a house, whereas you rarely see more than one now.' Among a people destitute of statistics or records of any kind, it is difficult to speak correctly of an earlier date than some twenty years ago. Since that time, however, the population has been on the decrease. We have not observed any marked disproportion in the deaths of adults of any particular age, compared with other parts of the world. A person died in 1847, who was present at the massacre of M. de Langle and others connected with the exploring expedition of La Perouse, in 1787, and who was then a youth of about fourteen years of age. Judging from his appearance, we may suppose that there are some in every village who must be sixty, seventy, and even eighty years of age.

DISEASES.

"Pulmonary affections, paralysis, diseases of the spine producing humpback, ophthalmia, skin diseases, scrofulous and other ulcers, elephantiasis, and a species of leprosy were among the principal diseases with which they were afflicted. Ophthalmia and various diseases of the eye were very prevalent. There are few cases of total blindness; but many have one of the organs of vision destroyed. Connected with diseases of the eye, pterygium is common; not only single, but double, triple, and even quadruple are occasionally met with. The leprosy of which they speak has greatly abated. They say, that formerly many had it, and suffered from its ulcerous sores until all the fingers of a hand or the toes of a foot had fallen off. The elephantiasis, producing great enlargement of the legs and arms, has, they think, somewhat abated too; only, they say, it prevails among the *young* men more now than it did formerly. Insanity was occasionally met with. It was invariably traced to the immediate presence of an evil spirit. If furious, the party was tied hand to hand, and foot to foot, until a change for the better appeared. Idiots are not common. Consumption they called 'Moomoo;' and there were certain

native doctors who were supposed to be successful in spearing the disease, or, rather, the spirit causing it. The doctor, when sent for, would come in, sit down before the patient, and chant as follows:—

"Moomoo e! Moomoo e!

O le a ou velosia atu oe;'

which in English is,

'O Moomoo! O Moomoo!

I'm on the eve of spearing you.'

Then he would rise up, flourish about with his spear over the head of the patient, and leave the house. No one dared speak or smile during the ceremony. Influenza is a new disease to the natives. They say, that the first attack of it ever known in Samoa was during the Aana war, in 1830, just as the missionaries Williams and Barff, with Tahitian teachers, first reached their shores. The natives at once traced the disease to the foreigners and the new religion; the same opinion, spread throughout these seas, and especially among the islands of the New Hebrides, has proved a serious hindrance to the labours of missionaries and native teachers. Ever since, there have been returns of the disease almost annually. It is generally preceded by unsettled weather, and westerly or southerly winds. Its course is from east to west. It lasts for about a month, and passes off as fine weather and steady easterly winds set in. In many cases it is fatal to old people and those who have been previously weakened by pulmonary diseases. There was an attack in May, 1837, and another in November, 1846, both of which were unusually severe and fatal. They have a tradition of an epidemic answering the description of cholera which raged with fearful violence many years ago. In 1849, hooping-cough made its appearance, and prevailed for several months, among adults as well as children. A good many of the children died; but it has long since quite disappeared. In the course of last year, another new disease surprised the natives, viz., the mumps. It was traced to a vessel from California, and soon spread all over the group. Scarcely a native escaped. It answered the usual description of the attack given in medical works, and passed off in ten days or a fortnight. Hitherto, they have been exempt from small-pox. We

dread its approach, and some years ago vaccinated all the natives.

MEDICINE.

"The Samoans, in their heathenism, had never recourse to any internal remedy, except an emetic, which they sometimes tried after having eaten a poisonous fish. Sometimes, juices from the bush were tried; at other times, the patient drank water until it was rejected; and, on some occasions, mud, and even the most unmentionable filth was mixed up and taken as an emetic draught. Latterly, as their intercourse with Tongans, Feejeeans, Tahitians, and Sandwich Islanders increased, they made additions to their *pharmacopœia* of juices from the bush. As in Egypt, each disease had its particular physician. Anointing the affected part of the body with scented oil, by the native doctors, was common; and to this, charms were frequently added, consisting of some flowers from the bush, done up in a piece of native cloth, and put in a conspicuous place in the thatch over the patient. But now, our European remedies are eagerly sought after; so much so, that every Missionary is obliged to have a dispensary, and to set apart a certain hour every day to give advice and medicine to the sick.

"As they supposed disease to be occasioned by the wrath of some particular deity, their principal desire, in any difficult case, was not for medicine, but to ascertain the cause of the calamity. The friends of the sick went to the high-priest of the village. He was sure to assign some cause; and, whatever that was, they were all anxiety to have it removed, as the means of restoration. If he said they were to give up a canoe to the god, it was given up. If a piece of land was asked, it was passed over at once. Or, if he did not wish anything particularly from the party, he would probably tell them to assemble the family, 'confess, and throw out.' In this ceremony, each member of the family confessed his crimes, and any judgments which, in anger, he had invoked on the family, or upon the particular member of it then ill; and, as a proof that he revoked all such imprecations, he took a little water in his mouth, and spurted it out towards the person who was sick. The custom is still kept up by many, and the sick-bed of a dear friend often forms a confessional, before

which long-concealed and most revolting crimes are disclosed.

IN SURGERY,

They lanced ulcers with a shell or a shark's tooth, and, in a similar way, bled from the arm. For inflammatory swellings, they sometimes tried local bleeding; but shampooing and rubbing with oil were, and are still, the more common remedies in such cases. Cuts they washed in the sea and bound up with a leaf. Into wounds in the scalp they blew the smoke of burnt chestnut wood. To take a barbed spear from the arm or leg, they cut into the limb from the opposite side, and pushed it right through. Amputation they never attempted.

THE TREATMENT OF THE SICK

"Was, as it is now, invariably humane, and all that could be expected. They wanted for no kind of native food which they might desire, night or day, if it was at all in the power of their friends to procure it. In the event of the disease assuming a dangerous form, messengers were despatched to friends at a distance, that they might have an opportunity of being in time to see, and say farewell to a departing relative. This is still the custom. The greater the rank, the greater the stir and muster about the sick, of friends from the neighbourhood and from a distance. Every one who goes to visit a sick friend, supposed to be near death, takes with him a present of a fine mat, or some other kind of valuable property, as a farewell expression of regard. Among the worldly-minded, whose interests centre in this life, this heaping together of property by the bedside of a dying relative is still in high repute. But the custom is being opposed. Many, in the light of Christianity, now shun it as cruelty to the dying, and an injury to the living. They wish to direct the thoughts of their departing relatives to heaven rather than earth, and are desirous that the house should be, for a time, a 'house of mourning,' and free from the distracting formalities, jealousies, and strifes, which are invariably associated with such a collection of property, and its subsequent distribution among the members of the family, just before or immediately after death. But the customs connected with death and burial we must reserve for another paper."—*Samoan Reporter*.

Sacramental Offering to the Necessitous Widows and Orphans of Deceased Missionaries, and also to Aged and Infirm Missionaries.

| | £ | s. | d. | | £ | s. | d. |
|---|----|----|----|--|-----|----|-------------|
| LONDON AND ITS VICINITY. | | | | Kettering | 2 | 5 | 0 |
| Clapton | 16 | 0 | 0 | Lancaster | 3 | 0 | 0 |
| Ebenezer Chapel, Shadwell | 2 | 10 | 0 | Lenham, additional | 0 | 2 | 0 |
| Edgware Road: Trinity Chapel | 10 | 0 | 0 | Maidstone | 1 | 15 | 2 |
| Poplar: Trinity Chapel | 11 | 7 | 0 | Manchester: Oldham Street | 2 | 3 | 7 |
| Stepney | 5 | 5 | 0 | Newton Abbot | 1 | 6 | 0 |
| Wandsworth | 4 | 0 | 6 | Newton-le-willows | 1 | 0 | 0 |
| COUNTRY. | | | | New Lanark | 1 | 0 | 0 |
| Altrincham: Bowdon Chapel | 6 | 7 | 0 | North Shields, St. Andrews | 4 | 0 | 0 |
| Barnet | 3 | 5 | 0 | Nottingham: St. James's Street | 2 | 16 | 9 |
| Boston: Rev. I. Watts | 1 | 10 | 0 | Peterborough | 1 | 12 | 6 |
| Bishop's Stortford | 4 | 0 | 0 | Reading: Broad Street | 4 | 0 | 0 |
| Bristol: Highbury Chapel | 13 | 17 | 4 | Sawbridgeworth | 1 | 18 | 0 |
| Chichester: Ebenezer Chapel | 1 | 13 | 0 | South Shields | 1 | 10 | 0 |
| Clevedon | 2 | 0 | 0 | Sudbury, Friars Street, additional | 1 | 0 | 8 |
| Croydon | 4 | 4 | 0 | Sunderland: Bethel Chapel | 3 | 0 | 0 |
| Devonport: Salem Chapel | 2 | 0 | 0 | Tavistock | 1 | 7 | 0 |
| East Cowes | 3 | 0 | 0 | Uxbridge: Old Meeting | 2 | 0 | 0 |
| Exeter: Castle Street | 8 | 10 | 0 | Acknowledged last month | 884 | 16 | 11 |
| Fakenham | 2 | 2 | 0 | | | | |
| Jamaica: First Hill and Dry Harbour | 3 | 11 | 6 | | | | |
| | | | | | | | £1025 15 11 |

N.B.—The amount acknowledged from High Wycombe last month ought to have been described thus:—

| | | | |
|--------------------------|-----|-----|---|
| Crendon Lane | 1 | 5 | 6 |
| Trinity Chapel | 1 | 16 | 6 |
| | 3l. | 2s. | — |

Contributions towards the Enlargement of the Chinese Mission.

DONATIONS.

| | £ | s. | d. | | £ | s. | d. |
|--|-----|----|----|--|---|----|----|
| J. R. Mills, Esq. | 100 | 0 | 0 | Mrs. Harvey, Leith | 5 | 0 | 0 |
| T. F. Buxton, Esq. | 20 | 0 | 0 | P. Ibotson, Esq. Poyle | 5 | 0 | 0 |
| M. S. G. | 20 | 0 | 0 | Mr. Roberts | 5 | 0 | 0 |
| E. Swaine, Esq. | 10 | 10 | 0 | M. A. B. | 5 | 0 | 0 |
| J. W. A. | 10 | 19 | 0 | Miss Wightman | 5 | 0 | 0 |
| J. Crisp, Esq. Beccles | 10 | 10 | 0 | Mr. Keith, Dingwall | 2 | 2 | 0 |
| Miss Cooper, Stoke Newington | 10 | 0 | 0 | Mr. Maliphant | 2 | 2 | 0 |
| Miss G. F. D. Cullen, Leith | 10 | 0 | 0 | Miss Weaver, Shrewsbury | 2 | 0 | 0 |
| A Friend, Shrewsbury | 10 | 0 | 0 | A Wesleyan Reformer | 2 | 0 | 0 |
| G. Buchan, Esq. Kelloe | 5 | 0 | 0 | A thank offering, W. C., W. N. | 1 | 0 | 0 |
| T. S. Child, Esq., Wotton-under-edge | 5 | 0 | 0 | G. E. P. | 0 | 12 | 0 |
| J. Foulkes, Esq. Newtown | 5 | 0 | 0 | A. M. | 0 | 10 | 6 |
| | | | | C. E. | 0 | 10 | 0 |

COLLECTIONS.

| | £ | s. | d. | | £ | s. | d. |
|---|----|----|----|--|-----|----|----|
| LONDON AND ITS VICINITY. | | | | Middleton Road: Juvenile | 2 | 0 | 6 |
| Brentford Albany Chapel: Rev. E. Morley | 2 | 14 | 6 | New Court: Rev. J. Smith | 10 | 7 | 9 |
| Ealing: Rev. G. J. Adeney | 0 | 11 | 6 | Peckham: Juvenile | 6 | 18 | 7 |
| Ebenezer Chapel, Shadwell, on account | 4 | 0 | 0 | Tottenham and Edmonton: Rev. J. De K. Williams | 6 | 9 | 6 |
| Finsbury Chapel, additional | 3 | 13 | 6 | Union Chapel, Islington: Rev. H. Allon | | | |
| Greenwich road, additional | 1 | 0 | 0 | H. Reed, Esq. | 250 | 0 | 0 |
| Holloway: Rev. A. J. Morris | 26 | 3 | 0 | Messrs. Reed and Hawley | 50 | 0 | 0 |
| Holywell Mount: Rev. E. Manning | 20 | 0 | 0 | W. Leavers, Esq. | 50 | 0 | 0 |
| Maberly Chapel: Rev. R. Philip | 38 | 0 | 0 | Mr. H. Spicer | 50 | 0 | 0 |
| | | | | Mr. W. R. Spicer | 50 | 0 | 0 |
| | | | | Mr. J. Haycroft | 20 | 0 | 0 |

| | £ | s. | d. |
|----------------------------------|----|----|----|
| Mr. and Mrs. J. Trueman | 20 | 0 | 0 |
| S. J. Smithers, Esq. Crondall | 10 | 0 | 0 |
| Mr. E. Madgwick | 5 | 5 | 0 |
| Rev. H. Allon | 5 | 0 | 0 |
| Mr. J. Duthoit | 5 | 0 | 0 |
| Mr. R. Wright | 5 | 0 | 0 |
| Mr. B. Smith | 5 | 0 | 0 |
| Mr. S. T. Williams | 5 | 0 | 0 |
| Mr. H. Harvey | 5 | 0 | 0 |
| Capt. Brown | 5 | 0 | 0 |
| Miss Thomas | 5 | 0 | 0 |
| Mr. Vowles | 5 | 0 | 0 |
| Mr. J. P. Wedd | 2 | 2 | 0 |
| Mr. Overbury | 2 | 0 | 0 |
| Mr. Dewar | 1 | 0 | 0 |
| Collection | 28 | 10 | 0 |
| <hr/> 583 <i>l.</i> 17 <i>s.</i> | | | |

York Street, Walworth: Juvenile 6 15 4

COUNTRY.

| | | | |
|----------------------------------|----|----|---|
| Addorbury: Rev. J. Crickitt | 1 | 17 | 6 |
| Alton: Rev. F. M. Holmes | 3 | 11 | 7 |
| Andover: Rev. F. W. Heathcote | 4 | 9 | 6 |
| Ayton: Rev. T. Montgomery | 2 | 0 | 0 |
| Barnard Castle, and Cotherstone: | | | |
| Rev. J. Hardman | 2 | 9 | 0 |
| Barnet: Rev. J. C. Beadle. | | | |
| Collection | 10 | 9 | 0 |
| Mrs. Dimsdale | 5 | 0 | 0 |
| J. Lewin, Esq. | 2 | 0 | 0 |
| Mr. C. Allen | 1 | 0 | 0 |
| Rev. J. C. Beadle | 0 | 10 | 0 |
| Mr. Nunneley | 0 | 10 | 0 |
| <hr/> 19 <i>l.</i> 9 <i>s.</i> | | | |

| | | | |
|-------------------------|---|---|---|
| Batley | 2 | 0 | 0 |
| Beverley: Rev. W. Young | 7 | 0 | 0 |
| Birstal: Rev. R. Millan | 1 | 3 | 0 |

Brentwood: Rev. J. S. Hall.

| | | | |
|---|---|---|---|
| Collection | 7 | 9 | 7 |
| Mr. Seal, sen. | 1 | 0 | 0 |
| <hr/> 8 <i>l.</i> 9 <i>s.</i> 7 <i>d.</i> | | | |

Bristol.

| | | | |
|---|----|----|---|
| Brunswick Chapel: Rev. J. T. | | | |
| Beighton | 15 | 10 | 0 |
| Highbury Chapel, additional | 2 | 2 | 7 |
| Wickliffe Chapel, ditto | 1 | 0 | 0 |
| <hr/> 18 <i>l.</i> 12 <i>s.</i> 7 <i>d.</i> | | | |

| | | | |
|----------------------------------|----|----|---|
| Burnham | 0 | 10 | 9 |
| Bury St. Edmunds, Whiting | | | |
| Street: Rev. A. Tyler | 12 | 13 | 6 |
| Carlisle, Lowther Street: Rev. | | | |
| T. Hind | 3 | 10 | 6 |
| Cheadle: Miss Shepherd, Kingsley | 1 | 0 | 6 |
| Cotton End: Rev. J. Frost | 6 | 3 | 0 |
| Darwen: Rev. G. B. Johnson | 35 | 0 | 0 |
| Debenham: Rev. J. P. Simpson | 2 | 6 | 0 |

| | | | |
|--|----|---|---|
| Derby, Victoria Street: Rev. J. Gawthorn. | | | |
| Collection | 8 | 9 | 6 |
| Mrs. and Miss Ball | 10 | 0 | 0 |
| <hr/> 18 <i>l.</i> 9 <i>s.</i> 6 <i>d.</i> | | | |

| | | | |
|--------------------------------|----|----|---|
| Devonport: Rev. J. Pyer | 4 | 10 | 0 |
| Edinburgh: Potterow U. P. | | | |
| Church | 4 | 0 | 0 |
| — Bristo Street, U. P. Church | 10 | 0 | 0 |
| Exeter, Castle Street: Rev. D. | | | |
| Hewitt | 7 | 19 | 6 |
| Fakenham: Rev. W. Legge | 3 | 3 | 0 |
| Falkland: Rev. J. Menzies | 2 | 16 | 8 |
| Falmouth: Rev. T. Wildbore | 14 | 1 | 0 |
| Farnworth: Rev. J. Dyson. | | | |
| Collections | 22 | 6 | 0 |
| A. Barnes, Esq. | 10 | 0 | 0 |
| T. Barnes, Esq. M. P.* | 50 | 0 | 0 |
| <hr/> 82 <i>l.</i> 6 <i>s.</i> | | | |

* Acknowledged last month.

| | | | |
|-----------------------------|---|----|---|
| Glasgow, Lauriston: Rev. D. | | | |
| Russell | 8 | 10 | 0 |

Guildford: Rev. S. Percy.

| | | | |
|-----------------------------|---|----|---|
| Collection | 4 | 15 | 0 |
| J. M. Molyneux, Esq. Losely | 3 | 0 | 0 |
| Rev. W. H. Stevens | 1 | 0 | 0 |

| | | | |
|--------------------|---|----|---|
| Entered last month | 8 | 15 | 0 |
| | 3 | 15 | 0 |

5 0 0

| | | | |
|-----------------------------|----|---|---|
| Harrogate | 3 | 0 | 0 |
| Helensburgh: Rev. A. M'Ewan | 8 | 8 | 0 |
| Hertford: Rev. J. H. Bowhay | 10 | 0 | 0 |

High Wycombe.

Crendon Lane: Rev. H. Winzar.

| | | | |
|--------------------|---|---|---|
| Collection | 9 | 0 | 0 |
| Mrs. Wilkinson | 1 | 0 | 0 |
| <hr/> 10 <i>l.</i> | | | |

| | | | |
|--------------------------|----|---|---|
| Horwich: Rev. W. Wilsdon | 2 | 7 | 9 |
| Ipswich: Nicholas Street | 12 | 0 | 0 |

Ireland: Hibernian Auxiliary, additional.

| | | | |
|--------------------------------|---|----|---|
| Lady Harberton | 1 | 0 | 0 |
| The Earl of Roden | 2 | 0 | 0 |
| A. H. Griffith, Esq. | 0 | 10 | 0 |
| D. O., per Mr. Lang | 1 | 0 | 0 |
| Mary Susannah (Servant) | 0 | 2 | 6 |
| David Ryan, Esq., Castle-comer | 5 | 0 | 0 |
| Rev. Dr. Barnett, Money-more | 2 | 10 | 0 |
| Mrs. Palmer, Cheltenham | 0 | 10 | 0 |

12*s.* 12*s.* 6*d.*

| | | | |
|--------------------------------|----|----|---|
| Kettering: Rev. T. Toller | 13 | 7 | 0 |
| Ketton: Rev. T. Gammidge | 0 | 18 | 6 |
| Keyworth: Rev. T. Gough | 1 | 3 | 8 |
| Kibworth: Rev. F. Islip | 4 | 5 | 6 |
| Kirkham; Rev. C. Mc. C. Davies | 2 | 15 | 4 |
| Launceston: Rev. J. Horsey | 2 | 3 | 6 |
| Laxton: Rev. B. Ash | 0 | 12 | 0 |

Leeds.

East Parade Chapel,

Rev. H. R. Reynolds, B.A.

| | | | |
|----------------------|----|---|---|
| Collection | 38 | 9 | 0 |
| Baines, Edward, Esq. | 10 | 0 | 0 |

| | £ | s. | d. |
|--|----|----|----|
| Baines, Frederick, Esq. | 10 | 0 | 0 |
| Clapham, John, Esq. | 10 | 0 | 0 |
| Jowett, John, Jun., Esq. | 10 | 0 | 0 |
| Plint, Thomas Edward, Esq. | 10 | 0 | 0 |
| Wade, John, Esq. | 10 | 0 | 0 |
| Wade, James, Esq. | 10 | 0 | 0 |
| Wade, Mrs. James | 5 | 0 | 0 |
| Arthington, Mrs. | 5 | 0 | 0 |
| Brooke, Mrs. | 5 | 0 | 0 |
| Knight, J. Y., Esq. | 5 | 0 | 0 |
| Pape, William, Esq. | 5 | 0 | 0 |
| Plint, the Misses | 5 | 0 | 0 |
| Reynolds, Rev. H. R., B.A. | 5 | 0 | 0 |
| Bickers, Mr. | 3 | 3 | 0 |
| Clapham, John Peele, Esq. | 1 | 1 | 0 |
| Additional | 0 | 10 | 0 |
| <hr/> 142 <i>l.</i> 13 <i>s.</i> 0 <i>d.</i> | | | |

Belgrave Chapel: Rev. G. W. Conder.

| | | | |
|------------|----|---|---|
| Collection | 41 | 4 | 0 |
|------------|----|---|---|

Queen Street Chapel: Rev. Wm. Guest.

| | | | |
|---|----|----|---|
| Collection | 11 | 18 | 1 |
| Scholefield, William, Esq. | 10 | 0 | 0 |
| Dodgshun, I., Esq. | 5 | 0 | 0 |
| March, J. O., Esq. | 5 | 0 | 0 |
| Walker, Mr. J. and family | 4 | 0 | 0 |
| Guest, Rev. W. | 2 | 10 | 0 |
| Wilks, Mr. William | 2 | 2 | 0 |
| Coxon, Mrs. | 2 | 0 | 0 |
| Reffitt, Mr. James | 2 | 0 | 0 |
| Haigh, Mr. and Mrs. George | 2 | 0 | 0 |
| Sergeant, Mr. R. | 1 | 0 | 0 |
| George, Mr. D. | 1 | 1 | 0 |
| Campbell, Mr. R. | 1 | 0 | 0 |
| Curtis, Mr. Thomas | 1 | 0 | 0 |
| Patterson, Mr. S. | 1 | 0 | 0 |
| Yates, T. Dixon | 1 | 0 | 0 |
| <hr/> 52 <i>l.</i> 11 <i>s.</i> 1 <i>d.</i> | | | |

Salem Chapel.

Rev. Wm. Hudswell.

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|-------------------|---|----|---|
| Public Collection | 8 | 17 | 7 |
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Marshall Street Chapel.

Rev. J. H. Morgan.

| | | | |
|--|---|----|---|
| Briggs, E. Esq. | 1 | 0 | 0 |
| Pollard, John, Esq. | 1 | 0 | 0 |
| Colton, Mr. | 1 | 0 | 0 |
| Briggs, Mr. R. | 0 | 10 | 0 |
| Whitehead, Mr. T. | 0 | 10 | 0 |
| Other Sums | 0 | 12 | 6 |
| <hr/> 4 <i>l.</i> 12 <i>s.</i> 6 <i>d.</i> | | | |

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| Acknowledged last month | 255 | 8 | 2 |
| | 70 | 0 | 0 |

185*l.* 8*s.* 2*d.*

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| Lenham, additional | 0 | 10 | 0 |
| Lincoln: Newland Chapel, Rev. | | | |
| C. Scott, LL.B. | 10 | 9 | 3 |
| Little Baddow | 7 | 18 | 3 |
| Maldon: Rev. Messrs. Burls | | | |
| and Eve | 32 | 6 | 0 |

£ s. d.

Manchester.

| | | | |
|-------------------------------|----|---|---|
| Richmond-road Juvenile Assoc. | 25 | 0 | 0 |
| J. Dilworth, Esq. | 10 | 0 | 0 |
| Oldham-road chapel | 10 | 0 | 0 |
| <hr/> 45 <i>l.</i> | | | |

| | | | |
|--|----|----|---|
| Moffat United Presbyterian Church: Rev. J. Riddell | 11 | 6 | 0 |
| Morley: Zion Chapel | 5 | 0 | 0 |
| Newton Abbot: Rev. J. Chater | 2 | 17 | 0 |
| Newark: Rev. J. Hallett | 8 | 5 | 0 |
| New Lanark: Rev. P. Anderson | 2 | 0 | 0 |
| North Walsham: Rev. J. Brown | 6 | 0 | 0 |
| Nottingham Castlegate: Rev. S. McAll | 44 | 14 | 4 |
| Oakhill: Rev. E. Bowden | 3 | 10 | 0 |
| Ongar: Rev. J. Jennings | 2 | 5 | 0 |
| Pembroke Dock: Rev. C. J. Evans | 3 | 12 | 0 |
| Pontypool: Providence Chapel | 2 | 12 | 0 |
| Reading: Trinity Chapel, Rev. S. W. Kilpin. | | | |
| Collection | 19 | 0 | 0 |
| Misses Fenn | 5 | 0 | 0 |
| <hr/> 24 <i>l.</i> | | | |

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|-------------------------------------|---|----|---|
| Redditch: Rev. T. Ashwell | 4 | 10 | 0 |
| Rotterdam: per W. G. Herklots, Esq. | 5 | 0 | 0 |
| Sawbridgeworth: Rev. J. Wood | 6 | 7 | 0 |

Sheffield.

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|---|---|---|---|
| Garden Street | 2 | 5 | 4 |
| Nether Chapel, additional | 1 | 0 | 0 |
| <hr/> 3 <i>l.</i> 5 <i>s.</i> 4 <i>d.</i> | | | |

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|---------------------------|---|----|---|
| St. Maws: Rev. J. Gant | 2 | 2 | 0 |
| St. Neots: Rev. P. Turner | 5 | 0 | 0 |
| Stromness: U. P. Church | 1 | 0 | 0 |
| Summertown: Rev. H. Baker | 2 | 15 | 0 |

Tavistock.

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|--------------------------------|----|---|---|
| Mr. Windeatt | 10 | 0 | 0 |
| ditto (A.) | 2 | 2 | 0 |
| Miss Windeatt | 5 | 0 | 0 |
| ditto (A.) | 2 | 2 | 0 |
| <hr/> 19 <i>l.</i> 4 <i>s.</i> | | | |

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| Tonbridge Wells: Countess's Chapel, Rev. G. Jones | 22 | 4 | 5 |
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|-------------------------------|----|----|---|
| Torquay: Rev. N. Hurry | 35 | 18 | 0 |
| Ullesthorpe: Rev. G. R. Miall | 4 | 0 | 0 |

Wakefield: Rev. J. Stuchbery.

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|--|----|----|---|
| Juvenile Association | 12 | 5 | 0 |
| Wallingford: Rev. W. Harris | 13 | 11 | 6 |
| Walsall: Rev. Dr. Gordon | 11 | 18 | 0 |
| Warminster: Rev. H. M. Gunn | 6 | 16 | 6 |
| Welford, additional | 0 | 2 | 6 |
| Weston-super-Mare: Rev. R. C. Prichett | 3 | 15 | 0 |
| Wigston: Rev. T. Mays | 3 | 0 | 0 |
| Wimborne: Wesleyan Reformers | 0 | 12 | 0 |
| Wingrave, additional | 0 | 2 | 0 |
| Wooler, Cheviot Street: Rev. J. Muirhead | 5 | 3 | 6 |

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|---|--------|---|---|
| Total, including previous acknowledgments | 10,579 | 1 | 9 |
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MISSIONARY CONTRIBUTIONS.

From 15th January 1854, to 13th March, 1854, inclusive.

| £ s. d. | | £ s. d. | | £ s. d. | | £ s. d. | |
|--|-------------|--|---------|---|--------------|--|----------|
| B. | 10 0 0 | Camberwell Green, Auxiliary Society, per Mrs. Edwards, on account | 100 0 0 | Mrs. Chard | 0 2 0 | Subscription from Portman Chapel, Sunday School, for Madagascar | 0 17 7 |
| Per the Record | 5 0 0 | | | Mr. Green | 2 2 0 | Collection after Ser- mon for China | 17 3 5 |
| S. S. | 5 0 0 | | | Mr. Barker | 0 5 0 | | 35 11 0 |
| A Military Officer in one of the Co- lonies, per Capt. Peavor | 3 0 0 | Clapham Auxiliary Society, per C. Sewell, Esq., on account | 5 19 0 | Mr. Ingram | 0 1 0 | Juvenile Branch, Per Mr. J. Thornley. | |
| Mrs. J. Walkden | 1 1 0 | | | Mr. Henry Cox | 1 0 0 | Boys' School | 1 5 6 |
| A Friend, by Miss Rogers | 1 0 0 | Claremont Chapel. | | Mrs. Stacy | 0 5 0 | Per Miss Wright | 2 2 4 |
| Mrs. Burrows | 1 0 0 | Sunday School, for the Native Teacher, Joseph Blower | 10 0 0 | Mr. Wells | 0 5 0 | Girls' School | 2 2 4 |
| Promise | 1 0 0 | Female Bible Class, per Miss Riddle, for the Native Boy, John Claremont | 3 0 0 | Mr. Nodes | 0 5 0 | Bible Class | 0 3 0 |
| Per E. W. A. | 0 12 0 | | | Mr. Leaver | 0 5 0 | Master Way's Box | 0 7 |
| Mrs. Ensor | 0 5 0 | | | Mr. Pearson | 0 2 6 | Collections | 24 12 11 |
| | | | | A Friend | 0 1 0 | | |
| John Moore, Esq. (A.) | 5 0 0 | | | Mr. Samuel Turner | 0 5 0 | | |
| Miss Moore | 1 1 0 | | | Mr. Stacy | 0 2 6 | | |
| Miss S. Moore (A.) | 1 1 0 | | | A Friend | 0 2 6 | | |
| John Moore, Esq., for the Native Teacher, Joseph Moore | 10 0 0 | Craven Chapel, J. E. Dunt, Esq., for the Widows, and Orphans' Fund | 2 0 0 | Mr. Davies | 0 2 6 | | |
| Miss Moore and Miss S. Moore, for the Native Teacher, John Hickes | 10 0 0 | | | Mr. Holdham | 0 1 0 | | |
| Miss S. Moore, for the Native Girl, Catherine Lovell | 3 0 0 | Youthful Branch. | | Mr. Gains | 0 1 0 | Less Expenses | 64 2 0 |
| | 307. 2s. | Rev. Dr. Leifchild, President. | | Mr. Bond | 0 2 0 | | 0 10 0 |
| A Friend in Kent (A.) | 5 0 0 | Miss A. S. Burn, Secretary. | | A Friend Ed., do. 1s. | 0 1 6 | | 63 12 0 |
| For the Native Teachers, Richard Baxter & Gerhard Tersteegen | 20 0 0 | Collected by— | | Mr. Norman | 0 1 0 | | |
| | 257. | Miss Archer | 1 12 10 | Mr. Cox | 0 2 0 | | |
| Per Mrs. Charles, for the Chinese Medical Mission, collected by Mrs. Mitchell, Carisbrooke | 1 15 0 | Miss A. Burn | 0 15 10 | Mrs. King | 0 5 0 | Portland Chapel. | |
| Ditto, by Miss De- bell, Hastings | 6 11 0 | Miss Edwards | 0 7 1 | Mrs. Smith | 0 3 0 | Miss Franco | 0 5 0 |
| | 84. 6s. 6d. | Miss Hall | 2 0 8 | Mrs. Bradley | 1 0 0 | Mr. and Mrs. B. Webb, for Native Boy at Trevan- drum, B. W. Webb Mrs. Cuff, for ditto, W. S. Cuff | 2 10 0 |
| Sir C. E. Eardley, Bart., per Miss Gervis, for the re- pairs of Mrs. Young's School, Amoy | 2 2 0 | Miss Homewood | 0 16 8 | Mr. Manning | 0 5 0 | | |
| | | Miss Kelly | 3 16 1 | Mr. Snuggs | 0 10 0 | Collectors' Cards | 1 11 6 |
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| | | Mr. W. E. Allwright | 3 12 10 | Mrs. Hal | 1 0 0 | Children's Boxes | 1 10 4 |
| A Friend, for Mrs. Addis's Native School, Coimbatour Three Friends, for China | 0 10 6 | Mr. F. Fryer | 1 0 0 | Mrs. Hedges | 0 2 6 | Family of Mr. W. P. Lash | 1 10 4 |
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| Collected by Mrs. M. W. Collaston, for the Mirzapore Free School | 1 2 0 | Girls' School, per Mr. Adeley | 2 9 11 | S. Thorowgood, Esq.* | 20 0 0 | | |
| John Wollaston, Esq. | 2 0 0 | Boys' ditto, per Mrs. T. Dunt | 2 10 8 | S. Marshall, Esq.* | 5 0 0 | | |
| Mrs. M. W. Wollaston | 1 8 0 | The Children of Mrs. Harper's School | 0 15 2 | | 5 0 0 | St. Thomas's Square, Hackney, Auxiliary on account | 27 1 5 |
| Edward Budden, Esq. | 1 0 0 | Master Charles Dunt's Missionary Box | 0 6 3 | * Previously acknowledged. | | | |
| R. Wollaston, Esq., M.D. | 1 0 0 | Miss Rollinson's do. Collection at the Annual Meeting | 0 6 0 | Juvenile Branch | 0 18 6 | Surrey Chapel. | |
| H. Davison, Esq. | 1 0 0 | Printing Reports ... | 33 12 8 | For the Native Teacher, Edward Manning | 10 0 0 | Young Ladies' Bible Class, for Native Teacher, James Sherman | 10 0 0 |
| Mrs. Baker | 0 10 0 | | 1 10 6 | For the Native Children, M. Wal- ker, M. A. Blen- karn and S. J. Simmonds | 0 0 0 | Mrs. Howard's Class for a Girl at Parey- chaley, called Martha Sherman | 2 10 0 |
| T. H. Spencer, Esq. | 1 0 0 | | 32 2 2 | | 781. 1s. 1d. | Miss Harding, for ditto, called Zimna Louisa Harding | 2 10 0 |
| J. L. Budden, Esq. | 1 0 0 | | | Kensington Auxiliary Society, on account | 55 5 0 | Ladies of the Na- tional Association, for the Native Teacher, Surrey | 10 0 0 |
| | 101. | | | | | | 257. |
| J. and E. B., for the Widows' and Or- phans' Fund | 2 10 0 | Finsbury Chapel, per Miss Harrison, on account | 21 13 3 | Maberly Chapel Auxiliary Society, on account | 10 0 6 | Sutherland's Chapel, Sunday School | 0 17 8 |
| Collected by Mrs. M. W. Collaston, for the Mirzapore Free School | 1 2 0 | Holloway Auxiliary Society, on account | 33 15 7 | Marlborough Chapel Sunday School, for the Native College at Rarotonga | 3 0 0 | Tabernacle Aux- iliary Society, on account | 14 5 3 |
| John Wollaston, Esq. | 2 0 0 | Totlywell Mount. Auxiliary Society | 19 1 7 | New Broad Street, Auxiliary, for the Chinese Scriptures | 5 0 0 | Trinity Chapel, Brixton. Rev. S. Eldridge. Subscribers. | |
| Mrs. M. W. Wollaston | 1 8 0 | Special Contributions on behalf of China. | | | | Friend, A. | 0 10 0 |
| Edward Budden, Esq. | 1 0 0 | Miss Meech | 0 10 0 | | | Corp, Mrs. | 1 0 0 |
| R. Wollaston, Esq., M.D. | 1 0 0 | Miss Burgess | 0 5 0 | | | Eldridge, Mrs. and Family | 1 0 0 |
| H. Davison, Esq. | 1 0 0 | Miss Purnell | 0 2 6 | | | Payne, Mr. | 0 10 0 |
| Mrs. Baker | 0 10 0 | A Friend | 0 2 6 | | | Payne, Mrs. | 0 10 0 |
| T. H. Spencer, Esq. | 1 0 0 | Ditto Is., ditto Is. | 0 2 6 | | | Smith, Mr. H. | 1 0 0 |
| J. L. Budden, Esq. | 1 0 0 | Mr. Hoit | 0 2 6 | | | Stapler, Miss | 1 1 0 |
| | | Mrs. Geo. Cox | 0 2 6 | | | Watson, Mr. C. | 1 1 0 |
| | | Mr. Norris | 0 1 0 | | | Watson, Mrs. O. | 1 0 0 |
| | | Mrs. Larrivick | 0 1 0 | | | Watson, Miss | 0 10 0 |
| | | Mr. Standewick | 0 2 6 | | | Watson, Mr. F. | 0 10 0 |
| | | Mr. J. B. Allbrook | 0 2 6 | | | Watson, Mr. W. G. | 0 10 0 |
| | | Mr. Watford | 0 2 6 | | | Whitens, Mrs. | 0 5 0 |
| | | Miss Bird | 0 5 0 | | | | |
| | | Mr. Blenkarn and Family | 0 10 0 | | | | |
| | | Mr. Banson | 0 5 0 | | | | |
| | | Mr. Thomas Smith | 0 5 0 | | | | |
| | | Mr. G. W. Burge | 1 0 0 | | | | |
| | | Mr. Alfred Hunt | 0 2 6 | | | | |
| | | Mr. Hancock | 0 2 6 | | | | |
| | | Mrs. Korn | 0 2 6 | | | | |
| | | Mr. Arley | 1 1 0 | | | | |
| | | Mrs. Guppy | 0 5 0 | | | | |
| | | Mrs. Toombs | 0 1 0 | | | | |
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| Boxes, &c. | £ s. d. | Congregational Chapel, after Sermons | £ s. d. | Northwich. | £ s. d. | Exeter, Castle Street. | £ s. d. |
|---|-----------|--|----------|---|---------|---|---------|
| Baker, E. | 0 8 10 | Do. at Waltham | 17 2 6 | Mrs. Carnes' Box and Subscription | 5 6 0 | A Friend, per Rev. D. Hewitt | 15 0 0 |
| Glanville, Miss | 0 5 5 | Cookham Dean | 0 14 4 | Mr. Fletcher | 1 1 0 | | |
| Harden, S. | 0 2 10 | Mrs. Rutter, for the Native Teacher, Thomas Rutter | 10 0 0 | Mr. Okell | 1 1 0 | Honiton. | |
| Leich, Master | 0 6 5 | Ladies' Association, per Mrs. Poulton | 3 18 3 | Mr. J. Thomas, jun. | 1 1 0 | Collection | 3 7 4 |
| Pearce, Miss | 1 0 0 | Juvenile Missionary Association for Hindoo Children at Bangalore, per Mrs. J. Cooper | 15 18 8 | Mrs. Willett | 1 1 0 | Subscriptions | 3 18 0 |
| Payne, Miss | 1 5 10 | Annual Subscribers | 15 5 0 | Mrs. Leigh | 0 10 6 | Exps. 5s. 4d.; 7d. | |
| Crabb, Mr. and family, 1d. per week | 2 3 0 | Do. per Henry Leake, Esq. | 5 0 0 | Mrs. Weston | 0 10 0 | Iffracombe. | |
| Sabbath Schools | 3 10 5 | Sacramental Collection for Widows, &c. | 6 7 10 | Miss Cross, Ruloce | 0 5 0 | Collected by— | |
| Sundries | 0 8 0 | Special Collection for China | 29 6 10 | Collected by Mrs. Rothwell | 2 19 0 | Mrs. Jones | 1 13 1 |
| Collection | 12 13 3 | Do. at Burnham | 1 5 2 | Paid to other socs. | 14 9 6 | Miss Hensley | 1 11 0 |
| Less Expenses | 0 15 6 | For Boys' Mission School | 4 2 0 | Collection for Widows & Orphans | 8 0 0 | Missionary Boxes, | |
| | 34 0 6 | * Exs. 45s. 8d.; 129l. 7s. 4d. | 108 10 8 | Over. Moiety of a Collection | 6 10 0 | Miss H. Wren | 0 6 3 |
| Wardour Chapel. | | * Including 50l. previously acknowledged. | | CORNWALL. | | Master Jones | 0 8 3 |
| Quarterly Subscriptions | 0 0 0 | Reading, Trinity Chapel, for Chinese Testaments | 1 0 0 | Penzance, per Mr. T. Oliver. | | Miss F. Reynolds | 0 12 8 |
| Weigh House Juvenile Society. | | CAMBRIDGESHIRE. | | Contributions | 10 6 8 | Mr. J. Corney | 0 16 0 |
| Rev. Thos. Binney, President | | Linton. | | For the Native Teacher John Foxell | 8 5 4 | Miss M. Lillyday | 0 11 11 |
| Mr. J. E. Saunders, jun., Treasurer. | | Collection | 2 7 1 | 18l. 12s. | | Miss M. Gilbert | 0 16 0 |
| Miss Bower, Miss Saunders and Mr. Edward R. Cook, Secretaries. | | Collected by— | | CUMBERLAND. | | Miss C. Cornish | 0 2 5 |
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| For ditto, John Howe, at Madras | 6 0 0 | Mr. H. Smooty | 1 1 0 | For the Chinese Mission. | | Collected after Sermon | 7 5 3 |
| For Native Girl, Emma Watson and Isabella Nixon, at Madras | 6 0 0 | A Friend | 0 10 0 | Collection | 5 5 0 | Do. Public Meeting | 6 6 4 |
| For Native Boy, John Clayton, at Hong Kong | 5 0 0 | Boxes. | | Temple Nozbury | 1 12 0 | For Chinese Mission | 10 0 0 |
| For Native Girl, Hannah More, in Mrs. Harbutt's School, Uphol, South Seas | 3 0 0 | Mr. Wilkerson | 0 7 6 | W. Parker, Esq., Skirwith Abbey | 0 10 0 | Newton. | |
| For Native Boys, Henry Martyn and Arthur Roberts, in Rev. Messrs. Hardie and Turner's School, Uphol, South Seas | 5 0 0 | Mr. Prior | 0 7 11 | Mr. and Miss Scott, Brent House | 0 10 0 | Collections | 5 11 7 |
| For Native Boy, Richard Winter Hamilton, in Dr. Medhurst's School Shanghai | 5 0 0 | Mr. H. Smooty | 0 2 6 | Mr. J. P. Spedding, Crew Garth | 2 0 0 | For Widows | 1 6 0 |
| | 33l. 10s. | 5l. 9s. 6d. | | Admiral Wauchope, Dacre Lodge | 1 0 0 | For China | 2 17 0 |
| St. Paul's Churchyard. | | CHESHIRE. | | 10l. 17s. | | Subscriptions | 3 13 0 |
| Missionary Association at Messrs. G. Hitchcock and Co. | 14 11 9 | Alderley Edge. | | Parkhead. | | Exps. 9s. 7d.; 13l. | |
| BEDFORDSHIRE. | | Mrs. Ashton | 1 0 0 | For the Chinese Mission. | | Paignton. | |
| A Farmer, for Chinese New Testaments | 1 0 0 | For Native Teacher, James Ashton | 10 0 0 | Kirk Oswald | 0 13 4 | Collection | 1 4 2 |
| Hooklife, for 42 Chinese New Testaments | 0 14 0 | Mrs. J. D. Burton | 1 0 0 | Do. Anonymous | 0 5 0 | Subscriptions | 2 10 0 |
| BERKSHIRE. | | For Native Girl, Ann Ashton | 3 0 0 | Do. Wesleyan Collection | 0 15 8 | For China | 3 2 8 |
| Maidenhead. | | 15l. | | Parkhead | 0 10 4 | Exps. 9d.; 9l. 10s. 1d. | |
| Auxiliary Society. | | Altrincham, Bowdoin Dumas Chapel | 1 0 0 | Gamblesby | 0 11 2 | Plymouth Auxiliary Society, per A. Hubbard, Esq., on account | 100 0 0 |
| Collected at the Public Meeting | 11 5 0 | Miss A. Keyner | 1 0 0 | Anonymous | 0 5 0 | Plymouth. | |
| Miss Bird (A.) | 1 0 0 | Knutsford. | | DERBYSHIRE. | | Mrs. Pearson, for Mrs. W. Porter's School, Madras | 2 0 0 |
| Do., Widows' Fund | 0 10 0 | Collected by— | | Dronfield. | | Do. for a Native Girl in Miss Drew's School | 8 0 0 |
| Lady Huntingdon's Chapel, after Sermons | 3 16 5 | Mr. Clarke | 4 4 4 | Collection | 2 1 0 | For Schools for Children of Missionaries at Walthamstow | 2 0 0 |
| Do. at Littlewick | 0 10 0 | Miss Frozatt | 0 14 8 | Subscriptions | 5 6 4 | 7l. | |
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| Collected by Miss L. Stuchbery | 2 3 4 | Middlewich. | | Collected by Misses Skidmore & Stone for 260 Chinese New Testaments | 4 6 8 | Subscriptions and Collections | 16 5 3 |
| Annual Subscribers | 2 2 0 | Subscriptions and Collections by— | | DEVONSHIRE. | | For Native Teacher William Rooker | 10 0 0 |
| 9l. 18s. 4d. | | Mrs. Dutton | 5 0 0 | Barnstaple Auxiliary, per Mr. Norrington | 14 0 0 | For the Tavistock Ladies' Female Teacher | 10 0 0 |
| | | Miss Dutton | 5 2 0 | Brixham | 0 14 0 | For Widows and Orphans | 1 7 0 |
| | | Miss Bostock and Young Ladies | 0 15 0 | Dartmouth. | | For the Chinese Mission | 19 4 0 |
| | | Miss M. A. Hitchin and Miss E. Cubitt | 1 2 10 | For the Native Teacher Thomas Stenner | 5 0 0 | Exs. 68s. 11d.; 58l. 9s. 4d. | |
| | | Sunday School Boys and Girls | 1 15 10 | John Windeatt, Esq., S. Tollett, Esq. | 5 0 0 | Torquay, on account | 3 0 7 |
| | | Boxes. | | Collected by Mrs. Neck | 1 8 2 | For Chinese Mission | 35 15 0 |
| | | Mrs. T. Hitchin | 0 10 0 | Mr. Wakeliam's Card | 1 1 6 | Totnes. | |
| | | Mrs. W. Hitchin | 0 10 0 | Collection | 1 0 6 | Collections | 7 4 4 |
| | | Mrs. Johnson | 0 10 6 | Subscriptions, &c. | 10 6 8 | Cards and Boxes | 5 15 6 |
| | | Sermons and Public Meeting | 13 8 7 | Miss Gregory's Juvenile Card | 0 4 1 | For Chinese Mission | 4 1 0 |
| | | Exps. 14s. 9d.; 28s. 8d. | | Exs. 10s. 8d.; 23l. 0s. 9d. | | Morley do. | 1 0 0 |
| | | Mottram, Collection by Rev. B. Rice | 0 0 0 | | | Exs. 7s. 6d.; 17l. 13s. 4d. | |
| | | Nantwich. | | | | Sidbury. | |
| | | Collections | 6 19 6 | | | Collection | 1 0 2 |
| | | Sabbath School | 1 1 0 | | | Subscriptions | 1 10 9 |
| | | Exs. 10s. 6d.; 7l. 0s. 6d. | | | | Collected by Miss Wills | 0 16 0 |
| | | | | | | Sabbath-school children | 0 13 10 |
| | | | | | | For Chinese Testaments | 0 16 6 |
| | | | | | | Exs. 3s. 2d.; 4l. 19s. 4d. | |
| | | | | | | DORSETSHIRE. | |
| | | | | | | Dorchester. | |
| | | | | | | Mrs. Solomon Cozens (2 years) | 0 10 0 |
| | | | | | | Mr. Matt. Devenish | 2 0 0 |

| | | £ s. d. | | £ s. d. | | £ s. d. | | £ s. d. | |
|---------------------------------|---------|---------|--|---|--------|---|------------|---|----------|
| Collected by— | | | | Mark's Gate, near Romford. | | Sunday School | | Miss Mundle | |
| Miss Jepson | 1 10 10 | | | Missionary Boxes & Subscriptions | 3 0 0 | Missionary Prayer Meetings | 0 9 9 | Miss Percival | 0 12 8 |
| Miss Livingston | 0 7 8 | | | Rev. J. Mully | 1 0 0 | For Widows | 0 0 0 | Miss Wheeler | 3 0 0 |
| Miss Nichols | 0 4 8 | | | Mrs. Mully | 1 0 0 | For China | 0 14 7 | Rev. R. Ferguson (LL.D.) | 1 0 0 |
| Little Ellen | 0 5 4 | | | GLoucestershire. | | Exp. 11d.; 3s. 11d. | | Mr. Rawkins | 1 0 0 |
| Miss Peach | 1 2 0 | | | Cheltenham, Mrs. A. Currie | 1 1 0 | Fordingbridge. | | Collections after Sermons | |
| Mrs. E. Pouncey | 1 5 1 | | | Gloucester, Miss Wright, for a Boy at Trevandrum, to be called William Wright | 3 0 0 | Per Mr. Gray— Contributions | 6 10 0 | Ditto Pub. Meeting | 5 0 0 |
| Mr. John Payne | 0 13 6 | | | Mitcheidean, Missionary Boxes. | | Sabbath Schools | 4 12 0 | Chapel Boxes | 1 6 6 |
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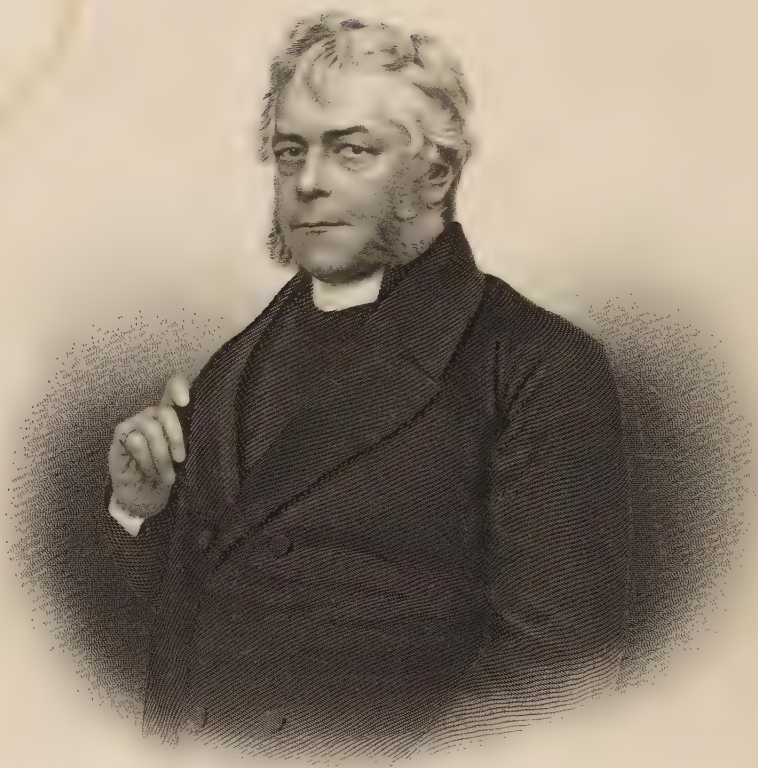
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THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR MAY, 1854.

SKETCH OF THE LIFE AND CHARACTER OF THE REV.
WILLIAM BENGO' COLLYER, D.D., LL.D., F.A.S.

EARLY development is generally followed by premature or rapid decay. The material creation teems with examples of this. The various forms of vegetable and animal life that rapidly shoot up into maturity, speedily wither and die. And of this law there are illustrations to be found in the intellectual development of the human mind, as well as in the material objects that surround us. Precocity, or an early display of superior gifts, is often no certain pledge of future corresponding greatness—the scintillations of youthful genius do not uniformly kindle into the full and steady light of brilliant fancy, or vigorous intellect—the premature power of speaking or preaching, however much it may elicit the homage of wonder, is but rarely a prelude to the eloquence that stirs the deep passions of the soul, and sheds light upon the understanding. In numerous instances the bright promise of youth has not been realized in the rich and abundant fruits of riper years—what seemed to furnish ground for the highest anticipations as to the future, has often faded away into dimness and ashes, like the brilliant rocket, which for a moment dazzles and delights, but disappoints by its speedy extinction. To this, however, there have been numerous exceptions. Not a few

of those whose names are brightest among the illustrious dead gave early indications of their future greatness. Examples might be adduced not merely of men distinguished in science and literature, but of men eminent for the most commanding eloquence, who in boyhood furnished samples of those splendid gifts, which shone in after-life with a lustre acknowledged by all.

When there is “a sound mind in a sound body” early development does not exhaust, it only attests the existence of capacities which pant for expansion, and like hidden fires break forth, giving intimation of what a future time will reveal. Properly speaking, indeed, the capacity of the human mind for development is indefinite; it may be hindered or apparently arrested by the medium through which it acts, but its power of expansion cannot be exhausted; its capability of rising to loftier conceptions of the beautiful, the true, and the good, cannot be said to cease. The organization of the body may be such as to break down beneath the intense and highly stimulated action of the mind; or may prove too sluggish and inflexible to become the medium of giving voice and expression to the bright conceptions of truth, which, like stars of a distant heaven,

flash before it. As artists of the highest order may find it impossible to embody their richest ideas with the aid of imperfect instruments; and as deep thinkers may sometimes find language inadequate to express those nice and delicate distinctions of thought, on which they conceive the merits of the most momentous questions do hang; the capacities of the mind, although susceptible of still higher activity and development, may be restrained by the imperfect organization, or premature decay, of the body.

But whatever may be the causes which oftentimes hinder a development of the intellectual powers in manhood, corresponding to the bright buddings of early genius; and however numerous the instances in which the blossoms of youth have not been followed by the rich and clustering fruits of maturer years, the subject of the present sketch was a remarkable example of brilliant youthful gifts expanding into the noon-tide lustre of manhood, and continuing to shine on to the close of life, when the light was not diminished, although mellowed and softened.

In earliest boyhood Dr. Collyer evinced a singular aptitude for public speaking. It seemed, like an irresistible passion or instinct, to give a complexion to his youthful habits and pastimes. Frequently he gathered his companions as an auditory around him, whilst he fixed them in wondering attention by his ready and fluent utterance. His youngest associations gathered around a pulpit; and the office of a preacher of the gospel appeared to awake and shape his earliest ambition. And this youthful and instinctive craving after employments for which he was so eminently endowed, imbued, as it was, at an early age with the spirit of piety, speedily ripened into enlightened dedication to the service of Christ and his church. That dedication was made at the age of thirteen, and, from that period onward to the close of his career, he never faltered, or grew weary in the service of his Master. His path resembled the

shining light. With every passing year he grew in spiritual strength and eloquent power as a preacher of the truth. Popularity threw its brightest and most perilous lustre around him—princes and nobles gathered to hear him—the cause of evangelical religion was vindicated and sustained by his faithfulness—and down to the last, as his Jubilee Sermon fully and beautifully attests, his eloquence was unimpaired, and his rich conceptions of the gospel were neither dimmed nor modified. He appeared at first before the world a child endowed with superior gifts; he continued for many years one of the most admired and faithful preachers England ever saw; and at last he passed away to his rest, surrounded with a rich and mellowed radiance that told of the splendour of his career.

Dr. Collyer was born at Blackheath, on April 14, 1782; and, as his early piety, combined with his strong predilections and eminent gifts for public speaking, naturally pointed to the Christian ministry, he was admitted into Homerton College at the age of thirteen, and at sixteen was enrolled as a student of theology. He remained at Homerton about six years, and, during part of that time had the felicity of sitting at the feet of that eminently gifted scholar, Dr. Pye Smith. After preaching at Peckham for about twelve months, he was invited to settle as pastor there; and, as his ministry had proved successful, not only in collecting a congregation where there had been none, but in reviving attachment to fundamental evangelical doctrines, which had lapsed into forgetfulness, or had been treated with dishonour amid the deadening influence of Arianism, he deemed it his duty promptly and without hesitation to accept the invitation. In reference to his settlement at Peckham, and the inflexible adherence to truth which he resolved to maintain, he expresses himself in the following words in his Jubilee Sermon:—"Called to occupy the pulpit here on a sudden emergency—all applications to other quarters having failed—

a lad scarcely passed my eighteenth year, and with a year of academical studies yet before me, I little imagined that my services would extend beyond that Sabbath-day; and well knowing the kind of doctrine which had obtained during thirty years, I resolved to avail myself of the only opportunity that might be afforded me to assert the divinity of our Lord and Saviour Jesus Christ, from the testimony of the Psalmist to the majesty of Jehovah,—‘Of old hast Thou laid the foundations of the earth,’ &c., and the application of these words to the Messiah in the Epistle to the Hebrews. But when, contrary to my expectation, the continuance of these services was solicited, and an unanimous invitation to the pastorate followed, I felt it my duty most explicitly to repeat my unalterable adherence to the principles I had recently avowed, and from the text, ‘I determined not to know any thing among you save Jesus Christ, and Him crucified.’” He was publicly ordained to the pastoral office at Peckham, on December 17, 1801; and when, on the first Sabbath of the following month, he administered the sacrament of the Lord’s Supper, the church, now so numerous and influential, consisted of ten members only. His ministry at Peckham continued to increase in power and popularity; and after enlarging the old chapel, it was at last resolved to erect a new one on its site. This was done, and the new sanctuary was opened on June 17, 1817. On that occasion Dr. Collyer preached in the morning, and the Rev. W. Jay in the evening. The new building was designated “Hanover Chapel,” expressive, doubtless, of Dr. Collyer’s intimacy with several members of the Royal Family, as well as commemorative of the fact, that on the day of its opening His Royal Highness the Duke of Sussex was present at the services.

In the year 1814, Dr. Collyer, with the consent and approval of the church and congregation at Peckham, undertook the pastoral oversight of the church assembling in Salters’ Hall, engaging to

minister to the former in the morning and evening, and to the latter in the afternoon. Here his ministry was eminently popular, and, as at Peckham, became the instrument in the hand of God of vindicating and reviving the grand verities of the gospel. He continued his ministry in this place, to the delight and edification of thousands, for the space of nearly twelve years; and when at length he retired, it was that he might husband his strength for the benefit of his first and attached flock at Peckham.

For several years the state of Dr. Collyer’s health forbade his engaging in those public duties in which at one time he took such a prominent part, and rendered it necessary for him to confine his ministry within the limits of his own pastorate at Peckham. And there, down to the close of his long and happy career, he continued to labour, shrined in the affections of his people, and gathering souls to Christ. On Sunday morning, December 11, 1853, he preached his last sermon, from a text that seemed to foreshadow the melancholy event that so speedily followed: “How wilt thou do in the swellings of Jordan?” On Monday, January 9, 1854, his spirit passed away without a struggle, and ascended to receive welcome and reward at the hand of Christ.

His last hours have been simply and beautifully sketched by his relative, the Rev. W. Bean. In a letter addressed to Dr. Morison, who preached his funeral sermon, Mr. Bean says, “Mrs. Bean and myself came to spend a few days with him on Friday, December 30th. In the evening of that day he was very comfortable and happy; but soon after he went to bed he rang his bell for the servant, who found him unusually ill. He said, ‘I am so ill!’ His medical friend was instantly sent for, but he had a restless night, and did not obtain relief till Sunday evening. On the night of that day he often expressed his gratitude to God that he was so far free from pain, but at intervals he complained of it. On the

following evening he was again comfortable, and expressed a wish to me of having the family up in his bedroom, that we might read the Scriptures and pray, which he requested me to do. I read the 25th Psalm, and he, as he lay in his bed, made a beautiful running commentary upon it. At the 11th verse the Psalmist says, 'Pardon my iniquity, for it is great.' The Doctor said, 'That is the very reason why man would not pardon it.' He had a favourable night, and the next morning was able to attend to some little matters of business; after which, he was sitting in his bedroom, and his niece, Mrs. Bean, was sitting with him, who thus describes the moment of his seizure:—

"The Doctor always expressed an earnest desire that he might not be alone when any sudden illness came upon him; and I consider it a remarkable providence that I happened to be with him at the time of his seizure. He had been reading, and seemed unusually comfortable. He had previously said to me, 'I know not how it is, but I cannot understand my reading now, unless I go back a page or two.' These were the last words he uttered. He then put down the book, and removed his spectacles, which he placed upon the same. I thought I perceived a change in his features, and instantly rang for the servant. The moment she entered the room she perceived what was the matter. Medical advice was instantly procured, and an eminent physician sent for, but the fatal blow was struck."

"Dr. Babington, from the first, gave little or no hope of his recovery. At times, however, he was conscious, and on one occasion fully recognized his son-in-law, Dr. L. Philips, when I observed his eyes suffused with tears.

"On Saturday evening he was evidently much better, and we began to entertain hopes of his recovery; but on Sunday morning he was worse, and our fears returned. He was frequently conscious, and at those moments some of God's promises were whispered in his ear, and the Saviour's love and faithful-

ness spoken of. On repeating that passage, 'My grace is sufficient for thee,' he pressed my hand. Some of his own beautiful verses were repeated to him at different times. He got weaker and weaker. The shortness of breathing increased. He appeared a little more conscious when the following verse was repeated in his dying ear:—

"See the kind angel at the gates,
Inviting us to come;
There Jesus the forerunner waits
To welcome travellers home."

"Soon after, with one deep expiration, he breathed his last, and departed to his God and Saviour. Over his lifeless corpse we repeated, 'Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'" Thus peacefully, and without a struggle, this ornament of the church passed away to join the company of the redeemed in heaven.

Dr. Collyer was preceded at Peckham by a long train of pastors, some of whom were ranked among the most distinguished men of their day, but his own name will descend to the latest posterity invested with special interest and honour. For it is worthy of observation, as attesting his faithfulness and unswerving attachment to the doctrines of the gospel, that, in both his pastorates—at Peckham and Salters' Hall—he not only revived a church and congregation which had sunk to the lowest point as to numbers, gathering eager and delighted multitudes where the light of the Sabbath had mournfully fallen on empty and silent pews; but uprooted error, and swept away the cold and chilling shadows which usually follow in its train. As in the case of many others of the Puritan and Presbyterian congregations throughout England, the blight of Arian or Socinian errors had fallen upon those assembling in the old Meeting-house at Peckham and in Salters' Hall. The grand distinctive doctrines of the gospel were silently permitted to slide

into forgetfulness, or were actively impugned; and those sanctuaries which the piety and zeal of persecuted Puritans and Nonconformists had reared for the honour of Christ, and the preaching of salvation through his blood, were transformed into schools of error, where the Saviour was stript of his dignity, and men were taught to look for redemption on other grounds than those presented in the New Testament. It is hard, perhaps impossible, rightly to understand how such a melancholy state, not merely of spiritual deadness, but of positive and fatal error, could succeed the masculine piety, the glowing zeal, and martyr devotedness of men who "esteemed the reproach of Christ greater riches than the treasures" and honours of the world. It is one of those painful and perplexing phenomena which the history of Christianity presents at various periods, and in several places, and which tell in monitory tones of the danger of laxity and supineness in reference to fundamental doctrines. Fervour, devotedness, and enlightened attachment to the truth, became enervated amid the peacefulness of tolerance and repose; or were corrupted amid the intoxicating influences of business, worldly conformity, and unhallowed speculation in matters of religion; and, as a necessary consequence, the coldness of indifference supervened, inviting error as an opiate to lull the soul into a state of insensibility, or to amuse it with the pictures of a hope

"That leads to bewilder, and dazzles to blind."

But happily in the case of Peckham and Salters' Hall, the providence of God interposed in the hour of need, by conducting Dr. Collyer to these blighted and deserted sections of the great vineyard. He was fitted by his uncompromising faithfulness to contend earnestly for the faith once delivered to the saints; and was qualified by his brilliant gifts as a preacher to draw public attention, and the sunlight of popularity, around those venerable but neglected sanctuaries. And the result,

as might have been anticipated, was of the happiest description. Large congregations were collected—numerous and influential churches were gathered—the gospel was preached in the hearing of all ranks from the highest to the lowest—and where error might have continued to triumph, and desolation to reign, "the beauty of the Lord" shone around, and angels stooped to rejoice over repenting sinners.

During the period of his twofold pastorate, Dr. Collyer delivered his lectures on "Parables," "Doctrines," "Duties," "Comparisons," and "Facts," which have been published, and will transmit his name with honour to future ages of the church. They are works of great excellence, attesting, not only the clear and evangelical conceptions of Dr. Collyer as a minister of Christ, but his eloquence as a preacher, and his highly respectable, if not profound, attainments as a scholar. When, indeed, we take into consideration the circumstances in which they were produced, and the rapidity with which they were sometimes executed, we cannot but be filled with astonishment at the versatility and readiness of his powers. Few men could have produced such lectures at all, and still fewer, amid the incessant public engagements which his almost unexampled popularity entailed upon him. If they are not profound, they are clear, graceful, and flowing; if they are not unanswerable argumentative defences of the truth, which would silence and put to shame the flippant and the gainsaying, they are beautiful expositions of great fundamental facts and doctrines, which commend themselves to the consciences and understanding of every earnest inquirer; if they are not always in unison with the canons of a cold and fastidious taste, they are the living, impassioned utterances of a spirit gifted with great opulence of language, and inspired with intense solicitude for the salvation of men. They have been widely circulated and read among all classes; and will continue to instruct and refresh the minds of Christians,

when multitudes of more ambitious and more elaborate publications shall have ceased to be known.

As a preacher Dr. Collyer had few equals. He was possessed of a rare combination of gifts. Nature had endowed him with every quality fitted to win the attention and awaken the sympathies of his hearers. His person and manner were marked by a mingled dignity and grace that at once prepossessed an audience in his favour. His voice combined clearness with rich musical flexibility, and uniformly flowed from his lips, like the full and varied tones of an instrument, implying no effort on his part to utter them, and needing none on the part of his audience to hear them. His style was impassioned without vehemence, flowing without needless redundancy, and chaste without the cold and accurate polish which forbids emotion on the part of the speaker, and can kindle none on the part of the hearer. It was the natural outgrowth and expression of his mind. A less rhetorical and flowing style would not have been in harmony with his glowing, rapid, and earnest modes of thinking. And his matter, never disfigured by paradoxes, clap-trap, or vulgar oddities, was uniformly practical and highly evangelical. His great object was to conduct his hearers to a calm and solemn reception of truth, as the grand instrument of their enlightenment and moral transformation, and not to startle them into astonishment by novel trains of thought, or to amuse them with what was fanciful and grotesque. And these qualities he retained to the last. The writer of this sketch heard him, about six months before his death, preach to his own people at Peckham. On that occasion, although he ascended the pulpit with a step considerably enfeebled, there was no feebleness in his discourse, and but little in his manner. He read the Scriptures with his usual beauty of emphasis and expression, and preached with an ease and felicity that fixed the large assembly in breathless and delighted attention.

There doubtless have been greater and more eloquent preachers than Dr. Collyer. Jeremy Taylor surpassed him in splendour of imagination; Horsley, in grasp and vigour of intellect; Chalmers, in passion and power of appeal; and Wardlaw, in richness, breadth, and force of reasoning. But few equalled, and none surpassed, him in gracefulness and fascination of manner, in simple and persuasive application of truth to the conscience, or in the marvellous rapidity with which he collected and arranged his thoughts. His mind instantly grasped the subject on which he intended to speak, and his tongue, with the same rapidity and ease, clothed his conceptions in appropriate and eloquent language. Mark Wilks, who on one occasion heard him regularly for three or four months, used to say, "Collyer can preach down any ten men, pick 'em where you like."

The popularity of Dr. Collyer as a preacher was almost unprecedented. Among Nonconformists it has had no parallel. Many preachers, indeed, among Dissenters have been popular, and have uniformly gathered multitudes around them; but their popularity has been chiefly, if not entirely, confined to the denomination to which they belonged. It did not extend beyond their own confines. It was sectarian, not catholic. And this is the case still in reference to popular Nonconformist preachers. It is seldom that men of other denominations, or men of rank and distinction, are seen in their chapels, or assemble where they preach. When their names chance to be pronounced among statesmen, church dignitaries, nobles, or princes, they are for the most part unknown. This may, perhaps, be easily accounted for; and we state it, not as a disparagement, but simply as a fact. But Dr. Collyer's popularity extended to all classes and denominations. Whilst he drew around him thousands professing Nonconformist views, he was no less followed and admired by the adherents of the National Church. Nobles were almost constantly among his

hearers, and princes deemed it at once a pleasure and an act of friendship to be present in his chapel in the heyday of his popularity. Perhaps his intimacy with the father of our beloved Sovereign, and the marked attention paid to him by some other branches of the royal family, may have added an element of splendour to his popularity, which otherwise could not have belonged to it. Doubtless the fact, that a Nonconformist preacher was admitted to the friendship and favour of princes, tended greatly to increase his reputation, and to draw a class of hearers within the sound of his voice, whom nothing but the footsteps of rank or royalty could have led to an unconsecrated meeting house. But admitting this, what but remarkable gifts of eloquence and popular address, and a reputation already brilliant, could have brought a man of humble origin, and a preacher among a proscribed sect, within the notice of princes? The precise train of circumstances which led to the introduction of Dr. Collyer to the Dukes of Kent and Sussex we have not been able to trace; but the fact that he drew upon himself their notice, and enjoyed a large share of their friendship, is of itself ample proof, not only of the extent of his reputation, but of his singular power to win the homage and attachment of all classes. So high, indeed, did he stand in the friendship of the Duke of Kent, that his diploma of doctor of divinity from the University of Edinburgh, was conveyed to him through the hands of His Royal Highness.

It is worthy of remembrance, as reflecting the highest honour on the name of Dr. Collyer, that his popularity, which brought him into contact with the great, and opened to him prospects of the most flattering description, in no way corrupted his simplicity, or led to the compromise of any of his principles. He never concealed or modified his views as a Nonconformist, or as a minister of the gospel, when it was necessary to state or defend them; nor did he ever assume supercilious and

patronizing airs in reference to his more obscure and less fortunate brethren. It cannot be doubted that, had he conformed, and taken orders in the National Church, valuable preferment, and even episcopal dignity, would have been bestowed upon him. His favour with the royal dukes and with many of the nobility was such, that allied with the Church of England he might confidently have anticipated the highest patronage. It is well known among the friends of Dr. Collyer, that when it was contemplated to return him to Parliament, he was readily offered one of the boroughs, which in those days were in the hands of the aristocracy. But not only did he decline every offer, and remain proof against the brilliant temptations that surrounded him, but he wielded his influence with the great to disabuse their minds of prejudice and misconception, and to enlighten them as to the soundness and loyalty of nonconformist principles. His intimacy with princes and nobles was never prostituted to purposes of self-interest, or personal aggrandizement, but was used, on several important occasions, on behalf of liberal and enlightened views on questions of education and religion. In the earlier contests and discussions which agitated the public mind respecting the educational system of Lancaster, and in the matter of Lord Sidmouth's insidious bill, his influence with the Dukes of Kent and Sussex was productive of the most valuable results. He enlightened their minds, and, to a great extent, guided their decisions on those important questions; and thus, although it may be generally unknown among the present generation, it is nevertheless a fact, that Dr. Collyer rendered great and essential services to the cause of education and evangelical Nonconformity. And now that he has passed away, his memory should be cherished with deep and heart-felt reverence, and his name should be enrolled among the most honoured of the dead.

Popularity was evidently not sought by Dr. Collyer: it was thrust upon him;

and, like a wise man, whilst he saw through its hollowness, he employed it as an instrument for the accomplishment of objects whose fruit might remain. No popular man evinced less of the merely selfish element, or was less dependent on the hosannas of the multitude. When his name was still on the lips of every one, and uniformly drew vast assemblies whenever it was announced, he retired in a great measure from the theatre of public life, and devoted himself exclusively to the instruction and pastoral superintendence of his beloved flock at Peckham. And that he neither loved nor fed upon the excitement of great throngs and popular adulation, was beautifully attested by the fact, that when he confined himself to his own pastorate at Peckham, he suffered no mental collapse: he lost none of his cheerfulness or amiability; he evinced no morbid craving after the stimulating element, which, in calm and Christian dignity, he had thrust from him; he continued to be equally eloquent, and perhaps more weighty and impressive in his appeals to the heart and conscience. When withdrawn from the great arena of public life, and confined to the comparative seclusion of Peckham, he shone among his own flock with the serene majesty of a sovereign, who had relinquished the excitement and splendour of camps, and pageants, and royal progresses, that he might devote himself to the less imposing, but more useful task of governing well, and ministering to the happiness and improvement of his people.

But it was not merely in public that Dr. Collyer won admiration and attachment; in private he was characterized by so much that was gentle and amiable; he threw around every relation of domestic life so rich a sunshine of tenderness and love; he cemented his friendships by such geniality and warm-hearted confidence; and drew so closely around him the sympathies of all who shared his society, by the charm of his affability and genuine kindness, that few men have been the object of such

sincere affection, or the centre of a wider circle of warm and attached friends. Like other distinguished men, indeed, he met with those who were disposed to detract, criticize, or misrepresent; for, as Pascal observes, the majority of mankind can love or tolerate nothing but mediocrity. But notwithstanding the splendour of his reputation, he was as much loved in private, as he was admired in public.

He was a beautiful example of steadfast affection in all the relations of private life. When greeted by the homage of admiring thousands, and admitted to the friendship of the highest in the land, his heart was never drawn away from its love and reverence for his parents. The companionship of princes, and the adulations of the great, might have betrayed him into attempts to conceal the lowliness of his origin, and might have alienated his heart from the home and associations of his childhood. But it was not so. Never was filial piety more beautifully illustrated than in his case. And whilst the direct tendency of great popularity, and the excitement of public life, is to strip the calm enjoyments of home of their interest, or to deaden the affections to their charm, he remained uncorrupted. It was always his delight to escape from the tumult of public assemblies, and the homage of admiring throngs, to the simple and peaceful pleasures of his own family, and the heartfelt reciprocities of private friendship. There the yearnings of his tender and confiding spirit seemed to be met, and the gushings of his affection flowed out with unrestrained freedom. And hence if his public life was brilliant, and surrounded with the pomps of human greatness, his private life was serene and beautiful. Friendship and affection shed their light around; and religion, deep-seated and all-pervading, heightened his joys and sanctified his sorrows.

This brief and imperfect sketch of Dr. Collyer may be summed up in the just and beautiful words of Dr. Morison: "In his death, Nonconformity has lost

one of its brightest ornaments, and the metropolis one of its most cherished names. But he has well sustained the promise of his early years. In his successful ministry, of more than half a century—in his writings, which deserve a place in the best collections of the-

ology—in his character, so bland and gentle, so marked by love, and kindness, and true generosity,—he has left a rich legacy to the church, which the present age can never cease to value, and which generations yet unborn will be taught to cherish."

THE GRANDEUR AND IMPORTANCE OF THE CHINESE MISSION.

"Hail, land of Sinim! Hail!

Loud let thy notes of praise arise :—

On thee the Sun of Righteousness pours
His beams of radiant glory. Thy clouds
Shall pass away!"

Sacred Musings.

THE Chinese is a truly wonderful empire. Its high antiquity is undoubted. Its populousness is extraordinary. The culture of its inhabitants—the skill and genius they have discovered in many valuable branches of mechanism and art, are surprising. The diffusion of education among the community is indisputable. Their fixed adherence to ancient customs, manners, and laws, from century to century, has arrested general attention. The separation of the people from all other nations, has been uniform and remarkable. The despotism of their sovereign, and the idolatry practised in all parts of the kingdom, have been palpable and undeniable facts. The extent of their commerce, and the value and amount of their exports, especially in the article of tea, to Great Britain and other countries, have been, and still are, astonishing,—so that China has ever been regarded with deep interest and curiosity, and the utmost importance has been attached to a close and friendly connexion with it.

And yet, after the lapse of so many hundreds of years, in spite of the advance of civilization, the extended commerce of the inhabitants, and many other circumstances, China has been, until very recently, a comparatively unknown part of the globe. We have been acquainted almost as little with

the character, the sentiments, the habits, and manners of the population, as with those of the people residing in the central districts of Africa. We rejoice, however, that by the communications of several of the able and learned envoys and agents of the British Government stationed in China, and especially by the published and authentic statements of many of our intelligent Missionaries to that country ;—and, in addition, by the late remarkable revolution in that empire, and its unexpected and gigantic successes ; we know more at present of the empire, of its villages, its towns, its cities,—the opinions, character, condition, and prospects of its multitudinous population, than we ever did before ;—and this acquaintance with China and its people is continually increasing. Thus are we better prepared for arriving at a correct and enlightened judgment respecting the inhabitants, their state, their education, their laws, and their religion ; and the influence we can bring to bear on them, for their intellectual, social, and moral elevation, will be more appropriate, well-directed, and powerful.

Now, it is obvious, especially under existing circumstances, with the stirring, the wondrous events going forward, and with the extraordinary prospects now opening before us as those who supremely value the truth, and who are intensely anxious that the remotest nations may be brought to God ; that no means we can employ, that no influence we can exert for the dignity, the progress, the highest, and the permanent benefit of China, will be

at all comparable in value and importance to those which Christianity sanctions and requires.

If China is to advance in the noblest sense; if her millions are to be elevated in the scale of social and moral being; if they are to be truly enriched and rendered happy, in the highest degree; if their practical and useful influence is to bear, extensively and efficiently, on the numerous islands and countries around them, the knowledge of the gospel must be acquired; the power of the gospel must be felt; the love of the gospel must be felt; the priceless blessings of the gospel must be enjoyed. It is the religion of the Bible that will humanize and ennoble China; that will dispel the moral darkness, and burst asunder the moral fetters of her population; that will tranquillize her teeming millions, and put them in possession of unalloyed happiness; that will make her "valleys to sing," and her "hills to rejoice;" that will induce her to throw her arms widely open, and benevolently to embrace the world, and make her the receptacle of all that is valuable, all that is holy, all that is divine.

And, when these things are contemplated, what majesty and grandeur, what undefinable importance, are attached to the Chinese Protestant Mission, carried forwards with simplicity, earnestness, and devotion; maintained under the influence of love to Christ, and zeal for his honour; and upheld by the liberality, the faith, the energy, the perseverance, and the combined prayers, of hundreds of thousands of British and American Christians! Such an enterprise is associated with the utmost moral sublimity, and the preciousness of those benefits it will be instrumental in conferring, during the next five-and-twenty years, no language can adequately unfold—no mind can adequately estimate. The profound and universal interest now felt by the followers of Christ in England, Scotland, Ireland, and America; the contributions which are poured in; the efforts which are made; and the prayers

which are presented on behalf of China, that the light of Christianity may speedily shine throughout it, and that the inestimable benefits of redeeming love may be realized, are only what we expected from the ministers and people of God. Nothing could be more natural, and, confessedly, nothing could be, as a development of attachment to the Saviour, and enlightened concern for the happiness of millions, and for the advancement of the empire of the Messiah—more proper—more important—more necessary. If such solicitude had not been felt, such a spirit not displayed, such petitions not been preferred, such zeal and benevolence not been exhibited, our utmost surprise would have been excited, our deepest regret would have been induced.

British Christians, however, are now alive to the moral and spiritual welfare of China. The churches are aroused to a sense of the extent, the grandeur, the inexpressible value of the Chinese mission; and we are persuaded that this solicitude, earnestness, and effort, must be continually augmenting, until the multitudes of China hear the pure gospel of Christ; her children and youth be instructed in the principles of the religion of the Son of God; and her myriads be warned to "flee from the wrath to come," and at the same time be invited to repair to Calvary, for life, pardon, happiness, and salvation.

The London Missionary Society purposes sending out ten additional Missionaries to China. A noble project! But how do we desire that some Christians, of immense wealth, would enable the directors to multiply the ten by ten, and send forth during the current year, *one hundred* faithful heralds of the Cross; one hundred enlightened and devoted messengers of salvation to the people; and a hundred Bible and Tract Distributors, so that the principal cities, towns, and ports of China, might have the tidings of redeeming love and mercy proclaimed to them regularly, and in the amplest and most unfettered manner! Surely this might

easily be done. A few large-hearted Christians in this country, of abundant pecuniary resources, might accomplish it without the slightest difficulty. And, we seriously and deliberately inquire, *Ought it not to be effected?* A million copies of the New Testament are to be transmitted as early as possible to the Chinese empire, and to be circulated quickly among the people, and, no doubt, they will be desired with avidity. This was a happy and magnificent idea, and honoured will be the name of him who suggested it. Would that the million projected for China could have another, and yet another million added to it;—for, after all, a million copies of the New Testament for the Chinese, will not go very far. They will soon be swallowed up. They are scarcely more than ten or twenty thousand for Great Britain. Still, in these grants, in these efforts, so seasonable and so important, we rejoice. They are invaluable. The movement altogether among the British churches on behalf of China is delightful; the spirit displayed is large and noble; the object contemplated is most sublime; and the issues, under God, in which it *must* result, will be stupendous and glorious.

How wondrous is the fact, that Protestant and Christian missionaries can gain free and full access to China at all! This we did not anticipate. On such an event we could scarcely calculate. Who could have supposed, five-and-twenty years ago, that the gates of the Chinese empire would be thrown widely open to our missionaries, our catechists, our school-masters, our printers for the mission? Who could have expected that the immense wall of separation would be removed—that intercourse with the people, for Christian objects, would be permitted—and that interposing barriers would be removed out of the way? Such, however, is the fact, and the revolution now advancing is continually diminishing the impediments which existed, and creating additional facilities for the wide introduction, and also for the progress and

triumphs, of the gospel of Christ. All this excites our profound astonishment. We stand still and wonder. We can only say—"The Lord has done it." "Truly, this is the finger of God!"

The Chinese mission, and especially as its enlargement is seriously contemplated, must strike every intelligent and reflective mind as being associated with pre-eminent grandeur and moment, from the *extreme vastness* of the population—from the *large numbers* of converts on whom we may eventually calculate. What a field is before us! What territory is to be explored, cultured, and gained, for Christ! What anticipations may we not cherish! On what victories may we not calculate! Let the population of China be estimated, in round numbers, either at 300 millions, as some aver, or at 350 millions, as others estimate, what a *world* of immortal beings is it among whom to labour, and for whose spiritual illumination and salvation we are continually to strive! Why, almost every other missionary scene of effort and enterprise, with the exception of India, is comparatively little. To have access to two or three hundred millions of Chinese, ready to receive the New Testament from our hands, and to listen to the joyous tidings of redemption through Christ the Lord, from the lips of our educators and missionaries, is a fact of inexpressible moment. In the course of a few years, if funds are supplied—if efforts are wise and unremitting—if prayer, fervid and united, be poured forth—and, above all, if the Spirit of God be communicated, what changes will be witnessed! what glorious moral transformations will be realized! what dense clouds of ignorance will be dispelled! what light will Christian education shed! what pernicious and soul-destroying errors will be annihilated! what congregations will be collected! what Christian Churches will be formed! what impressions of the most valuable and hallowed kind will be made! how will the gospel advance and conquer! how will divine principles renovate the

moral nature of the Chinese—divine privileges be participated by them—divine blessings and enjoyments be experienced—and divine hopes, full of a glorious immortality, be awakened! How many thousands—why should we limit the omnipotent Spirit?—how many tens, ay, even *hundreds* of thousands in China, may be brought to God—drawn to the Saviour—made meet for heaven! Is not the thought indescribably sublime? Is not the bare anticipation inexpressibly joyous, majestic, and momentous? We conceive that nothing can be more so. Go forward, then, British Christians, to the work; prosecute the noble, the magnificent enterprise, with all the faith you can exercise—with all the energy you can command—with all the simplicity of aim by which you should be marked—with all the benevolence you should exemplify—with all the devotion you should breathe—with all the hope and confidence, as to the issues of your labours, you are bound to cultivate.

We ask you, Can you be *too earnest* in such an undertaking? Can you culture too wisely, too promptly, too carefully, such a wide-ranging and almost unlimited field? Can you present prayers too frequent, too fervid, too importunate, for a large, a growing, an effectual blessing? It is, obviously, impossible. And especially when you reflect, that if China receive the truth, and multitudes be brought under its benign power, how neighbouring countries, and the numerous islands adjacent to that empire will be benefited! what light will be imparted to them! what a blessed influence will be brought to bear directly upon them! The enlightened and converted Chinese will be missionaries to their idolatrous brethren around. They will become the spontaneous and earnest agents of divine mercy to the inhabitants of contiguous lands; and thus districts which we cannot penetrate, and which are now in the most benighted and deplorable condition, will be put in possession of the gospel of peace, and of its rich, its

exhaustless blessings. What territory will thus be rescued from the grasp of Satan! what numbers will thus be drawn into the fold of the good Shepherd! When Christianity exerts its mighty power in China, it will not stop there. Its precious fruits will be reaped extensively elsewhere. The numerous islands not far distant, so populous, and, unhappily, so dark, will be enlightened with the light of life: Borneo, Sumatra, Java, and very many more, will rejoice in the sunshine and happiness of the gospel. Large towns on the Malayan coast will be visited by those who have received the word of God, and they will become illuminated themselves. The countries of Siam, Burmah, and other extensive and thickly-peopled lands, will be taught the way of salvation by the converted Chinese—and even the empire of Japan, of which we still know so little, and which is proverbially so dark and heathen, will have the beams of the Sun of Righteousness penetrating it, and the vast benefits of Christianity communicated to the inhabitants of its cities, its villages, its remote shores. These are some of the glorious results which will emanate from the triumphs of Christian missions, on a large scale, in China; and, we ask, Are they not, when contemplated aright, inconceivably important and sublime? Who, indeed, knows what may issue from China receiving the religion of Christ? It may be the means, divinely projected, for the moral illumination and evangelization of the world.

Can we, then, attach too much significance and grandeur to the Chinese mission? Can we be too anxious for its enlargement? Can we be too solicitous that it may be prosecuted on a scale in some degree correspondent with its magnitude and importance? We trust, therefore, that some splendid examples of Christian benevolence, on behalf of China and its missions, will be furnished during the current, and every succeeding year. We hope the disciples of Christ among us, of *large*

wealth, will now "devise liberal things" for China. How many could each *support a missionary* in China, with perfect ease, and the burden not be felt! Let it be done; and, instead of ten, fifty, ay, and a *hundred*, additional missionaries for that vast country would soon be gained, and the triumphs of the gospel in its swarming cities, in its ports, on its rivers, and along its coasts, would be grand beyond description. We are assured of this, that the conversion of

China to Christianity will be the richest and most brilliant among the crown-jewels of the Redeemer. How we long for the time when these costly jewels shall be worn by the great Mediator, and by the Son of God!

"Saviour! let thy light be shed—

Let thy wondrous love be felt, and millions

Hymn thy praise!"

T. W.

LEAVES OF HEALING.

I.

THE DYING MAN AND THE PUSEYITE PRIEST.

SOME little time ago, a young man, the son of a farmer and miller, was gradually reduced by consumption to a dying state. His parents were not professing Christians, though they were both strictly moral characters. The mother, however, had more than once been concerned about her soul. The son, though not an only child, was an only son. Both parents loved him ardently; and now that they were about to lose him, their sorrow was unbounded. The grief of the father was simply sorrow for his loss; the anxiety of the mother became especially directed to his eternal condition. "O! that it may be all well with my dear boy for ever!" was her almost constant exclamation.

The parish clergyman was called in, and his visits became frequent. The young man was exhorted to confess his sins and repent of them; the absolution prayer was read, and the service of the sick; and he was told that all was safe. This was the course pursued during every visit. One day, when the young man was drawing near his end, the clergyman called to see him. He was shown up-stairs into his bedroom. Exhausted, the dying youth was reclining on his pillow, half asleep, with the Bible,

which he had been reading, lying open at the 3rd chapter of the Gospel according to John, on the bed-clothes before him. The clergyman spoke to him; he instantly awoke, and raised himself up in bed, when, as nearly as possible, the following conversation ensued:—"I am glad to see you, Sir, for I have been reading in the Bible a remarkable passage, and, O Sir, I wish you to explain it to me." "What is the passage, my friend?" "It is in the 3rd chapter of John, where our Lord says to Nicodemus, 'Ye must be born again;' and this he repeats three distinct times. O, Sir, what does it mean, when it speaks of the need of being 'born again,' in order 'to enter the kingdom of heaven?'" "As to that, my young friend," said the clergyman, "keep your mind quite easy; for you were *born again* when you were *baptized*." The dying youth fixed his eyes upon the clergyman, and raising his now weak and withered arm and hand, and shaking it with deep emotion, said, "Ah! Sir, it means more than that!" The clergyman almost immediately afterwards left him, and in a day or two the young man died.

The writer had occasion, shortly after, to visit the neighbourhood where this scene occurred, and was asked by

a pious friend, to call and condole with the bereaved parents. We went together. The farmer was out, but the sorrowing mother was at home. Scarcely had we entered the house and sat down, before the subject of conversation turned upon the departed. "O, Sir," said the bereaved mother to me, "if you will not be offended, I have one question I should like to ask you." I said, "Ask it by all means." She then narrated the above conversation between the clergyman and her dying son, and continued, "which was right, my son or the clergyman?" Instantly I replied, "If the Bible be true, then your son was right. Hand me the Bible and I will show you." She gave me the Bible. I pointed her to several passages; amongst others, to the following: "Of his own will begat he us by the word of truth." Not by baptism. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." "So you think my son was right?" she again inquired. "I do, indeed," I replied. "Thank you," she said; "O! what a load is taken from my mind!"

By this time the farmer had come in, and their daughter, now their only child, was present. I read the Scriptures, exhorted them individually, and prayed, and we parted. Never will that scene, the horror of my mind connected with Puseyite teaching in a dying hour, and the anxiety of the bereaved mother to know whether "her son was right or the clergyman right," be obliterated from my memory.

What are we to expect for our country from the increase of such teachers? "When the blind lead the blind, alas! both fall into the ditch." O for another, a spiritual, a sweeping, reformation from the last relic of such deadly and destructive error! This can alone be accomplished through a more extensive acquaintance with Bible truth, accompanied with a blessed increase of vital, personal religion. Reader, are you "born again?"

How much of marvellous doctrine we

have in the 3rd chapter of St. John's Gospel! It begins by presenting us with a midnight meeting. Midnight, in this wicked world, has most generally been the hour of conference between revellers and robbers. O how different this meeting! It is between Nicodemus and Jesus—Jesus, our Lord and Saviour, and Nicodemus, a "ruler of the Jews." Afraid of being thought a follower of the despised Nazarene, yet anxious to be taught by Him, in the darkest hour of the night, and when all were asleep, unseen, Nicodemus crept to the house where was Jesus, and sought an interview. Instantly it was granted. O how condescending is Christ! "None ever seek in vain, who seek the Lord." Here, then, amidst the silence of midnight darkness, they meet. No voices are heard but their own. And oh, the subject of their conversation! It was about the salvation of the soul he inquired. Of all subjects for dying creatures, this is the one which most concerns them. Yea, too, and throughout this interview our Lord taught Nicodemus, and through him teaches us, the one grand lesson of eternal life—"Ye must be born again."

Reader, you are on your way either to heaven or hell. This day you may die. Jesus, who knew the heart, and who came to be the Saviour, thrice declares to Nicodemus, that to get to heaven, "we must be born again." Are you a new creature? We ask not whether you are rich or poor, learned or unlearned; but, in trembling concern for your soul, we ask, Are you a Christian? Heaven is before you, if you are; hell is before you, if you are not. Ah! who can dwell with everlasting burnings? Who would have as their constant companions, devils and the damned? This world, with all its attractions, its pleasures and its pains, vanishes away, and appears as nothing, when death approaches and eternity is at hand. To-day death may be nigh you, eternity may open for you. At death it is too late to flee from hell and to seek heaven. Now is the moment;

now, or it may be never. "Except a man be born again, he cannot see the kingdom of God."

1. *To enter heaven at death, you must be brought to hate sin in life.*—Alas! by nature we all love sin, and roll it as a sweet morsel under our tongue. But the wages of sin is death. What! love that which works in us death? Yet such is human depravity. Nay, and to be rescued from this fearful destroyer, to have his charm broken, his power conquered, it is not enough that we resolve to reform. No! the heart must be changed. This is the work of the Spirit of God. To obtain the Spirit's agency, the way to the Father is open through the blood of his own dear Son; so that the vilest sinner who asks, receives. Then, when God's Spirit is given, sin is seen to be exceeding sinful. We hate it. We long to be freed from it. We are no longer happy in its ways. O to be saved from sin! becomes the sinner's cry.

This is the first *vital* step in true religion, namely, *to see sin so as to hate it*. Oh! is it your state? Let conscience speak. For, indeed, if you are living in the constant practice of any known sin, you are yet without God and without hope in the world. You are on the way to hell. Only think of being on the way to hell! Repeat it to yourself, "I am on the way to hell." Repeat it when you sin, "I am on the way to hell." Repeat it as you neglect prayer, the house of God, the duties of religion, "I am on the way to hell." Can you bear the thought? *Flee* whilst the Saviour waits. O, hate sin, which brings death. Come to the Saviour and live!

2. *To enter heaven at death, you must be reconciled to God in life.*—"How can two walk together unless they are agreed?" Heaven is a land of love, where all hearts are united to each other, because all hearts are united to God. None can enter heaven but such as are fit to enjoy its harmony and participate in its peace. "Being justified by faith, we have *peace with God*,

through our Lord Jesus Christ." This, dear reader, is *another portion of the "new life."* We are made to love. But being once changed from a love of sin to a hatred of it, to be saved, we must be led, in the appointed way, which is through Christ Jesus, to the love of the truth, and to peace with God. This is a portion of "new life," because, *formerly*, in loving sin we hated God. O how awful, yet how true! *Now*, in hating sin, we are led by God's Spirit to love God. Well, indeed, may this change be called "life from the dead."

Reader, is this your condition? Do you love God? Have you made your peace with God? Can you say of the Saviour, "My Beloved is mine?" If you can, you are on your way to heaven. Nay; the very life of heaven is begun within you. Thrice happy state! Death has no sting for you. Beyond death, your home—your heaven, awaits you. But, oh! if you have not this reconciliation with God, you are on your way to hell. Yea, the very element of hell is now within you. You are at enmity with God. Your continuance in sin makes Him your enemy. The Highest of all in the universe is your enemy. The wrath of God abideth on you. The continuance of this is hell. This is the wrath to come, and the wrath which is ever to come. Flee before it is too late; flee, or you die. The abiding wrath of God on the sinner is "the second death." *Now*, or you may never have the opportunity, turn to the Saviour, seek peace through his blood, believe and live.

3. *To enter heaven at death, you must be prepared for heaven in life.*—"Heaven is a prepared place for a prepared people." The converted sinner must be sanctified. The believer must be "made meet for the inheritance of the saints in light." The life of Christ in the believer's soul is at first the life of a "babe;" by degrees it is matured into manhood in the Lord. But to enter heaven, this life must be perfected. This perfected life is "new life" in the affections, loving the perfect God; is new

life in the mind, adorably engaged in his reasonable service; is new life in the life, having foregone all attachment to sin, in perfect love to the Lord and to his truth, rejoicing for ever in his presence and worship; is, in one word, "the new creature in Christ Jesus," through the Spirit and by the truth, become "a saint made perfect." Then, ah then! there is a heaven in the soul, a heaven in the presence of God, and a heaven in the society of the blessed.

O reader, is your state a growing conformity to the Saviour? Is the world loosened to you, and you to the world? Is the Saviour your all? Is heaven becoming a blessed hope in your soul, which you long to possess as a reality? Happy are ye. Soon everlasting blessedness will be yours. But, if this is not your case—if, instead of growing in likeness to Christ, you are growing in conformity to the world, in love to sin, in attachment to the society of the sinful and lost, your state is awful beyond all language to describe. You are living in a house that is in flames, and that will soon be burnt up. Flee! the fire is seizing upon you. Its flames smoke and kindle around your soul. O flee! or you are ruined. Hear a warning voice. Dear reader, seek the Lord, and live.

You remember, doubtless, when Uriah was sent by David to join the army

commanded by Joab, he carried letters from the king to the captain of the host. These letters, Uriah imagined, were for his promotion to rank and honour; but, in reality, they conveyed a command for his death, ordering Joab to place him in the first rank, and where he was certain to fall. Uriah thus carried his own condemnation—a letter of death. To the despiser, every sermon, every religious tract, every Christian advice, will be such a letter. Solemn thought! Your very privileges *now* will increase your punishment *hereafter*. "Your good things" now will add to your deprivation and sorrow hereafter.

Think of the value of your immortal soul; reflect on the fearful price, in tears, and agony, and blood, paid by the Saviour, to redeem the soul. Think of the loss of the soul, and what you would give in exchange for the soul. Think of everlasting torments, as the fate of a lost immortal soul. And then, O then, in an agony of earnestness, flee to the Redeemer, seek the blessings of the "new birth," be not hindered by aught the earth can offer, remember all in time must perish, remember you are born for ETERNITY. And oh! may this little messenger, at the day of judgment, in your blessed experience, instead of proving a letter of condemnation, turn out to be a "Lesson of Life." AMEN.

ORIGINAL LETTERS OF THE REV JOHN NEWTON TO A THEOLOGICAL STUDENT.

No. III.

SIR,—The remembrance of the anxieties of my own mind formerly, with respect to the point which at present exercises yours, awakens in me a sympathy for you, which will not suffer me to delay answering your letter. It is very desirable to have a comfortable and clear sense of our call to the ministry. It is a service full of trials and difficulties; but if we see ourselves engaged in it by the will of our Lord,

then we are encouraged to hope for his presence and support to bear us through. But if we are dubious upon this head, the enemy will try to persuade us that the trials we meet with are scourges which the Lord appoints to punish our presumption for breaking through the lines of his providence, and venturing upon a service for which we were not designed.

I would premise, that full satisfaction

in this case, or in any other case, which concerns the peace of our minds, can only be obtained from the Lord. I trust you wait upon Him for it by prayer. Whenever He pleases, He can make it plain to you. He can do it by a single glance of thought. And if you had the approbation of a thousand casuists, and were to read folios upon the subject, you could not attain the confirmation you desire, any farther than He is pleased to affix His own seal upon your spirit. And though He could do this, as I said, in a moment, yet ordinarily He leads his servants on in a gradual and progressive manner to certainty. And even the fears, doubts, and temptations, they pass through for a time, do in the issue tend to their establishment, and to give them the stronger conviction that it was He himself who wrought in them both to will and to do. And though the persuasion itself must come from Him, yet as he works by means, he often helps us by the advices and observations of others. I shall be glad and thankful if He puts a word in my way that may assist you.

The very doubts and fears you speak of are rather favourable than otherwise, as I suppose and hope they in a great measure proceed from a sense of the importance, honour, and difficulty of the work, compared with the feeling you have of your own unworthiness, weakness, and insufficiency. Besides, if the Lord has called you, Satan will doubtless be at your right hand to discourage and resist you; whereas, if you were rushing into the ministry of your own head, the enemy would not, as I apprehend, disturb you; for he would have little to fear from you. He knows that no *unsent* minister can greatly shake his kingdom. Nor would you in this case have such a sense of the greatness of the work as to make you tremble. For what we undertake in our own spirits, we generally think ourselves equal to, and are not apt to say with the apostle, "Who is sufficient for these things?"

Much depends upon the consciousness

you have of your own views. It should seem, as things are in this day, a person influenced by the love of gain, might be expected to turn his thoughts almost to anything sooner than the ministry. But a desire of reputation or popularity, though not usually deemed mercenary motives, equally proceed from, and terminate in self. Thoughts of this kind may occasionally intrude themselves upon any person, but they who are worthy of the ministry abhor and renounce them, as most abominable, and are able to appeal even to the Lord himself, that their highest and only allowed aim is, to be instrumental to the promoting of his glory and the good of souls. From the strain of your letters, I am persuaded this is your desire. If so, you may with comfort look upon it as a further evidence of your call.

It is probable that at different seasons you have a very different feeling with regard to the ministry; at one time, perhaps, much encouraged, at another fluctuating. Now if you find that when your frames are lowest and languid in other respects, you are most perplexed about your call, but that in your golden hours, when you can get nearest the Lord, are most humbled before him, and are favoured with most liberty at the throne of grace, your desires are then the most fervent to be employed in his service, *this* you may reasonably consider as a further evidence that the desire is from Himself, for at such a time you are in the least danger of being under the influence of your own spirit.

A call from the Lord will be always accompanied with a suitable competency of ministerial gifts; for He sends none without a message, and some ability to deliver it. But perhaps you will not find much help from this, particularly at present. For, in the first place, you are not, nay, you never will be, a proper judge of your own gifts: this must be referred to the judgment of others. And, secondly, what you may hereafter know of your own gifts, will be hidden from you till you come to exercise them. You may deem yourself unable before the

trial, and then find yourself happily mistaken; for the Lord will not, perhaps, give you a stock beforehand to depend upon, for that would lessen your dependence upon him. As your day is, so your strength shall be. Therefore, when the day of service arrives, you will hardly think yourself possessed of the strength it will require. If you thought you had a sufficiency *now*, I should fear your meeting with a disappointment *then*. Time, and the openings of Divine Providence, will be necessary to satisfy you fully. Hitherto the Lord has led you. He has owned your desire, by putting you in the way of its accomplishment. Wait for the rest. When you have finished your studies, when you enter on the work,

when you shall see a place prepared for you, when you shall find His word from your mouth blessed to the edification of his people and the awakening of sinners,—then all your scruples will be answered. Till then, perhaps, you may be more or less harassed by them. Remember it is said,—“He that believeth shall not make haste.”

I could have enlarged farther, had my paper allowed more room. I hope this may suffice. I commend you to the Lord’s blessing, and remain, Sir,

Your affectionate Servant,

JOHN NEWTON.

Olney, ye 22 June.

Perhaps I may be at Pinner’s Hall next Tuesday.

HINTS TO THOSE DISSENTERS WHO NEED THEM.

MR. EDITOR,—Allow me through the medium of your valuable Magazine to make known to your numerous readers, with a view of eradicating it, an evil existing at the present time in almost every Christian congregation in the land; I allude to the position of persons in our chapels during the time of divine prayer. For instance, in visiting some sanctuaries, I find a part of the congregation *standing* with their *backs* turned to the minister, and others *standing* with their *faces* to him. At other places I have seen, during prayer-time, some persons *sitting* with their *faces* to the minister, whilst others have been *sitting* with their *backs* to him. Some I have

seen *kneeling*, others *bending* down with their heads on the pews, whilst others have actually been talking and sitting cross-legged at ease during the interval.

Now, is not this state of things wrong, and is it not calculated to bring a disgrace upon the Christian character? Surely it is wrong; and the sooner it is obviated the better, for both pastor and people.

I would suggest that, during the time of prayer, one uniform position should be observed by the whole congregation.

I am, Mr. Editor,

Yours obediently,

RICARDO.

Kent.

Poetry.

THE BIBLE.

This little Book I’d rather own,
Than all the gold and gems
That e’er in monarchs coffers shone,
Than all their diadems.
Nay, were the seas one chrysolite,
This earth one golden ball,

And diamonds all the stars of night,
This Book were worth them all.

Ah, no! the soul ne’er found relief
In glittering hoards of wealth:
Gems dazzle not the eye of grief—
Gold cannot purchase health.

But here a blessed balm appears,
To heal the deepest woe;
And those who seek this Book in tears,
Their tears shall cease to flow.

—
LINES WRITTEN ON THE FLY LEAF OF A
CHINESE TESTAMENT.

Go, little book, across the belted main,
To where a kingdom lit by eastern skies,
From peopled city, unto teeming plain,
In darkness lies.

Go as an advocate, the cause to win;
Go as a soldier, with truth's beaming
sword;

Go as a child, to call the stranger in,
To Christ the Lord.

For not within the compass of their state
So rich a seed has dropt upon the field,
Nor stream to city borne so fair a freight,
As thou wilt yield.

They have no prophecies that speak of
Him,

Nor have their sages seen His star arise,
Nor have their shepherds heard the Angel-
hymn,

Filling the skies.

Then, little book, at once the tale unfold,
And pass by hamlet and by crowded
mart,

And track the weary herdsman to his
hold,

With loving art.

Go, with the types that through all ages
run

And write upon the past His shining name;

Go, with the bright fulfilment when the
Son

Triumphant came.

Again the song once heard in Bethlehem
Repeat, "Good tidings of great joy I
bring;"

And ever "Peace on earth, good-will to
men,"

Through China ring.

With the same force those heavenly words
resound,

As first the message came to souls forlorn,
As first the heart of Mary hailed the
sound:

"A child is born!"

February, 1854.

LINES WRITTEN BY A NAVAL OFFICER, ON
HIS BECOMING TOTALLY BLIND, FROM
EXPOSURE IN HIS DUTY.

Lord, in thy wisdom and thy might,
Thine hand hath closed these orbs of
sight,

No more to see the sun.

Be patient resignation mine,—

The act, O Lord, I know was thine,

And let thy will be done.

O wean my heart from earthly care;

Let sin have no dominion there,

Let ill or weal betide.

Grant me a soul to thee inclined,

A holy, patient, thankful mind,

I ask not aught beside.

Pardon, O God, by grace divine,

Those deep-stain'd crimson sins of mine,

In all their dread array;

And let thy precious blood atone

Those debts for which my plea alone

Is, Lord, I have nought to pay.

And when the appointed time shall come,

When thou shalt please to call me home,

And bid my sorrows cease,

Let inward sight to me be given,

To read my name enroll'd in heaven,

And breathe my last in peace.

Then may my spirit mount on high;

Pierce the bright portals of the sky,

Beyond the ambient air;

And stand and bow among the throng,

Join in the high angelic song,

And worship with them there.

Burning with love's celestial fires,

Oh, may my hand sweep o'er the wires

Of golden harps to thee;

The loftiest hymns aloud declare,

To all the assembled myriads there,

What thou hast done for me.

And then, O God, these darken'd eyes

Shall cloudless see, amid the skies,

The Saviour's form divine:

With Him a sinless life to live;

Blessings which thou alone canst give,

And all the praise be Thine.

BARTIMEUS.

Greenwich, 14th March, 1854.

Review of Religious Publications.

THE SCHOOLS OF DOUBT, AND THE SCHOOL OF FAITH. *By* COUNT AGENOR DE GASPARIN. *Translated by* ROBERT WATSON, B.A.

London: Hamilton, Adams, and Co.

COUNT DE GASPARIN is not unknown in this country. His name is familiar among the more zealous friends of Protestantism; henceforth it will stand forth invested with honour among all Christians. Having quitted France during the troubles of 1848, and taken up his residence at Geneva, he devoted his leisure to an investigation of the momentous questions of the canonicity and inspiration of the Scriptures, and the result has been the masterly and comprehensive work now before us. Observing, on the one hand, the tendencies of Romanism to undermine all Scriptural authority, and to beget a spirit of painful and bewildering doubt; and, on the other, the ceaseless and encroaching efforts of Rationalism to strip the Bible of all claim to be received as the word of God, and to make the human mind the arbiter in all matters of religion,—Count de Gasparin felt that the only way to arrest the evil, and to save Christianity from perishing amid the withering influences of universal scepticism, is to contend for the divinity of the Scriptures, and their consequent supremacy as a rule of faith. And not contented with mere conviction on this vital point, or sitting down in idle lamentation over the threatened overthrow of the highest interests of humanity, he deemed it his duty to contribute his aid in averting the impending catastrophe. And we cannot but congratulate the churches of Christ throughout the world, that one so eminently qualified, by his spirit, his attainments, and his eloquence, has undertaken to vindicate the infallibility and sovereign authority of the Scriptures. In no instance that we recollect is this done with greater freshness, earnestness, and power. Thoroughly acquainted with the double-dealing, encroachments, and impiety of Romanism,

and with the recklessness, sophistry, and presumption of Rationalism, Count de Gasparin has shown them to be perilous quicksands of doubt, where all faith perishes; and, at the same time, deeply imbued with a sense of the infinite importance of right views on the subject of the Divine authority of Scripture, he has clearly demonstrated it to be the palladium of Christianity, and the only protection against ensnaring and fatal errors.

After a brief statement of the question, he proceeds, in his second chapter, to show that Rome, although claiming infallibility, and demanding implicit faith at the hands of its subjects, is nevertheless “a School of Doubt,”—the very hot-bed of the most ruinous forms of scepticism. “The moment,” he observes, “the world shall see that she, too, can err—she who has proscribed everything, and put something of her own in its place—that moment the world will be struck with giddiness; and doubt, agonizing and devouring, will establish itself, never more to depart, in the bosom of human society, condemned to follow in her train, yet never able to give her its faith.

“Now there are three axioms, intelligible to the most ignorant, which will be applied to her so soon as the spirit of inquiry, that spirit which God approves, shall have penetrated the masses:—

“1st. Two infallible authorities cannot contradict one another; therefore, the Roman Catholic church ought not to contradict the Bible, which she acknowledges to be infallible, although she takes it out of the hands of the people.

“2nd. An infallible authority cannot contradict itself; therefore, the ancient and the modern doctrines of the Roman Catholic church ought to be in accordance.

“3rd. An infallible authority is infallible above all in what concerns itself; therefore, the Roman Catholic church ought to know, first of all, and beyond doubt, where is the seat of her infallibility.

“If infallibility be found fallible on

any of these points, the church, which has founded her claims on the possession of this attribute, becomes of necessity, even to those who will not acknowledge it so much as to themselves, a mere school of falsehood. And if such be the effect of failure on one point, who can doubt that, failing on all three points, the church, which was already a school of falsehood, assumes the form of a vast, a terrible school of scepticism?"

Under the first of these heads or axioms, Count De Gasparin shows that Rome has become the direct and impious antagonist of Scripture on every point essential to the spirit and design of the gospel, and the polity of a Christian church.—Under the second he shows that, whilst she professes "not to create new articles of faith, but to define" and defend such as have always been maintained by her, her whole history presents the very reverse of this. On the free use of the Scriptures, and the canonicity of the Apocrypha, the authority of tradition, the doctrine of the mass, auricular confession, the extermination of heretics, the supremacy of the pope, and the jurisdiction of councils, she exhibits the most glaring divergencies from the opinions of the fathers, whom she regards as successors of the apostles, and has enrolled in her calendar, and thus destroys all claim to infallibility by contradicting herself."—Under the third, he shows that there is no unanimity or settled opinion among Romanists, as to the seat of infallibility—that it flits about, shadowy and uncertain, exciting the mockery and derision of all thinking men. "The great thing," he remarks, "with the Romanists is, their tribunal; their great objection to Protestants, is, 'You have no tribunal;' their own great triumph is, 'We have a tribunal.' And when we ask them, Where is it? they reply, that this is a point not yet settled: that the right of discussion regarding it is reserved; that we may either take the pope's side with Bellarmine, and say, 'The pope can make virtue vice, and vice virtue,' or range ourselves with Bossuet on the side of councils, and accuse the pope of error. This is the diversity, so far beyond all the diversities of Pro-

testantism, which popery accepts as her share."

But whilst Count De Gasparin regards Romanism as at once the grossest system of imposture, and the most terrible school of scepticism that the world has ever witnessed, he does not think that its dread and fatal ascendancy is yet near its close. "I am not," he says, "one of those who prophesy the speedy ruin of the papacy. Its mission is not completed. We know how much evil believing popery has done; we have yet to see the evil unbelieving popery can work. For, strange as it may seem, popery does not absolutely need that men should believe in it, in order to exist. Its affinities with the natural heart are so strong, that it will continue to advance even through the incurable scepticism to which it gives birth. I predict for it, then, a fresh existence. I predict for it more than existence—I foresee that it will have momentary triumphs, alternations between avowed impiety and fanatical devotion. Popery is the devil's masterpiece; and the devil, who is the prince of this world, will not forsake his choicest handiwork. Man in rebellion, who dreads above all things to face the Bible, and to yield to lawful authority—man in rebellion, who above all things desires to dispose of his own heart, will not so readily give up that convenient pillow which the *opus operatum* offers. Yes, the popish church will last." On this ground, then, our author deems it indispensable that an unceasing conflict should be maintained with Romanism, and that the only weapon with which it can be successfully conducted is, a Bible, whose inspiration is plenary, and whose canon "has been providentially formed."

In his third chapter, Count Gasparin proceeds to deal with Rationalism in its three-fold form—Mysticism, vulgar Rationalism, and what, in the nomenclature of the day, is styled "Religious Consciousness." With great skill he follows this subtle and oftentimes plausible antagonist of Christianity, through all its subterfuges, sophistries, and insidious assaults on the Scriptures. He shows it to be false in philosophy, and subversive of all the essential elements of Christianity—

resolving itself into Atheism, Pantheism, or a deification of the human intellect. Its tone is often smooth and plausible, and its grounds to the unpractised and the unwary may have an aspect of validity and soundness; but its direct tendency, its avowed object, is to discredit the certainty of the canon and the doctrine of plenary inspiration, and to subordinate the Scripture to the authority of human reason. "It tells man," observes Count Gasparin, "that the external rule of Scripture is either imperfect or insufficient, and appeals to the internal rule, as to a supreme judge from whom there is no appeal." But whilst he disputes, and triumphantly invalidates its claim of appeal to the tribunal of reason as supreme, he does not, as the defenders of the Bible have too frequently done, strip man of all reason and moral sense, and reduce him to a blind, impassive thing, to which revelation could communicate no light or impression. He maintains what, in our conflict with Rationalism, should never be surrendered, viz., the existence of reason and conscience, and their right and capability of acting within certain limits. "The refutations of Rationalism," he remarks, "which we meet with, are too often mere declamations (as common-place as they are ill founded) against the internal rule to which Rationalism appeals. If we are to believe some people, man has neither reason nor moral sense; the fall has brought with it such an annihilation of his faculties, that his conscience and understanding can give no judgments but such as are absolutely devoid of reason. If it were so, where, I ask, would be the point of connexion between fallen man and revelation? by what handle could God take hold of us? what would be the meaning of those constant appeals which Scripture makes to our reason and our consciences? whence could come that internal testimony which, according to Paul, accuses or else excuses the pagans themselves? No, we need not mutilate human nature in order to establish the authority of God's word. It is precisely because some things still remain standing in fallen man; it is precisely because

alongside of his rebellious will and his corrupt inclinations, there are two voices which make themselves heard, distinguishing between good and evil, between truth and falsehood; that is the reason why man may be convinced of sin, and acquire the assurance of salvation. . . . All this we maintain, but here is what divides us from Rationalists. The difference does not lie, as is too often supposed, in our appreciation of the *credit* due to the judgments of conscience and reason, but in our appreciation of the *place* which belongs to them. We, no more than the Rationalists, imagine a moral sense that has no moral power, or a reason devoid of judgment; but what we say is, that when called to decide if it be God who speaks, and placed in a position by the Holy Ghost to decide the question, these have nothing to do but to be silent and obey, so soon as they see that God has spoken. We say that that alone is according to reason and conscience.

"As to Rationalism, it denaturalizes reason and the moral sense, by extending their dominion to a point beyond that at which it ought to cease. God speaks, but man is to speak too; and to speak more loudly than God, and after accepting revelation as a whole, he is to judge it in its details. There is to be a human revelation also, beyond and above that of God; and wherever there is a conflict between them, the human revelation is to gain the day. That is Rationalism."

Whatever guise Rationalism assumes, and in whatever tone it speaks, whether it soars into the cloudy region of mysticism, playing with the "strange shapes" of feeling and "religious consciousness," or contents itself with the grosser and less disguised forms of assumption and self-deification, it still comes to this, "the authority of God shall lose *only* its absolute character, and surrender it to the supremacy of human reason—the immutable source of all wisdom shall give place to the sovereign sway of feebleness and fallibility."

In his fourth chapter, Count Gasparin directs his attention to what he designates "The School of Faith," where his object is to establish the certainty of the

canon, and the doctrine of plenary inspiration. And here, as preliminary to the momentous task before him, he takes a fresh glance at "some characteristic marks of that modern Rationalism which is the most reserved and the best approved." And in doing so, Neander is taken as a sample and representative of that favourite form of Rationalism; and certainly nothing could be imagined more subversive of all our notions of the integrity of the canon, or more antagonistic to every idea of plenary inspiration, than his mode of dealing with the Scriptures. He rejects the first gospel as having "merely for its basis some collection of the discourses of Christ, made by Matthew, in the Hebrew language," and pronounces those of Mark and Luke, as "nothing but a collection of scattered fragments," whilst that of John is not free from errors. He speaks of the descent of the Holy Ghost upon Christ as "a symbolic vision," and of the transfiguration, as the result of an impression produced upon the minds of the disciples, by the prayer of their Master; he declares that the temptation "cannot in any case be accepted literally in all its details," and that "the old mechanical theory of inspiration has now been generally abandoned." "Such," exclaims Count De Gasparin, "are the securities which the favourite Rationalism of the present day offers us for the integrity of the Scripture." . . . "But," he adds, "God gives me a text absolutely certain, and absolutely true. God, wishing to establish one great authority in the world, has thought fit to place infallibility in the text, and fallibility in the interpretation."

The first object which Count Gasparin sets himself to establish, is the integrity and certainty of the canon, in opposition to the loose and sceptical notions of rationalists. This he does not attempt, on anything like a scientific basis; as for his present purpose, he deems it sufficient to maintain it on popular grounds. The question of the canon is one that has occupied much attention, and has been keenly contested, especially in Germany. Eichhorn, De Wette, Hengstenberg, Hävernick, and others, have en-

tered into it with great earnestness, and have thrown around it a lustre, or perhaps we should rather say a cloud, of learned research. Judging from the prominence which they have given to the question, we should imagine that they regarded its solution as fraught with momentous consequences. Perhaps they imagined that the sole evidence of the inspiration of the sacred books was derivable from the fact that they had a place in the canon. This, we may remark, is not our view. Each book, we conceive, has its own evidence of divinity, and might be tested by its own merits. But still the fact of a book being admitted into the canon is an evidence of its sacredness. According to Count De Gasparin, indeed, a divine book must of necessity form a part of the canon. His idea is, that a vigilant and unslumbering Providence watched over the formation of the canon. That nothing intended to enter into its composition, or necessary to secure its completeness, could perish, or be permitted to drift away amid the wreck of ages. Possessed of this fine thought, which, like a star throws light around him, he treats, we think, with a needless and perilous disparagement the leading arguments by which scholars and theologians have sought to build up the divine authority of Scripture. It is true that afterwards he brings them up as an attendant train to do homage to his great leading thought, and to gather a borrowed splendour from its brightness; but no benefit can arise from assailing unnecessarily even the weakest well-intentioned effort to shield the ark of God. We confess to a measure of regret that Count De Gasparin, in his ardour to defend and enforce his conception of a providentially-formed canon, should have endeavoured to weaken the force attaching to arguments drawn from prophecies and miracles—from the acknowledged superiority of Scripture—and from the testimony of writers of the first centuries. This was not needed to augment the freshness and grandeur of his own great conception. The canon, as he himself admits, did not fall down from heaven. "God, who always employs means, em-

played them in this case." And among the means necessary might be the selection or classification of such books, as by their superior and intrinsic excellence commanded universal homage. "I hold," says he, "that the books which God designed to have a place in the canon—those, for instance, of Moses first of all, and of Joshua at a later period—were naturally gathered together with deep respect. When a new book, destined for the canon, made its appearance, it was added to the collection and preserved there; while the other writings which emanated from the prophets were speedily lost. Thus without any register office appointed to give judgment, without the clergy or the prophets being called to receive this book and to reject that, without any proclamation to Israel to tell that a new book had been solemnly introduced into the collection, the best of books was formed solely by the direction of God, and through means of the perfectly simple intervention of men."

But Count De Gasparin proceeds to show, in a manner at once striking and irresistibly convincing, that the testimony of Christ and his apostles, but especially that of the former, attests the integrity and inspiration of the Old Testament canon. And this is not done by a process of assumption, or reasoning in a circle, as is often the case, but by a species of argumentation in harmony with the severest rules of logic, and proof against the cavils of the captious and sceptical. We do not recollect to have read anything distinguished by a greater amount of force and conclusiveness than this section of the volume. The mind that fails to be convinced by it must be incapable of appreciating the most triumphant forms of reasoning, and must have lost all sympathy with the claims and merits of truth.

And further, as it might be imagined that the same high and unquestionable attestation does not seal the canonicity and inspiration of the New Testament, our author shows, with singular felicity and skill, that the analogies existing between the canons of the Old Testament and the New are so numerous and strik-

ing, that it is impossible to evade the conclusion, that the stamp of divinity is equally broad and luminous upon both. He, who admits the one as divinely attested, cannot possibly fail to admit the other as possessing the same attestation. We might ask, indeed, in the words of Count De Gasparin, "Can we suppose that the canon providentially formed up to the time of Jesus Christ, has since been left to the sole care of men; or can that plenary inspiration, which is indissolubly connected with the canon before Jesus Christ, have become fallible after His day?"

In his last chapter Count De Gasparin maintains, that the Reformation was based on scriptural principles, and involved a recognition of their authority as supreme. He admits that the reformers were not exempt from errors. The obscuring shadows of popery hung too deeply around them to permit their perceiving the truth at once in all its brightness. But still he contends, that they made striking progress in the right direction, and that the Reformation has been hindered from reaching its consummation among us only by "the effect of lingering remnants of popish feelings and associations." He also casts a rapid and searching glance upon the various philosophical systems of the day, and has eloquently and forcibly pointed out their worthlessness and folly.

Into a more enlarged examination and exposition of the merits and character of this very remarkable volume it would have given us pleasure to enter; but we have already exceeded our limits. In concluding this rapid and imperfect notice, then, we must say that a book displaying greater vigour of mind, richer treasures of reading and scholarship, a higher tone of eloquence, and a loftier spirit of pure religion, it has rarely been our lot to peruse. We cannot but hope that its circulation may be in some measure commensurate with its merits.

Mr. Watson has done his part with great ability. His style is clear, flowing, and eloquent. Judging from the idiomatic beauty and clearness of the translation, we cannot but feel assured, although we

have not seen the original, that the rendering is as faithful as it is graceful, and full of spirit.

THE DOMESTIC COMMENTARY ON THE OLD TESTAMENT. *By a CLERGYMAN of the Church of England.* Vols. II. and III. 4to.

Wertheim and Macintosh.

WE have already introduced to our readers, the *first* and the *fourth* volumes of the Domestic Commentary, with sincere and strong expressions of our high approval. As the work is now complete, we have no hesitation in saying, that, among the devotional class of Commentaries upon Scripture, it is entitled to take a first rank. We have made trial of how it answers for family reading, and the experiment has been most gratifying. We made a present to a Christian lady, about to proceed to India, of highly cultivated mind, of the volume on the New Testament, and her account of it, after using it daily for nearly four months, was, that it had been "an unspeakable comfort to her." The spirit of the work is eminently catholic, and the sentiment uniformly Scriptural. But there is an *unction* about it, which will endear it to the hearts of all spiritually-minded Christians; and which, from its tenderness and pathos, will tend, by God's blessing, to draw the unconverted members of a family within the circle of Christian influences.

THE TREASURY HARMONY OF THE FOUR EVANGELISTS, *in the words of the authorized Version, according to Greswell's "Harmonia Evangelica," having Scripture Illustrations, Expository Notes from the most approved Commentators, Practical Reflections, Geographical Notices, &c.* Compiled by ROBERT MIMPRISS, *Author of the "System of Graduated Simultaneous Instructions," "Christ an Example for the Young," &c., &c.* Two Volumes in One.

London: Varty and Owen.

THE mass of valuable and well-digested information contained in these two volumes is truly remarkable. They are, in themselves, a Biblical Library. As

the author has been labouring with great zeal and diligence on this work for many years, we cannot but congratulate him upon its successful completion. He will be a well-informed man, indeed, who does not find "The Treasury Harmony," with all its apparatus, an invaluable book of reference. To those who are engaged in conducting Biblical instruction, in the humblest or highest forms, it will be a most precious companion, supplying the place of many expensive books. We hope it will find a place in every Sunday-school Library throughout England and her colonies. We particularly recommend it to our brethren in the ministry.

THE LIFE AND REMAINS OF THE REV. RICHARD CECIL, M.A., *Minister of St. John's Chapel, Bedford-row, London.* Corrected and Revised by JOSIAH PRATT, B.D., F.A.S. 8vo, pp. 214.

Edinburgh: Johnstone and Hunter.

THIS is an old friend in a new and beautiful dress. We sincerely thank Messrs. Johnstone and Hunter for introducing Cecil's Remains into the cheap series, under the pleasing title of "The Fireside Library." There was a time in our history when we derived benefits never to be forgotten from the perusal of this volume; and we can, therefore, earnestly recommend it to such of our readers as are not acquainted with it. It is a seed-bed of sanctified thought. Four such volumes at *six shillings* is, indeed, a marvel.

A COMMENTARY ON THE EPISTLE TO THE ROMANS. *By CHARLES HODGE, D.D., Professor of Biblical Literature in the Theological Seminary, at Princeton, New Jersey.* 8vo, pp. 442.

Edinburgh: Johnstone and Hunter.

So eminently sound in the faith is Dr. Hodge, and so well is this fact attested by his Commentary on the Romans, that we should, indeed, rejoice in the thought of its being a "Fireside Book," in every family throughout the kingdom. No better specimen of Biblical exposition exists in our orthodox literature. It is worth a dozen flimsy German commentaries.

"COME UP HITHER." *A Brief Memoir of Jules Charles Rieu. Translated from the French of the Rev. FREDERIC MONOD.* pp. 48.

T. Constable and Co.

JULES CHARLES RIEU was indebted for his conversion instrumentally to Robert Haldane, Esq., in his visit to Geneva, in 1817. The narrative is a most touching and instructive one, calculated to do great good to the souls of men. We wish for it a world-wide circulation. Those who wish to see an example of seraphic piety, based on the most solid and substantial views of Christian truth, must read this little delightful volume.

HEAVENLY THINGS; or, *The Blessed Hope.*

By the Rev. ROBERT MEEK, M.A., Rector of Sutton Donnington, Notts; Author of "*The Mutual Recognition of Glorified Souls*," "*Passion Week*," "*Time of Affliction*," &c.

James Nisbet and Co.

THE devout spirit and truly scriptural character of this volume will render it both acceptable and useful in a wide and interesting circle. The excellent author's publications have had a large circulation, among those who value evangelical truth without reference to ecclesiastical controversies.

The subjects treated, under the general title, "*Heavenly Things*," are all such as to prove welcome to those who are familiar with the objects of Christian faith and hope. The writer divides his momentous theme into twelve distinct sections:—I. The glorious appearing of the Saviour. II. The Resurrection of Believers in Christ. III. The glorified Body. IV. Everlasting Habitations. V. The New Heavens and the New Earth. VI. Heavenly Rest. VII. Heavenly Worship. VIII. Heavenly Knowledge. IX. The same continued. X. With Christ beholding his glory. XI. Heavenly Recognitions. XII. Meetness for Heaven.

The volume contains much precious truth, well stated and enforced; and its speculations even are such as in no way to violate the analogy of faith. We very cordially recommend the volume to all

who desire to nourish heart religion from the immediate fountain of divine truth.

THE LIFE AND LABOURS OF ST. AUGUSTINE. *A Historical Sketch.* By PHILIP SCHOFF, D.D. 8vo. pp. 106.

Samuel Bagster and Sons.

A SKETCH of Augustine, from the pen of a competent writer, who knows how to distinguish between fiction and real history, must be valuable as a record of the early church, and of the struggle for evangelical truth with which the name of Augustine stands associated. Dr. Schoff's sketch is strictly popular, and is an admirable specimen of terse, condensed, and effective biography.

A VOICE FROM THE ALPS; or, *The Vaudois Valleys. With Scenes by the Way of Lands and Lakes Historically Associated.* By the Rev. JOSEPH DENHAM SMITH, Minister of the Congregational Church, Kingstown; Author of "*The Rhine and the Reformation*," "*Connemara*," &c., &c. 8vo. pp. 270.

John Snow.

THE author of this volume has, in two of his other publications, afforded decisive proof of the talent possessed by him for the class of literature to which it belongs. Mr. Smith has considerable powers of vivid description; and relies very wisely, for the effect of his narratives, upon historical associations, which he knows how to touch, and how to render subservient to his general design, which is eminently enlightened and Christian. There is a fascination about the volume before us which beguiles the reader from chapter to chapter, until, greatly disappointed, he finds he has reached its close. Much grave instruction is blended with most amusing details; and though it would be unreasonable to look for matter strictly original, yet there is a freshness about the author's method of dealing with the past, the present, and the future, which removes it at a great distance from the common-places which creep into such works. His Introduction,—his *Scenes by the Way*,—his *Vaudois Valleys*,—his *Historical Memorials*,—his *Reformation in Italy*,—all

breathe the grateful odour of a pure and enlightened Protestantism, as contrasted with much of the mawkish liberalism of the day. We hope the work will have an extensive circulation proportioned to its merits. The fifth chapter, on "The Reformation in Italy," and relating to Turin—Genoa—Nice—Casale—and Pegnevol, is calculated to be very useful.

THE MILLENNIUM; or, The Coming of Christ to Reign, in the Spirit and Power of his Gospel, over "all People, Nations, and Languages," Illustrated by Prophecy and the Signs of the Times. Second Edition, Revised and Enlarged. By SEACOME ELLISON. 8vo., pp. 132.

Arthur Hall and Co.

THERE is in this small volume much that deserves and will reward a careful examination. In its general principles we entirely concur; though we do not commit ourselves to all its details. That Christ's reign on the earth is spiritual, by his word, and the coming of the Holy Ghost, the Comforter, is a position which we think can never be effectually disturbed in the minds of those who have not been taught to theorize upon Jewish prejudices and traditions. The author has done good service to the church by publishing this essay, which has already realized a large sale.

THE BURNING SHIP; or, Perils by Sea and Land: a Narrative of the loss of the Brig "Australia," by fire, on her voyage from Leith to Sydney. With an account of the Sufferings, Religious Exercises, and final Rescue of the Crew and Passengers. Edited by the Rev. JAMES R. M'GAVIN, Dundee, Author of "The Sailor's Prayer-Book." Second Edition. 8vo. pp. 72.

John Snow.

THOSE who desire to be made acquainted with a series of facts, illustrative in a very striking degree of the wonderful providence of God, should immediately possess themselves of this most deeply-affecting narrative,—a narrative of extreme danger and suffering and combined with indomitable courage and perseverance, and unshaken trust in God, who granted deliverance in his own appointed time.

THOUGHTS REDEEMED; or, Lays of Leisure Hours. By MRS. MACKAY, Author of "Sabbath Musings," "The Wycliffites," "The Family of Heatherdale," &c.

Hamilton, Adams, and Co.

MRS. MACKAY has well established her reputation as a writer of beautiful lays. It were a pity if her "Leisure Hours" were not devoted to fellowship with the Muses. Her "Thoughts Redeemed" will add to her rising fame; while they will cheer and comfort many a Christian pilgrim.

ARABIC READING LESSONS: consisting of Extracts from the Koran, and other sources, grammatically analyzed and translated; with the elements of Arabic Grammar. By the Rev. N. DAVIS, F.R.S.S.A.; and Mr. B. DAVIDSON, Author of the "Analytical Hebrew and Chaldee Lexicon," the "Syriac and Chaldee Reading Lessons," and "Hebrew Concordance." 8vo, 134.

Samuel Bagster and Sons.

THIS manual will be very valuable to the Arabic student—the product as it is of mature scholarship. It consists of three parts,—an Elementary Grammar, Analytical Readings, and Grammatical Exercises. If a beginner will take care and acquaint himself with the first eleven sections of the grammar, determining thoroughly to master the powers of the letters; and if he will commit the regular conjunctions to memory,—he may then proceed with the analysis, and thus lay the foundation of future progress, and good scholarship.

This is one of the best helps, of its kind, that has issued from the modern press.

THE BIBLE AND ITS HISTORY: the Manuscript Literature, Translation, and Early Printing of the Sacred Volume. By the Rev. WILLIAM TARBOTTON, Limerick. 18mo, pp. 94.

John Snow.

A VERY useful compendium of knowledge in reference to a subject of surpassing interest. The author has taken great pains to collect, from a vast variety of sources, the main outlines of an almost exhaustless theme. The volume is well adapted for young people.

BRITISH QUARTERLY.

THE BRITISH QUARTERLY REVIEW, No.
XXXVIII, April, 1854.

THIS number will not disappoint the well-informed classes of the community. It is more than an average sample of a work which has never discredited its friends. There is a fine, glowing, critical article, on "Auguste Comte—his Religion and Philosophy;" in which will be found many admirable dissections of doubtful matters. "George Herbert, and Contemporary Religious Poets," is an essay conceived and written in the spirit of true poetry; in which religious poetry is rescued from the unwonted obloquy

which has been cast upon it. "The Philosophy of the Senses" will reward a careful perusal. "Religious Worship and Religious Ministries," is a thorough investigation of the facts which were supplied by the late Census. "Turgot—his Life and Writings," will be interesting to a select class of readers. "Christians under the Sultan," will rebuke many of the croakers. "The Phases of Faith and the Eclipse," is a masterly exposure of the shallow blasphemies of Mr. Newman. "Balance of Power, and Russian Aggression," is a noble defence of the great constitutional principles which ought to regulate the laws of the nations.

Obituary.

BIOGRAPHICAL NOTICE OF CATHARINE, WIFE OF THE REV. JOHN FLOWER.

UNDER what different circumstances are we called to enter on the career of life! Some are born and cradled amidst scenes of the severest penury; others are nursed on the soft lap of luxury. The minds of some open amidst the genial influences of home; while the social nature of others is dwarfed by chilling neglect. Some are the offspring of pious parents, whose great concern is to train them for God and heaven: others are left to find out for themselves as they best can, that there are higher interests than those of time. How important the difference to each, and how mysterious that arrangement which throws us upon others, not merely for natural subsistence but for moral direction, and that during the most susceptible period of human life! In a case like this, where there can be no liberty of choice, what abundant cause for gratitude both to God and to man have they, whose early days were spent in a happy Christian home!

First impressions are proverbially deep, and those made in our infancy and childhood abide for ever. Others of a fairer character may afterwards be traced, but

the former are indelible; nothing can ever obliterate them. The beneficial influence of a happy childhood upon the whole of life can scarcely be over-rated. An affecting example of the contrary is afforded by the case of Cowper, whose infancy and childhood received a tinge which shaded his whole existence:

"Wretch even then, life's journey just begun."

Man was made for God, and although in consequence of the fall, he has departed from his Maker, and lost the disposition to return, yet there are some indications of the end for which he was formed, and these appear more especially in childhood, before the heart has been hardened by a course of sin, and perverted by intercourse with the world. There is a sense of want in the mind of a child, which revealed religion meets, but which in too many instances is wholly unministered to; a religious capacity to which no proper direction is given; a kind of wild superstitious stock, upon which no effort is made to engraft true religion. Even under influences the most favourable to piety, the native depravity of the heart will not fail more or less to develope itself; at how great a dis-

advantage then does *he* enter upon life, who draws his first breath in an atmosphere of impurity; who is taught by the example of those to whom he naturally looks up for guidance, to disregard the will of his Maker, and to hold in light esteem his approval and his disapprobation!

Nor is the case much better, if, indeed, at all so, where, although there is some regard paid to the forms of godliness, it is yet evident, even to the mind of a child, that religion forms no element in the pleasures of his parents; and that it affords no solace under their woes, but that it is held to be a kind of necessary evil,—that its duties, irksome enough in themselves, are meant to serve as some kind of expiation for sin.

In the case of the subject of this notice, life's dawn was fair and promising.

Catherine Sainsbury, who afterwards became by marriage Catherine Flower, was born August 16th, 1785, at Leigh Farm, near Havant, Hants. Her parents though not rich were in comfortable circumstances. Mr. William Sainsbury, her father, was extensively known in his own district, as a lively, devoted Christian; and at a time when evangelical teaching was scarce in those parts, his house was open for the worship of God, and the preaching of the gospel.

In him religion was happily associated with natural qualities of the most enjoying kind. He was one of those men who live "in the broad sunshine of life." His manners were remarkably simple. He loved to read the word of God and some standard works in theology; and these he was accustomed to read to his children and farm-servants, when the avocations of the day were ended, enlivening the exercise by introducing a cheerful psalm, and concluding the whole with earnest prayer. Thus did he command his children and his household after him. So rich a blessing rested on this patriarchal man, that his children and his children's children, have all, with few exceptions, given satisfactory indications of piety, and thirteen of them became either ministers, or the wives of ministers.

His daughter Catherine, while she was indebted to her parents for early Christian training, became in her turn the instrument of advancing their spiritual interests, and that at a very early age. At the time of her birth, and for some years after, her parents were accustomed to attend on the ministry of an old Presbyterian divine in the neighbouring town, whose discourses were deficient in the evangelical element, and under whose ministrations the congregation had dwindled away, and was reduced to three or four families.

While such was the posture of things at Havant, the Rev. John Griffin, then the young and vigorous pastor of the Congregational church at Portsea, sent a young man possessing preaching talents to Rowlands Castle, a village about the same distance from Leigh as Havant, but in the opposite direction. The preaching of this young man, like that of others who in their turn bore the tidings of salvation to this beautiful village, was of a lively and experimental character, and full of Christ: no wonder then that the young disciple (for such she already was) should prefer it to the cold and formal discourses to which from her infancy she had been accustomed. At first her friends were averse to her going there, believing that one so young could not appreciate the difference between dry orthodoxy and warm evangelical truth; but, finding from the accounts which Catherine gave of the discourses which she heard, that deep religious interest had been awakened in her mind, they gave their full consent to her attending where she could hear most profitably.

The energetic expression of her wishes, blended with becoming deference to the will of her parents, thus became successful; nor did the consequences of her decided and open preference for Rowlands Castle end here. Her parents no longer hesitating about a matter, when their own spiritual interests and those of their family were concerned, withdrew their attendance from the chapel at Havant; and this serving further to discourage the minister, he vacated the pulpit, and was succeeded by the Rev.

William Scamp, from the seminary at Gosport, who has but recently retired from a long and useful pastorate.

This important change determined the family at Leigh Farm once more to Havant, as their spiritual home, where they derived the most important benefit from the ministry of the new pastor, to which the subject of this notice was warmly attached. Previously to the change at Havant, which led great numbers to hear and receive the gospel, a church seems to have been formed in the village before-mentioned, and Mr. Sainsbury, who had been appointed a deacon, attended there on one part of the Lord's-day, as long as he remained at Leigh.

Rowlands Castle is a pretty sequestered village, situated just at the extremity of Bere Forest, on the borders of Sussex. It was in allusion to its situation that the late excellent Matthew Wilks, who preached on the opening of a new chapel there, selected as his text, "We found it in the fields of the wood."

The chapel was supplied by students from Gosport until the death of Dr. Bogue, since which time it has sustained a pastor, being aided by the Hampshire Association.

It has already appeared that Catherine Sainsbury feared God from her youth, and that her piety, even when a girl, was of a lively and influential character. She was a plant that flowered early, and the blossoms of her youth, "the May of life," set in fruit, which she yielded abundantly in later years. I have before me, a letter from one of her sisters, now the wife of the Rev. George Hall, in which she says, "I shall, to my latest hour, remember with grateful emotions the deep interest which she felt for the salvation of my soul, and the same for the rest of the family, which was shown in the efforts she used to induce us all to seek the Lord. She often took us aside to read, converse, and pray with and for us all. The Lord has answered her prayers, and I hope we shall meet at last, 'a whole family in heaven.'"

It pleased God, who called her thus early, to work in his vineyard, to assign her a post of honourable usefulness. She deemed it one of the leading mercies of

her life, that she was early united in marriage with the Rev. John Flower, then of Botley, and soon after of Titchfield, Hampshire. This event took place in January, 1808.

As the mother of a numerous family—for such she at length became—and the wife of a devoted pastor, she was called to move in a sphere well fitted for the exercise of her talents. She possessed, in an eminent degree, strong, good sense, and such energy as ever secured for her the ascendancy among those with whom she associated. This energy of character, tempered as it was with kindness, gave her astonishing influence over her children, which she did not fail to employ, and that most successfully, for the highest purposes. She was a devoted mother. To meet the ever-recurring wants of her children; to mould their minds, and improve their hearts; to correct what was wrong, and encourage what was right; to dry up their tears, and aid them in their studies, engaged her constant assiduities. Yet while thus in the midst of maternal solicitudes, she did not allow her mind to be so absorbed as to neglect her duties as a pastor's wife. She was, in an unusual degree and in the highest sense of the term, an help-met to her husband. How deeply did she sympathize with him in his work; hardly more solicitous about the little flock within the domestic enclosure, than respecting the larger flock without! How did she bear up his mind under disappointment and cruelty! How willingly did she share with him the anxiety which inevitably attends the bringing up of a large family on slender means! How often did she turn the light of a Scripture promise upon seemingly dark prospects, never yielding to despondency, but always believing with the great John Howe, that the Christian who is honestly seeking to serve God, may confidently leave his own little interests to be ordered for him by divine wisdom and love.

Of her children she required implicit obedience, yet this was obtained without rigid exaction, or clamorous demand. Her first aim, as well as that of her husband, was to train them for God. The introduction of some religious teaching

into the ordinary course of instruction by no means met her views of the requirements of the case. Religion was with her the end to which all beside was designed to lead, believing that the fear of God is the beginning and end of all true wisdom. Besides the Sunday teaching, she regularly devoted a portion of one evening in the week to religious conversation and prayer with her children, at which time she read either from the historical parts of the Bible, or one of the narratives from Janeway's "Token for Children." These seasons can never be forgotten by those whom they were designed to benefit. One after another of her sons has gratefully referred to them on admission to church-fellowship, or when taking upon them ordination vows.

As her children grew up she had more opportunity for general usefulness, and gladly did she avail herself of this season of comparative freedom from domestic care, fitting herself for such works of faith, by more diligent mental and moral culture.

The word of God was her daily study and delight. Among expositors of Scripture, Matthew Henry was her favourite author.

She took great pleasure in reading Howe, Owen, Flavel, and other eminent divines; and though she had no extensive acquaintance with general literature, she had not that narrowness of mind which leads some Christians to despise whatever is outside of their own line of things. For many years she superintended a flourishing Sabbath-school, in connexion with her husband's church. She was a most diligent tract distributor: not satisfied with merely exchanging the books through a wide district, she taught from house to house, directing special attention to such of her neighbours as were sick. The happy manner in which she introduced religious conversation; her large acquaintance with the Scriptures; the insight which she had into the human heart; the readiness with which she engaged in prayer, made her a welcome visitor in the chamber of sickness. She had the power of putting herself in the circumstances of those she addressed, for want of which so many well-meaning

Christians fail in their attempts to interest the sick. To speak to a brother-man who is pining in sickness, or who expects soon to bid adieu to earthly scenes, and enter upon such as are untried and unknown, it is needful that we imagine ourselves in the same situation; nay, perhaps that we should ourselves, at some previous period of our lives, have been actually placed in similar circumstances. He who has been rescued from the very gates of death, feels it to be a kind of impertinence for me in full health to utter the common-place expressions which are employed in the sick room, into which no soul of sympathy has ever been breathed.

The last year of Mrs. Flower's life was one of considerable suffering. She tried the effect of a change of air, and writes in her journal, that she had great satisfaction in visiting her two elder sons in the ministry, in Essex and in Suffolk; but so far as regards the immediate object of her journey it utterly failed, and it became evident to her friends, and to herself, that the great change would happen at no very distant time. The following entry in her journal, and it was the last, shows that "whether living or dying, she was the Lord's." January 1st, 1853: "I am permitted to enter upon another year; oh, may it be spent with Christ, whether on earth or in heaven!"

The end of her course was very merciful. She escaped the labour and sorrow of an infirm old age, and the trial of a lingering sickness which, to one of her active habits, would have been very great.

On the 3rd of February, she went down-stairs for the last time. She said to her youngest daughter, (latterly the only child remaining under the parental roof, and towards whom she cherished the fondest affection) "I am not sorry that I came down, though it cost me so great an effort. Six years ago our dearest William died, after he had done his missionary work in India. I feel that I shall soon follow him. God is about to take me to heaven, and I rejoice in the confident expectation that eventually I shall meet all my children in that happy world. I cannot be sufficiently thankful

to God, on behalf of my family. He will take care of you all after I am gone. Keep near to the Saviour; we shall soon meet again." Then, with that thoughtfulness about others, which with her had grown into a habit, she gave much advice as to family arrangements, and having thus set her house in order, she requested her daughter to read to her the 1st chap. of 1 Peter.

During the effort which she made to go up-stairs, she had a paralytic seizure, from which she so far recovered as to walk with support on each side to the bed, from which she was to rise no more.

A few days after, she requested the whole family to assemble in her room. In order to spare the feelings of her beloved husband, she requested her eldest son to read the Scriptures and pray, seeking on her behalf that she might be borne safely through the last struggle, which was now near at hand. It was felt to be a solemn season, for we all knew that she was joining with us for the last time in family worship. How often had she done so, and under what a variety of circumstances, during a long course of years! As we rose from our knees, she looked around, as if to see that all were there. Only one was missing of her surviving children, a beloved daughter, the wife of the Rev. William Clarkson, a devoted missionary in India. She gratefully acknowledged the covenant mercies of God shown to her and to her husband, and the joy with which she beheld all her children walking in the truth, and took leave of her family one by one, as if she had a presentiment of the future; she thus seized the last opportunity for such a meeting, for after this she became comatose, and her power of articulation became very imperfect. During moments of consciousness she cheered her sorrowing husband and children, by assuring them of her firm reliance on the atonement of the Saviour, and of the undisturbed peace which she had, as the consequence of this trust.

Almost the last words which she uttered were addressed to her beloved daughter, who scarcely ever left her for a moment: "I shall soon be with Christ.

O what a blessed hope!" On the morning of the Lord's-day, February 13th, 1853, her happy spirit departed to the realms of bliss. On that day se'nnight her eldest son improved her death, by addressing the church, of which she had been such a useful member, from 1 Cor. xv. 57: "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

By her own particular desire, nothing was said in the way of eulogy respecting her. Indeed, this was unnecessary. "Her own works praise her in the gates. Her children rise up and call her blessed; her husband, also, he praiseth her."

In preparing this account of his departed mother, the writer has been chiefly desirous to stimulate and encourage Christian mothers, by the example of one who has so honourably filled this relation. To her efforts and prayers, joined with those of her husband, it is mainly owing, so far as human instrumentality is concerned, that a large family has grown up in the fear of God, and that all their sons, five in number, were devoted to the work of the ministry. The design of God, in instituting the family relation, was the maintenance and spread of religion on the earth. The times in which we live, even more than any which have preceded them, call for faithfulness in Christian parents.

The enlightened piety, which can withstand the bold pretensions of Popery; the deep-rooted piety which can stand unshaken by new and subtle forms of scepticism; the healthy piety which can resist the infection of the money-making spirit of the age; the sturdy piety which can bear the shock of being transplanted into the distant colonies of the empire; such piety as will do all this, and vigorously perpetuate itself in the generation to come—can only be expected by the blessing of God upon early religious training on the part of fathers, who yearn over their children with holy longings for their salvation, and of mothers who travail in birth again for their offspring, until Christ be formed in them.

Deccles.

J. F.

Home Chronicle.

MAY MEETING OF THE TRUSTEES OF THE EVANGELICAL MAGAZINE.

THE May Meeting of the Trustees of the Evangelical Magazine will be held, D.V., at the Guildhall Coffee-House, on *Wednesday, the 10th May*, after the Missionary Sermon at Surrey Chapel, at 2 o'clock precisely, when the Brethren of the Trust, in town and country, are respectfully requested to attend.

A HINT TO THE SUPPORTERS OF FOREIGN MISSIONS.

THE world is now opening before the churches of Christ. From all quarters the cry is heard, "Come over and help us!" But how can adequate pecuniary means be raised to support the great additional expense attendant on a largely-extended sphere of operations? Are not the modes that have hitherto prevailed, of giving a guinea a year and a penny a week, both becoming obsolete and antiquated? Has not the Apostle Paul showed us a more excellent way, viz. every one laying by a *weekly* sum, according to his or her ability?—1 Cor. xvi. 1, 2. Might not this weekly rate of contribution, if generally adopted, be the means of increasing the income of the London Missionary Society to £100,000 a year? Are there not 500 individuals in its present list of subscribers, who would engage to contribute at the rate of a sovereign a week? Would it not be a convenient mode of collecting the smaller sums, if a missionary box were handed round previously to family worship on the Lord's-day morning, to receive the subscriptions? This has been done for some time past in one family, in which all members of the household, parents, children, servants, boarders, and occasional visitors, thus lay by in store their several contributions, from a shilling to a penny, the yearly produce being about £8.

Tunbridge Wells,
April 15th, 1854.

J. W.

VOL. XXXII.

RESIGNATION OF THE REV. JAMES SHERMAN, AND CALL OF THE REV. NEWMAN HALL.

ON the first Lord's-day in May, we learn, with regret, that Mr. Sherman will preach his farewell sermon at Surrey Chapel, and dispense to his attached flock the ordinance of the Lord's Supper. We feel that the removal of this honoured servant of Christ will be a great public loss to the metropolis, and especially to the dense population surrounding Surrey Chapel, to whom he was more than acceptable. But we do not blame him for his decision. He has undergone an amount of labour in his sphere, beneath which most men would long since have sunk; and he has acted wisely in retiring in time, to secure, in a more limited charge, at Blackheath, a reasonable prolongation of efficient service. Our prayers and kindest sympathies will attend him to his new and important post of labour.

But we must mingle our congratulations with our regrets. The flock at Surrey Chapel are highly favoured in a successor to their late efficient pastor. Though Hull mourns the loss of Mr. Newman Hall, London and Surrey Chapel may well rejoice. We welcome, with all kindly feelings, to the metropolis, this tried servant of the church. May his career be protracted and eminently useful!

THE POULTRY CHAPEL.

THE Rev. James Spence, M.A., has received and accepted an unanimous call to the pastorate at the Poultry Chapel, vacant by the resignation of the Rev. S. Bergne, who has been appointed one of the Secretaries of the British and Foreign Bible Society. We think very favourably of both appointments. Mr. Spence is a tried man, of great ability, and eminently devoted character, who is sure, by God's blessing, to be successful in any sphere; and Mr. Bergne has great tact

for business, possesses a catholic spirit, and will be most acceptable to his own and other denominations. May "an unction from the Holy One" rest on both our beloved brethren!

BARBICAN CHAPEL, LONDON.

THE Rev. Charles Green, of New College, having accepted the unanimous and cordial invitation of the church assembling in Barbican Chapel, was ordained to the pastorate on Thursday, March 30th. The Rev. Thomas James read the Scriptures and offered prayer: the Rev. Henry Allon developed and ably defended the congregational principles of church constitution: the Rev. John Morison, D.D., proposed the usual questions, to which satisfactory replies were given by Mr. Green, and by Mr. Mullins, one of the deacons, who stated the circumstances which had led to the result which was then being publicly recognized. The Rev. Thomas Binney then offered the ordination prayer, after which the Rev. John Harris, D.D., delivered a characteristically beautiful and comprehensive charge, the subject being, "The Capabilities of the Christian Ministry," founded upon St. Paul's exhortation to Timothy, "Make full proof of thy ministry." The Rev. John Corbin concluded the service with prayer. The commodious edifice was early crowded with a large assemblage, including a considerable number of ministers of various denominations, and the service was in a very marked degree interesting and impressive.

A cold collation was provided in one of the school-rooms at the rear of the chapel, at which Dr. Tidman presided. The Doctor earnestly expressed his extreme gratification at the happy union which had that day been consummated between the pastor elect and the church at Barbican. Dr. Harris referred to the high esteem and affection with which Mr. Green was regarded by all who knew him at New College, and assured him that he was followed by the earnest prayer and the considerable expectations of those who had stood to him in the relations of

tutors. Dr. Morison paid a warm tribute to Mr. Green's competency for the field of labour on which he had entered, and congratulated the church on having secured his services. Josiah Conder, Esq., and other gentlemen, subsequently addressed the meeting, which altogether was of a highly gratifying character.

RECOGNITION SERVICE, KENTISH TOWN.

ON Thursday, the 6th of April, the Rev. James Fleming, formerly of Lancaster, was publicly recognized as the Pastor of the Congregational Church, Kentish Town. The Rev. John Nunn, of Haverstock Hill, commenced the service by reading the Scriptures and offering prayer; the Rev. A. J. Morris delivered the introductory discourse; the Rev. J. C. Harrison asked the usual questions, which were responded to by Thomas Spalding, Esq., on behalf of the church, who stated the circumstances which led to the settlement of the present pastor, and by the Rev. J. Fleming, who briefly expressed the evangelical topics on which he intended to dwell, in the fulfilment of his ministry, and the plans of usefulness he purposed adopting; the Rev. W. Gittens commended the pastor and people to God in prayer; the Rev. Dr. Morison, in the absence of the Rev. Thomas Binney, through illness, kindly gave the charge to the minister; and the Rev. Dr. Bennett addressed the church and congregation. The other parts of the service were conducted by the Revs. E. Jukes, M. Caston, J. De Kewer Williams, and E. White.

The congregation was large and respectable, and the service throughout all that could be desired—calm, impressive, and highly spiritual. The engagements of the day will long be remembered, while the best of results cannot fail to accrue from them. It will be gratifying to the friends of evangelical truth to know, that since the settlement of the Rev. J. Fleming, at Kentish Town, five months ago, and the substitution of living themes of gospel truth for the questionable topics too often enlarged on

by his predecessor, the congregation has steadily and satisfactorily increased, so that the beautiful sanctuary, which does great credit to the Congregational Dissenters of Kentish Town, is now nearly full. But in this improvement there is only a fresh illustration of what is constantly being avowed by the most devout and observant among us, that the gospel has only to be affectionately, earnestly, and uncompromisingly preached in the midst of a large population, to ensure the attendance of large congregations in our places of worship, and secure the realization of Scripture promise and prediction, and the averment is indisputable—it is now *demonstrated*—that stability and growth are inseparable from a full exhibition of the essential truths of the gospel.

GROVE STREET CHAPEL, BOSTON.

THE Rev. H. F. Holmes has resigned his pastoral charge in the above place of worship. It is with mutual and deep regret that the connexion between himself and his people is severed.

The locality not suiting his own health, and that of his family, is the sole cause of his removal. Mr. Holmes is about to exercise his ministry at Wimbourne, in Dorsetshire.

TESTIMONIAL TO THE REV. T. TIMPSON.

THE Rev. Thomas Timpson having exercised his ministry at Union Chapel, Lewisham, from the first Sabbath of its dedication to God in 1823, and finding his health impaired, resigned the pastorate, at Michaelmas last, after a peaceful and variously successful period of *thirty years*. On reporting his decision to his ministerial brethren, at their next district quarterly meeting, they resolved on co-operating with his congregation, in presenting him with a suitable testimonial of their respect and affection; and considering that his various labours, especially by his publications, had been beneficial to many throughout the United Kingdom, and in other countries, they published an advertisement, soliciting

contributions of small amount in aid of their design: large sums were not sought, Mr. Timpson being happily not in necessitous circumstances.

Many sums were therefore received from different parts of the country, and from America; and the testimonial of esteem and regard consisted of an elegant silver tea-pot, cream ewer, and sugar basin; with the splendid work of Conybeare and Howson, on the "Life and Epistles of the Apostle Paul," in two volumes quarto, and a purse of about thirty sovereigns.

Joseph Maitland, Esq., presided at the public meeting, after tea, on Tuesday evening, March 7, 1854. After singing, and prayer for the love of the Spirit and the presence of Christ, by the Rev. S. Hebditch, of Woolwich, the assembly was addressed by the chairman, the Rev. J. Pulling, of Deptford; the Rev. G. Verrall, of Bromley; and the Rev. W. Lucy, of Greenwich, testifying their fraternal regard for their old fellow-labourer in the work of Christ. Mr. Timpson then acknowledged the kindness of his brethren and of other friends, in their handsome gifts, and generous expressions of Christian love, briefly reviewing the history of his thirty years' ministry at Lewisham, and for the British and Foreign Sailors' Society. The Rev. H. Baker, of Summertown, Oxford, followed, announcing his acceptance of the unanimous invitation of the church members and seat-holders, to become the successor of Mr. Timpson in the pastorate.

This meeting was remarkable for the kindly Christian feeling evidently diffused through the minds of all; the ministers testifying their long and fraternal co-operation with their retiring fellow-labourer, and expressing their gratification at his intention still to continue his present residence, and labour for the salvation of souls, as occasion might offer. The impressions of the evening will long be remembered to the praise of God our Saviour.

The Sunday School teachers and children also presented their testimonial, December 19, 1853—an elegant inkstand of electro silver.

The following is the Resolution of the District Association:—

“That this Association having learned from the Rev. Thomas Timpson that he had resigned the pastoral oversight of the church at Union Chapel, Lewisham, after thirty years—whilst deeply regretting the circumstance, that impaired health had been the cause of his retirement, cannot allow the opportunity to pass without offering to Mr. Timpson sincere and cordial congratulations, on account of the long continuance of his pastoral relation to the flock at Lewisham; the measure of success with which his labours in the Christian ministry have been crowned; the benefits diffused over a much wider circle, by means of his many valuable and useful publications, now so widely circulated at home and abroad; and as he proposes to remain in the locality, the brethren united in this fellowship cherish the desire and hope, that he will continue to give his attendance at the District Meetings of the Association, and thus co-operate, by his counsels, prayers, and efforts, in whatever may have a tendency to advance the interests of the Congregational Denomination, and the cause of vital Christianity, in the county in which we reside.”

HASTINGS.—CROFT CHAPEL ORDINATION SERVICES.

On Wednesday, February the 15th, the Rev. George Stewart, late of Airedale College, was publicly ordained as co-pastor with the Rev. W. Davis, over the church and congregation assembling in the above place of worship.

The morning service commenced by the congregation singing the hymn,—

“Arise! O King of grace, arise!”

The opening devotional exercises were conducted by the Rev. John Stent, of the Baptist Chapel, Hastings. A most lucid discourse was delivered by the Rev. George Smith, of Poplar, in which he eloquently illustrated some of the chief principles of Nonconformist church polity. The usual questions were asked

by the Rev. J. N. Goulty, of Brighton. The ordination prayer was offered by the senior pastor, the Rev. W. Davis. The charge to the minister was delivered by his father, the Rev. Alexander Stewart, of Holloway, and was characterized by eminently judicious counsel and singular terseness of style. The Rev. Henry Rogers, of Petworth, closed the morning service by prayer.

Nearly a hundred persons sat down to a cold repast provided for the occasion. The company was addressed by the Revs. W. Davis, G. Smith, G. Stewart, A. Stewart, H. Allon, and Henry Spicer, Esq. Several other ministers from London, Brighton, and county towns, took part in the proceedings of the day. The whole service was peculiarly interesting, and will never be forgotten by those who were present.

In the evening, the Rev. Henry Allon (Mr. Stewart's pastor) delivered an eloquent and affectionate charge to the people, founding his remarks on the words of Paul, recorded in 2 Cor. viii. 22, 23, and 24 verses. The services were concluded by the offering of prayer by the Rev. A. Stewart.

SKIPTON, YORKSHIRE.

On Monday evening, February 20th, a deeply interesting meeting was held in the school-room adjoining the Independent Chapel in this town, when more than two hundred people assembled. The Rev. Richard Gibbs, on the previous Lord's-day, had preached sermons to celebrate his twentieth anniversary as minister of the Congregational church here, and it was suggested that the completion of so many years of faithful service, should be suitably noticed by the attached people of his charge. Within a few days, fifty guineas were subscribed for presentation; and after the meeting had been held, one of the staunchest churchmen in the neighbourhood begged to present two guineas additional, as a testimony to proved ability and worth. At the public meeting, the chair was taken by John Dewhirst, Esq. Mr. Hartley, the senior deacon, read an ad-

dress from the church and congregation to Mr. Gibbs, congratulating him on the peaceful and prosperous state of things during his long pastorate, and assuring him of their unabated interest in his ministry. Several addresses were delivered by other gentlemen present, and earnest prayers were offered, that the beloved pastor may be permitted long to labour, with his accustomed vigour and efficiency.

ZION INDEPENDENT CHAPEL, WAKEFIELD.

On Monday, January 18th, the Rev. Joseph Stuchbery, B.A., (late assistant minister to the Rev. James Griffin, of Manchester,) was publicly set apart as pastor of the church assembling in the above place of worship.

In the morning service, the Rev. Thomas Scales read the Scriptures and offered prayer; the Rev. Henry Reynolds, B.A., of Leeds, then delivered a very able and philosophical exposition of the principles of an Independent church; the Rev. Walter Scott, of Airedale College, asked the usual questions; the Rev. John Adey, of London, offered up the ordination prayer; the Rev. John Harris, D.D., of New College, London, gave the charge to the minister, founded on 2 Tim. ii. 15, "Study to show thyself approved unto God;" and the Rev. E. D. J. Wilkes, of Manchester, concluded with prayer.

The company then adjourned to the school-room for dinner, when 340 sat down to a repast which did honour to the kind hospitality of the friends. The room was tastefully decorated with evergreens and with appropriate mottoes, including one especially delicate above the head of the pastor, saying, "*Welcome to Zion.*"

In the evening, the Rev. J. S. Eastmead, of Salem Chapel, read the Scriptures and offered prayer; and the Rev. James Griffin, of Manchester, preached to the people (from 1 Thess. v. 13) a most judicious and impressive discourse, which will long be remembered. The Revs. Henry Bean, Samuel Oddie, James Bedell, William Spencer, and G. B. Scott, also took part in the services.

As the weather suddenly changed for the better, the gathering of ministers from

all parts of the West Riding was large, and the young minister received, besides this encouragement, numerous notes of sympathy from others of his brethren unable to attend.

The services, from first to last, were marked by deep seriousness, and were communicative of the richest spiritual enjoyment. May the Great Head of the church acknowledge them as the happy precursors of a long period of prosperity to both pastor and people!

On Wednesday evening, February 8, 1854, the Rev. Joseph Spencer, formerly of Bakewell, was publicly recognized as pastor of the church assembling in Tipping-street Chapel, Manchester. The Rev. Dr. Halley commenced the service by reading portions of the Scriptures, and prayer; the Rev. J. Lockwood, B.A., of Cheetham Hill, delivered a very appropriate introductory discourse; the Rev. T. Atkin, of Glossop, proposed the questions relative to the call of the pastor and his acceptance of it, to which replies were given by Mr. Smith on behalf of the church, and by the pastor on his own behalf; the Rev. Dr. Clunie delivered the charge to the pastor; and the Rev. James Griffin the charge to the people.

WALES.

THE ENGLISH INHABITANTS OF WALES.

THE spiritual destitution of the English portion of the inhabitants of several towns amid the mining districts of Monmouthshire and South Wales, has long been deeply felt and deplored by many an earnest Christian acquainted with it. Being far removed from the warm-hearted, liberal, and wealthy Christians of the cities and towns of England; and their Welsh neighbours generally having their resources taxed to the utmost, by the calls made upon them, to provide for the spiritual wants of their own nation; the English, though not quite forgotten by all, have hitherto been almost entirely neglected, as far as the Congregational denomination is concerned. Notwithstanding their wonderful exertions in behalf of their own nation, the largest Welsh churches in the towns and the mining

districts might have done more for the English than they have done. The Rev. David Rees, of Llanelly, about fifteen years ago, urged some of the most respectable, intelligent, and influential families in his congregation, to form themselves into an English church. A neat chapel was erected in a central part of the town, and afterwards enlarged *and paid for*. Mr. Rees has now the satisfaction of seeing, in the town of Llanelly, a respectable self-supporting English church, as the result of his self-denying sacrifices. His record is on high, and his worthy conduct will not soon be forgotten on earth. The Rev. Thomas Jeffreys, of Ebbw Vale, also deserves to be respectfully mentioned, as the first who has attempted to establish an English Congregational church on the Monmouthshire hills. If other ministers and churches that had the power had acted likewise, similar happy results would have followed. But let the past be forgotten, and let us begird ourselves to earnest action for the future.

There seem to be at present amongst the ministers and the leading men in our churches a general feeling of regret that we should have so long neglected our duty towards our English neighbours, and a determination to adopt, without any further delay, some efficient measures for the purpose of supplying them with the means of religious worship in their own language.

The quarterly meeting of the Welsh Association of the Congregational Churches of Monmouthshire having been appointed to be held at Beaufort, on the 28th of February and the 1st of March, Thomas Thompson, Esq., of Piercefield Park, Chepstow, was invited to attend, and kindly accepted the invitation, and also secured the attendance of the Rev. J. W. Richardson, of London. At half-past ten, on Tuesday morning, twenty-seven ministers and several lay friends met to hold a conference, at which Mr. Thompson was requested to preside. The utmost unanimity prevailed at the conference; national prejudices and peculiarities having entirely vanished, and given way to an absorbing desire for the salvation of immortal souls. All agreed, *nem. con.*,

that a special effort should be immediately made, to supply the spiritual wants of the English portion of the population. It was stated that the district, from Rhymney to Pontypool, contains a population of about one hundred thousand, full one-third of whom are English, and that no English Congregational minister had been provided for them, until Mr. Johns had settled at Brynmaur, some four months ago; that there are many thousands of English people in other districts of the county without any provision whatever made for them. After nearly four hours of friendly and instructive conversation, the following resolutions were unanimously adopted:—

I. That an auxiliary in conjunction with the London Home Missionary Society be formed, to be composed of the Welsh and English Congregational churches of Monmouthshire and the adjoining localities.

II. That a committee be formed of those ministers and laymen best acquainted with the mining districts, for the purpose of obtaining information respecting the wants of the English population of those localities, and for adopting other measures connected with the purposes of the auxiliary, and that the following gentlemen be requested to act thereon:—the Revs. T. Loader, Monmouth; W. M. Paull, ditto; T. Rees, Chepstow; T. Rees, Beaufort; H. J. Bunn, Abergavenny; N. Stephens, Sirhowy; M. Ellis, Mynyddislwyn; T. Gilman, Newport; J. Barfield, B.A., ditto; T. Jeffreys, Ebbw Vale; E. Rowlands, Pontypool; H. Daniel, ditto; E. Williams, Usk; E. Hughes, Penmain; W. Davies, Rhymney; J. Davies, Llanelly; W. Jenkins, Brynmaur; R. Thomas, Hanover; D. Evans, Tredegar; D. Lewis, Ragland; and the Messrs. H. Smith, Chepstow; T. B. Bachelor, Newport; R. Williams, Mynyddislwyn; D. S. Lewis, Victoria; H. Williams, Tredegar; D. Hughes, Sirhowy; S. Davies, Beaufort; W. H. Woodall, Abergavenny; W. Graham, Ragland.

III. That the Revs. T. Rees, Beaufort, and N. Stephens, Sirhowy, be appointed joint secretaries *pro tem.*

At six o'clock in the evening, a public meeting was held, T. Thompson, Esq., in the chair. The Rev. James Evans, Craig-y-fargod, prayed. After a very appropriate and affectionate opening address by the chairman, the Rev. W. M. Paull, of Monmouth, moved, and the Rev. E. Rowlands, of Pontypool, seconded:—"That the present state of the population of the mining districts, renders it desirable that the special attention of the Congregational churches in the county of Monmouth should be directed towards the religious wants of the English portion of the population." The Rev. T. Rees, of Chepstow, moved, and the Rev. E. Hughes, of Penmain, seconded:—"That this meeting fully approves of the resolution passed by the conference this morning, that an auxiliary in conjunction with the London Home Missionary Society be formed, to be composed of the Welsh and English Congregational churches of Monmouthshire and the adjoining localities." The Rev. J. W. Richardson, of London, moved, and D. S. Lewis, Esq., of Victoria, seconded:—"That, in the opinion of this meeting, the success of the present movement depends upon the *united* exertions of the Congregational churches in the county, in *connexion* with the London Home Missionary Society."

Mr. Thompson, with a view to accomplish an object dear to his own heart, and to that of his excellent lady, as well as to stimulate the friends of religion throughout the county to prompt, united, and liberal efforts, announced that he and Mrs. Thompson had made up their minds to subscribe one hundred pounds a year, for two years, towards this movement, as an experiment.

At the close of this exceedingly interesting meeting, D. S. Lewis, Esq., moved, and W. Needham, Esq., seconded, a vote of thanks to the chairman. Mr. Lewis, in coupling the name of the Honourable Mrs. Thompson with that of her excellent husband, made some touching allusions to the worthy character of her late devoted mother, the Baroness Barham.

Several ministers had an adjourned conference with Mr. Thompson and Mr. Richardson on Wednesday on the same

subject, when the qualifications of the agents, and the localities where their labours would be most likely to prove successful, were fully discussed. We now confidently hope to be enabled to send at least four Missionaries immediately to this long-neglected field.

On Wednesday, March 1st, several sermons were delivered, in Welsh and English, to crowded congregations, in the morning, afternoon, and evening. In the morning service, the Rev. W. Davies, of Rhymney, preached from 1 Tim. i. 11; the Rev. J. W. Richardson, of London, from Psa. lxxvii. 1, 2; and the Rev. D. Roberts, of Dowlais, from Rom. viii. 19—23. In the afternoon, the Rev. J. Hopkins, of Elim, preached from Psa. lxxii. 16; the Rev. Isaac Harries, of Moors, from Rom. i. 16; and the Rev. M. Ellis, of Mynyddislwyn, from Matt. ix. 36—38. In the evening, the Rev. T. L. Lewis, of Horel, preached from 1 Sam. ii. 12; the Rev. J. W. Richardson, from John xvii. 19; and the Rev. E. Rowlands, of Pontypool, from 1 Peter i. 18, 19. Mr. Richardson's scriptural, plain, and telling discourses were very highly appreciated by the English portion of his audience.

It may appear somewhat strange to English readers, that *nine* sermons should have been delivered to the same congregation in one day, but this will be easily explained by the fact, that the congregations in the mining districts of Wales consist almost exclusively of working people; that when a great religious meeting is to be held in a locality, the workmen generally give up their work during the principal day of the meeting, for the purpose of devoting the whole time to hear the gospel; and that the taste of the Welsh people gives the preference to a greater number of short sermons than to a less number of lengthy discourses. Collections towards Home and Foreign Missions were made at the close of each service, which amounted to nearly £16,—a sum fully equal to our expectations, considering that the congregation had, within the last two months, contributed upwards of £67 towards different other objects, besides their stated monthly contributions.

About fifty years ago, the celebrated Matthew Wilks came down to Wales, to assist in the formation of the first Welsh Auxiliary to the London Missionary Society, and it is a singular coincidence that the present minister of Tottenham-court-road chapel should also come to Wales to form the first auxiliary in the principality to the Home Missionary Society. Mr. Wilks' visit was not in vain, for since the formation of that auxiliary at Swansea, the Welsh churches, in Monmouthshire and South Wales, have contributed some *twenty-six thousand pounds* to the funds of the London Missionary Society. May the movement to which his worthy successor has lent his aid prove equally successful!

It is earnestly hoped that all the counties of South Wales will follow the example of Monmouthshire, and that the time is not far distant when houses of prayer shall be erected, and earnest and devoted ministers settled, in every town and populous locality throughout the principality, to preach the pure gospel of Jesus Christ to the English people in their own tongue.

We cannot withhold an expression of gratitude to the Allwise Providence which led dear Mr. and Mrs. Thompson to take up their residence in our county. May the same gracious Providence sustain their health and prolong their days, and may their varied and benevolent labours prove as beneficial to the neglected English population of the mining districts of Monmouthshire, as the liberal deeds of the ever-memorable Lady Barham have been, and continue to be, to the English people of Gower!

On Monday evening, February 27th, Mr. Thompson addressed nearly a thousand Sabbath-school teachers and children, at the Independent Chapel, Beaufort. The venerable gentleman captivated the attention of his juvenile hearers for nearly two hours. The natural simplicity and the heavenly unction which characterized his address, produced a deep impression. The answers of the children to the questions which Mr. Thompson proposed to them, evinced their acquaintance with the Book of

tian religion. At the close of this delightful service, Mr. and Mrs. Thompson presented the children with a large number of reward-books; and it was exceedingly interesting to see the good gentleman and his worthy lady the two following days, on their way to and from the chapel, surrounded here and there with clusters of poor children, expressing their affection and gratitude to their kind benefactors. Their visit to this place will not soon be forgotten, and we trust it will prove a blessing to many.

THOMAS REES, *Beaufort*, } *Secretaries*,
NOAH STEPHENS, *Sirhowy*, } *pro tem.*
March 6th, 1854.

P. S.—Contributions in aid of the Monmouthshire Auxiliary to the Home Missionary Society will be thankfully received by Thomas Thompson, Esq., Piercefield Park, Chepstow, and by the secretaries.

RECOMMENDATION OF OUR PERIODICAL LITERATURE.

At the Annual Meeting of the Bristol and Gloucestershire Congregational Union, at Wotton-under-Edge, April 12, 1854, a letter from Dr. Campbell was read on our Periodical Literature, when, on the motion of Revs. H. J. Roper and J. Burder, it was resolved:—

That this meeting, deeply impressed with a sense of the value of sound Periodical Literature, and thankful to God for the good service rendered to the cause of religion by the "EVANGELICAL MAGAZINE," the "Christian Witness," and the "Penny Magazine," would urge upon the members of the churches connected with this Union their aiding to the fullest extent the circulation of these most valuable publications.

Extracted from the Minutes.

THOS. HAYNES, *Secretary*.

ACCEPTANCE OF CALL.

THE Rev. George Steward (the eminent Wesleyan minister, who withdrew from that body soon after the last meeting of Conference), has accepted the pastoral charge of the Congregational church, West Clayton-street, Newcastle-upon-Tyne, and will enter upon his duties in the month of September next.

THE
Missionary Magazine
AND
CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
SIXTIETH GENERAL MEETING.

MONDAY, MAY 8.

Morning, Seven o'clock.—PRAYER MEETING at NEW BROAD STREET CHAPEL, specially to implore the Divine Blessing on the several Services of the Anniversary. To close punctually at a Quarter-past Eight.

Afternoon.—A Meeting of Delegates will be held at the Mission House, Blomfield-street, at *Three o'clock*, to which the attendance of Directors, both Town and Country, is respectfully invited.

Evening.—Weigh House Chapel, the Rev. H. R. REYNOLDS, B.A., of Leeds, will preach to the Juvenile Friends of the Society. Service to begin at *Seven o'clock*.

WEDNESDAY, MAY 10.

Morning, Surrey Chapel.—Rev. NORMAN Mc LEOD, of the Barony Church, Glasgow, to preach.

Evening, Tabernacle.—Rev. HENRY ADDISCOTT, of Taunton, to preach.

The Morning Service begins at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, MAY 11.

Morning.—The PUBLIC MEETING will be held at EXETER HALL. The Chair to be taken *precisely at Ten o'clock*, by

THE HON. ARTHUR F. KINNAIRD, M.P.

Evening.—An Adjourned MEETING will be held at Finsbury Chapel, Finsbury Circus. The Chair will be taken at *Six o'clock*, by

D. W. WIRE, Esq., Alderman and Sheriff.

Admission to Exeter Hall will be by TICKETS, for the *Platform the Central Seats*, and the *Raised Seats* respectively. The *Platform* will be appropriated to the Directors of the Society, both Town and Country, to the Speakers, and to all Ministers who are Members of the Society.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday 5th, Saturday 6th, Monday 8th, Tuesday 9th, and Wednesday, 10th of May.

Ministers who are Members of the Society will be supplied with Tickets for themselves and Friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them.

| £ s. d. | £ s. d. | £ s. d. | £ s. d. |
|---------------------------------------|-------------------------------------|---|---|
| CHESHIRE. | Ditto, Apple Tree ... | For China ... | Miss Newcombe..... |
| <i>Cheshire.</i> | Ditto, Missionary | For Widows' and | Miss Sanders |
| Auxiliary Society. | Box | Orphans' Fund ... | Mr. Curtis |
| Public Meeting | 3 <i>l.</i> 7 <i>s.</i> 8 <i>d.</i> | 2 <i>5</i> l. 13 <i>s.</i> 9 <i>d.</i> | Mr. Broadfoot |
| United Juvenile | 177 13 8 | <i>Tabernacle Chapel.</i> | Mr. J. Lewis |
| Meeting | 14 7 6 | <i>Wycliffe Chapel.</i> | Mr. Partridge |
| Subscriptions | 163 6 2 | Public Meeting | Mr. Stewart |
| Queen Street Chapel. | | <i>Hazelgrove Chapel.</i> | Mr. Tyte |
| Anniversary Ser- | <i>Haslington.</i> | Balance in hand last | M. White's Box |
| mons | Collected by Miss H. | year | J. Tyte's do. |
| For Widows' and | Bostock | Exs. 9 <i>l.</i> 12 <i>s.</i> 9 <i>d.</i> | Special for China .. |
| Orphans | 1 14 6 | 2 <i>5</i> 0 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i> | Proceeds of Child- |
| Subscriptions | <i>Macclesfield.</i> | CUMBERLAND. | ren's Missionary |
| Ladies' Branch. | Roe Street Chapel. | Per W. Wilson, Esq. | Society |
| Subscriptions | Subscriptions | <i>Booth, for China.</i> | Exps. 4 <i>3</i> <i>l.</i> 0 <i>s.</i> |
| Sums under 10 <i>s.</i> | Collected by Miss | 0 13 3 | Including sums previously |
| Missionary Boxes. | Eliz. Oldham | <i>Whitehaven, W. Wil-</i> | acknowledged. |
| Miss Ball | 0 15 8 | son, Esq., for the | <i>Bideford.</i> |
| Miss Birch | 0 10 0 | Native Teacher, | Subscriptions |
| Produce of Apricot | Miss Charlotte Old- | Joseph Helliwell .. | Collected by— |
| Tree | ham's ditto | <i>Workington, per Mr.</i> | Miss Heath |
| Mr. Faulkner | 0 10 0 | H. Bowes | Miss Head |
| Master Howell | 10 0 0 | 14 <i>l.</i> 18 <i>s.</i> 8 <i>d.</i> | Mrs. Long |
| Mrs. Ingram | 3 0 0 | DERBYSHIRE. | Miss Peakome |
| Master Marsh | 3 0 0 | <i>Charlesworth</i> | Annual Meeting |
| Mrs. E. Roberts | 0 10 0 | 5 17 0 | Missionary Boxes .. |
| Master C. Smith | 0 10 0 | <i>Marple Bridge.</i> | Sunday School |
| Mrs. Sumner | 0 10 0 | Donations | Special, for China .. |
| Mrs. Twerdell | 0 10 0 | Collected by— | Northam |
| Miss Vaughan | 0 10 0 | Mrs. Potter and | Missionary Boxes |
| Mrs. Williams, and | 0 10 0 | Miss Goddard | at ditto |
| Young Ladies at | 0 10 0 | Misses Dawson and | Exps. 10 <i>s.</i> ; 2 <i>7</i> <i>l.</i> 5 <i>s.</i> 9 <i>d.</i> |
| Mr. Whally and Mrs. | 0 10 0 | Cheetham | Braunton |
| Saughton | 0 10 0 | Miss Ratcliffe | <i>Chudleigh.</i> |
| Miss Woodin | 0 10 0 | Mrs. Jackson | Collection |
| Master Lockwood | 0 10 0 | Mr. Dawson | Miss Robertson |
| For Mrs. Edward Porter's | 0 10 0 | Monitor's Class | Prayer Meetings |
| School, Cuddapah. | 0 10 0 | (Girls) | Half-year's Payment |
| Miss Carmell | 0 10 0 | Exs. 14 <i>s.</i> 6 <i>d.</i> ; 10 <i>l.</i> 13 <i>s.</i> 8 <i>d.</i> | for Hindoo Child, |
| Miss Hope | 0 10 0 | <i>Middleton, by Youl-</i> | Eliza Allen |
| Mrs. Marsh | 0 10 0 | greave | Sundry Contribu- |
| Smith | 0 10 0 | 4 17 6 | tions |
| Miss Vaughan | 0 10 0 | DEVONSHIRE. | Special Fund for |
| Miss Woolley | 0 10 0 | <i>Ashburton.</i> | China |
| 87 <i>l.</i> 11 <i>s.</i> | 0 10 0 | Sermons and Meet- | For the Million Testaments |
| Commonhall Street Chapel. | 0 10 0 | ings | for China. |
| Collected by— | 0 10 0 | 5 17 7 | H. Muzz, Esq. |
| Miss Williams | 0 10 0 | Collected by— | Independent Chapel |
| Mr. John Jones | 0 10 0 | Miss Hains | Sabbath School |
| Mr. J. Redfern | 0 10 0 | Mr. J. Evans | Exs. 2 <i>s.</i> 6 <i>d.</i> ; 9 <i>l.</i> 6 <i>s.</i> 10 <i>d.</i> |
| Missionary Boxes | 0 10 0 | Miss Hoywill | <i>Chumleigh.</i> |
| Collection after Ser- | 0 10 0 | Miss Batten | For Chinese Testa- |
| mons | 0 10 0 | Mrs. Hele | ments |
| 11 <i>l.</i> 5 <i>s.</i> 10 <i>d.</i> | 0 10 0 | Exps. 5 <i>s.</i> ; 10 <i>l.</i> 7 <i>s.</i> 8 <i>d.</i> | 1 7 4 |
| Tattenhall Branch. | 0 10 0 | <i>Axminster.</i> | <i>Crediton.</i> |
| Collected after Ser- | 0 10 0 | Collection | Sabbath School, for |
| mons | 0 10 0 | Subscriptions | Chinese Testa- |
| Ditto Public Meeting | 0 10 0 | 2 9 6 | ments |
| Collected by— | 0 10 0 | 2 0 0 | 0 10 0 |
| Mr. Jackson | 0 10 0 | Boxes. | <i>Devonport.</i> |
| Rev. J. Morris | 0 10 0 | Miss Bowdage | Salem Chapel. |
| Miss Morris | 0 10 0 | Miss Willmott | Collection |
| Mr. S. Meredith, Jun. | 0 10 0 | Miss Cross | Rev. J. Pyer |
| of Codrington | 0 10 0 | Miss Deane | 1 0 0 |
| Mr. S. Meredith, | 0 10 0 | Mrs. Rowe | Boxes. |
| Jun., of Aldford | 0 10 0 | Exps. 6 <i>s.</i> 6 <i>d.</i> ; 6 <i>l.</i> 12 <i>s.</i> | Miss Burn |
| Mr. Nield | 0 10 0 | <i>Barnstaple.</i> | Miss Pyer |
| 16 <i>l.</i> 12 <i>s.</i> 4 <i>d.</i> | 0 10 0 | Collections | 6 <i>l.</i> 8 <i>s.</i> 9 <i>d.</i> |
| Octagon Chapel. | 0 10 0 | Subscribers | <i>Dartish, Mrs. Gam-</i> |
| Subscriptions | 0 10 0 | 15 0 6 | len (A.) |
| For Schools in India. | 0 10 0 | Ladies' Association. | 0 10 0 |
| Collected by— | 0 10 0 | Collected by— | <i>Exeter.</i> |
| Mr. Jackson | 0 10 0 | Miss Baker | Castle Street, |
| Rev. J. Morris | 0 10 0 | Mrs. Beare | Subscriptions |
| Miss Morris | 0 10 0 | Miss Gribble | Donations |
| Mr. S. Meredith, Jun. | 0 10 0 | Mrs. Hart | 30 10 0 |
| of Codrington | 0 10 0 | Miss Milroy | Collected by— |
| Mr. S. Meredith, | 0 10 0 | Miss Sharland | Miss M. Glyde |
| Jun., of Aldford | 0 10 0 | Miss Slater | Miss Gately |
| Mr. Nield | 0 10 0 | 0 9 4 | Linford |
| 16 <i>l.</i> 12 <i>s.</i> 4 <i>d.</i> | 0 10 0 | Boxes. | Anniversary |
| Missionary Boxes. | 0 10 0 | Jane Charles | For Widows' Fund .. |
| Mrs. Davies | 0 10 0 | Miss Edwards | For Chinese Mission |
| Master W. S. Evans | 0 10 0 | Mrs. Gould | 0 10 0 |
| Mrs. Mary Johnson | 0 10 0 | Mrs. E. Milroy | Capt. Gilchrist, for |
| Miss M. A. Jones | 0 10 0 | Master J. Slater | Madagascar |
| Miss M. Lloyd | 0 10 0 | Master Slater | Exps. 4 <i>3</i> <i>l.</i> 11 <i>l.</i> 16 <i>s.</i> 4 <i>d.</i> |
| Collected by Mrs. | 0 10 0 | Miss M. Stiff | Including sums previously |
| Bridgman | 0 10 0 | 0 12 0 | acknowledged. |
| Ditto Mrs. Davies | 0 10 0 | Sabbath School Classes. | <i>Grosvenor Chapel.</i> |
| Missionary Boxes. | 0 10 0 | Miss Baker | Previously acknow- |
| Mrs. Davies | 0 10 0 | Miss Susan Baker | ledged |
| Master W. S. Evans | 0 10 0 | Miss Gribble | 5 0 0 |
| Mrs. Mary Johnson | 0 10 0 | Miss M. Milroy | Subscriptions |
| Miss M. A. Jones | 0 10 0 | 0 5 8 | 7 <i>l.</i> 18 <i>s.</i> 6 <i>d.</i> |
| Miss M. Lloyd | 0 10 0 | | |

| <i>Exmouth.</i> | <i>£ s. d.</i> | <i>Ladies' Association.</i> | <i>£ s. d.</i> | <i>Public Meeting</i> | <i>£ s. d.</i> | <i>Boxes.</i> | <i>£ s. d.</i> |
|--------------------------------------|----------------|----------------------------------|----------------|-----------------------------------|----------------|--------------------------------|----------------|
| <i>Ebenezer Chapel.</i> | | <i>Mrs. R. Smith, Treasurer.</i> | | <i>Collection at Shaldon</i> | <i>4 1 4</i> | <i>A Friend</i> | <i>0 3 8</i> |
| <i>Public Meeting</i> | <i>3 2 5</i> | <i>Collected by—</i> | | <i>For Widows' Fund</i> | <i>2 0 0</i> | <i>Ditto</i> | <i>0 1 0</i> |
| <i>Subscriptions</i> | <i>3 12 0</i> | <i>Miss Burnard</i> | <i>0 18 0</i> | <i>Exps. 13s. 9d.; 30l. 17s.</i> | | <i>Miss Beale</i> | <i>0 4 3</i> |
| <i>Collected by—</i> | | <i>Miss Budge</i> | <i>1 4 0</i> | <i>Including 15l. previously</i> | | <i>Mrs. Vincent</i> | <i>0 7 6</i> |
| <i>Mrs. Weeks</i> | <i>1 3 4</i> | <i>Miss H. Head</i> | <i>0 11 4</i> | <i>acknowledged.</i> | | <i>Mrs. Warland</i> | <i>0 2 0</i> |
| <i>Miss Parker</i> | <i>0 16 4</i> | <i>Miss S. Head</i> | <i>0 1 8</i> | <i>Tiverton.</i> | | <i>Mr. J. Thorne</i> | <i>0 5 0</i> |
| <i>Miss E. Litten</i> | <i>0 12 2</i> | <i>Miss Denham</i> | <i>0 12 0</i> | <i>Collected by—</i> | | <i>Collections</i> | <i>4 13 6</i> |
| <i>Missionary Box</i> | <i>0 13 0</i> | <i>Miss Wood</i> | <i>1 14 0</i> | <i>Mrs. Madgin</i> | <i>14 6 3</i> | <i>Juvenile Collection</i> | <i>4 5 6</i> |
| <i>Exps. 14s.; 9l. 5s. 3d.</i> | | <i>Mrs. Lewis's School, East</i> | | <i>Mrs. Were</i> | <i>1 0 4</i> | <i>22l. 5s. 4d.</i> | |
| <i>Glencrohy Chapel.</i> | | <i>Indies.</i> | | <i>Mrs. Stevenson</i> | <i>1 0 6</i> | <i>Wimbourne.</i> | |
| <i>Missionary Services</i> | <i>5 3 0</i> | <i>Collected by—</i> | | <i>Anniversary</i> | <i>14 10 6</i> | <i>Subscriptions</i> | <i>8 8 9</i> |
| <i>Collected by Miss E.</i> | | <i>Miss A. Head</i> | <i>1 7 8</i> | <i>Friday Night Com-</i> | | <i>Collection</i> | <i>2 4 2</i> |
| <i>Clapson</i> | <i>0 11 0</i> | <i>Miss Head</i> | <i>2 10 0</i> | <i>pany, for Teachers</i> | | <i>For China.</i> | |
| <i>Sunday School</i> | <i>1 12 0</i> | <i>Miss Wood</i> | <i>2 17 11</i> | <i>Kiro and Henry</i> | | <i>Mr. Morgan</i> | <i>2 0 0</i> |
| <i>Do. and Friends, for</i> | | <i>35l. 13s. 4d.</i> | | <i>Madgin</i> | <i>20 0 0</i> | <i>Smaller Sums</i> | <i>0 4 10</i> |
| <i>Chinese New Tes-</i> | | <i>Stonehouse.</i> | | <i>Missionary Boxes</i> | <i>0 5 11</i> | <i>12l. 17s. 0d.</i> | |
| <i>taments</i> | <i>2 12 6</i> | <i>Emma Place Chapel.</i> | | <i>For Widows' Fund</i> | <i>2 5 0</i> | <i>DURHAM.</i> | |
| <i>9l. 18s. 6d.</i> | | <i>Collections</i> | <i>3 6 8</i> | <i>Exps. 45s.; 61l. 3s. 6d.</i> | | <i>South Durham Auxiliary.</i> | |
| <i>Ottery St. Mary.</i> | | <i>Miss Glanville's Mis-</i> | | <i>Torrington.</i> | | <i>Barnard Castle and Co-</i> | |
| <i>Collected by Mr. Gil-</i> | | <i>sonary Box</i> | <i>3 5 3</i> | <i>Sermons</i> | <i>3 2 8</i> | <i>therstone.</i> | |
| <i>illian</i> | <i>3 10 0</i> | <i>Collected by—</i> | | <i>Meeting</i> | <i>2 16 10</i> | <i>Anniversary Collec-</i> | |
| <i>Proceeds of Tea</i> | <i>0 19 3</i> | <i>Miss Turner</i> | <i>1 11 8</i> | <i>Boxes</i> | <i>1 15 10</i> | <i>tions</i> | <i>4 5 8</i> |
| <i>Missionary Box</i> | <i>0 7 10</i> | <i>Miss Langdon</i> | <i>0 14 6</i> | <i>Exs. 10s. 2d.; 7l. 5s. 2d.</i> | | <i>Sabbath School</i> | <i>2 7 6</i> |
| <i>Quarterly and Week-</i> | | <i>Miss Drake</i> | <i>0 2 2</i> | <i>DORSETSHIRE.</i> | | <i>Subscriptions</i> | <i>2 0 0</i> |
| <i>ly Subscriptions</i> | <i>2 10 2</i> | <i>Mrs. Saunders</i> | <i>0 1 6</i> | <i>Blandford.</i> | | <i>Boxes.</i> | |
| <i>Sunday School Subs.</i> | <i>2 4 5</i> | <i>9l. 0s. 10d.</i> | | <i>Subscriptions</i> | <i>7 15 6</i> | <i>Mrs. Atkinson</i> | <i>0 19 10</i> |
| <i>A farthing a day from</i> | | <i>Causand.</i> | | <i>Ladies' Association</i> | <i>13 4 11</i> | <i>Ditto for Madagascar</i> | <i>0 1 0</i> |
| <i>the son of a labour-</i> | | <i>Collections and Sub-</i> | | <i>21l. 8s. 5d.</i> | | <i>Miss Dowson</i> | <i>1 0 0</i> |
| <i>ing man</i> | <i>0 7 6</i> | <i>scriptions</i> | <i>4 0 0</i> | <i>Bridport.</i> | | <i>Boxes under 5s.</i> | <i>0 18 6</i> |
| <i>Exps. 8s. 2d.; 9l. 10s.</i> | | <i>Torpoint.</i> | | <i>Collections</i> | <i>14 1 7</i> | <i>11l. 12s. 6d.</i> | |
| <i>Plymouth, Devonport, &c.,</i> | | <i>Collections</i> | <i>1 12 6</i> | <i>Subscriptions</i> | <i>5 3 6</i> | <i>Bishop Auckland.</i> | |
| <i>Auxiliary Society.</i> | | <i>Collection for China</i> | <i>1 0 4</i> | <i>Collected by</i> | | <i>Anniversary Collec-</i> | |
| <i>Per A. Hubbard, Esq.</i> | | <i>Ditto, Sabbath School</i> | <i>0 3 0</i> | <i>Taylor and others</i> | <i>12 12 7</i> | <i>tions</i> | <i>2 7 8</i> |
| <i>Plymouth.</i> | | <i>2l. 15s. 10d.</i> | | <i>Sunday School Boxes</i> | <i>1 16 10</i> | <i>Darlington.</i> | |
| <i>Norley Chapel.</i> | | <i>Less Expenses</i> | <i>2 14 6</i> | <i>and 8 others</i> | <i>1 16 10</i> | <i>Anniversary Collec-</i> | |
| <i>Collections</i> | <i>36 14 9</i> | <i>23s 5</i> | | <i>33l. 14s. 6d.</i> | | <i>tions</i> | <i>7 7 0</i> |
| <i>Public Meeting</i> | <i>10 15 2</i> | <i>235 10 6</i> | | <i>Poole.</i> | | <i>Feetham's Juvenile</i> | |
| <i>Subscribers</i> | <i>36 1 0</i> | | | <i>Quarterly Cards</i> | | <i>Association for Indian</i> | |
| <i>The Friends of the</i> | | | | <i>late Mr. T. Pim-</i> | | <i>Orphan, Anna</i> | |
| <i>saul, for the Native</i> | | | | <i>Teacher, Thomas</i> | | <i>Bradshaw Pease</i> | <i>2 10 0</i> |
| <i>Plymouth</i> | <i>10 0 0</i> | | | <i>Pim-saul</i> | | <i>Sabbath School, for</i> | |
| <i>Special Collection for</i> | | | | <i>China</i> | | <i>Indian Orphans,</i> | |
| <i>China</i> | <i>20 0 0</i> | | | <i>Collected by—</i> | | <i>W. Wilson and A.</i> | |
| <i>Collected by—</i> | | | | <i>Miss Pim-saul</i> | <i>2 4 11</i> | <i>Common</i> | <i>0 0 0</i> |
| <i>Miss Pim-saul</i> | <i>2 4 11</i> | | | <i>Miss Chambers' Mis-</i> | <i>1 3 10</i> | <i>Subscriptions Col-</i> | |
| <i>sonary box</i> | <i>0 5 6</i> | | | <i>sionary box</i> | <i>0 5 6</i> | <i>lected by Misses</i> | |
| <i>Mrs. Bizzey's ditto,</i> | | | | <i>two years</i> | <i>2 14 0</i> | <i>Macadam and Dale</i> | <i>8 4 0</i> |
| <i>Sabbath School, by F. A.</i> | | | | <i>Morrish.</i> | | <i>Collected by Miss</i> | |
| <i>For Chinese Teacher,</i> | | | | <i>Eliot Jones</i> | <i>10 0 0</i> | <i>Tate</i> | <i>4 6 0</i> |
| <i>For Native Girls,</i> | | | | <i>Charlotte Jones</i> | <i>10 0 0</i> | <i>28l. 7s.</i> | |
| <i>Alice Rooker, and</i> | | | | <i>Jane Pim-saul</i> | <i>9 0 0</i> | <i>Gainford.</i> | |
| <i>Sacramental Collec-</i> | | | | <i>Sacramental Collec-</i> | | <i>Collection, &c.</i> | <i>2 15 0</i> |
| <i>tion, Widows and</i> | | | | <i>Orphans, Norley</i> | <i>6 8 0</i> | <i>Richmond.</i> | |
| <i>145l. 7s. 2d.</i> | | | | <i>Butter Street.</i> | | <i>Anniversary Collec-</i> | |
| <i>Collected by—</i> | | | | <i>Miss Steer</i> | <i>2 2 9</i> | <i>tions</i> | <i>5 1 2</i> |
| <i>Miss C. Harris</i> | <i>1 16 6</i> | | | <i>Miss Boun-sall</i> | <i>2 6 6</i> | <i>Subscriptions</i> | <i>4 15 0</i> |
| <i>Collection, &c.</i> | <i>4 11 0</i> | | | <i>For China</i> | <i>5 10 0</i> | <i>Collected by—</i> | |
| <i>16l. 6s. 9d.</i> | | | | <i>Union Chapel.</i> | | <i>Miss Atkinson</i> | <i>0 12 6</i> |
| <i>Collections</i> | <i>5 9 7</i> | | | <i>Missionary Commu-</i> | | <i>Miss E. Simpson</i> | <i>0 11 6</i> |
| <i>nion</i> | <i>3 4 10</i> | | | <i>Subscribers</i> | <i>3 6 0</i> | <i>Master R. Woodward</i> | <i>0 7 0</i> |
| <i>Smaller Sums</i> | <i>3 10 8</i> | | | <i>Sacramental Collec-</i> | | <i>Mast. H. Glendenning</i> | <i>0 2 0</i> |
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| 20l. 1s. 10d. | | The pupils of Totteridge Park School, for Native Teacher..... | 10 0 0 | Mr. W. H. Bell..... | 1 11 2 | Per Rev. S. E. Toomer, Treasurer. | |
| <i>Rosa.</i> | | 14l. 2s. 4d. | | Mr. G. Coster..... | 4 4 0 | <i>Canterbury.</i> | |
| Collections..... | 4 12 4 | <i>Ware.</i> | | Mr. Sinclair..... | 0 5 0 | Guildhall Street Chapel. | |
| Collected by Miss Buck..... | 9 4 10 | Old Independent Chapel. | | Miss R. S. Mullinger..... | 2 5 6 | Annual Subscribers..... | 4 0 0 |
| Capt. Hewitson, for China..... | 5 0 0 | Subscriptions..... | 7 12 0 | Miss Davenport..... | 0 12 0 | Collection..... | 15 11 2 |
| Sunday School, for Chinese New Testaments..... | 1 6 0 | Collected by Mrs. Medcalf..... | 0 9 0 | Miss Moulton..... | 0 9 0 | Collected by— | |
| Ex. 11s. 10d.; 19l. 11s. 4d. | | <i>Juvenile Association.</i> | | Class..... | 1 4 8 | Miss Taylor..... | 3 6 4 |
| <i>Whitchurch.</i> | | Ladies..... | 2 13 6 | Proceeds of sale of Work by Missionary Working Party..... | 2 0 0 | Miss Farman..... | 2 11 1 |
| Contributions..... | 1 5 3 | Young Men..... | 1 9 6 | Exs. 35s. 6d.; 78l. 15s. 7d. | | Miss Fend..... | 2 0 0 |
| Mr. Paternoster..... | 1 0 0 | Missionary Boxes. | | <i>Maidstone.</i> | | Mrs. Stokes..... | 2 8 0 |
| Collected by T. W. Pinn..... | 0 3 3 | Sarah Pavey..... | 0 6 8 | Collections..... | 11 10 4 | Mrs. Goulden..... | 0 16 0 |
| 2l. 8s. 6d. | | Mr. Stokes' Children..... | 0 8 8 | Quarterly Subscriptions..... | 19 12 0 | Mr. Adams..... | 0 14 4 |
| <i>HERTFORDSHIRE.</i> | | Sunday School..... | 0 8 8 | Subscriptions..... | 10 0 0 | Ann Potts..... | 1 3 0 |
| <i>Barnet.</i> | | For Widows' Fund..... | 1 14 11 | Missionary Boxes. | | Smaller Sums..... | 1 3 7 |
| Subscriptions..... | 10 3 0 | 20l. 9s. 5d. | | Master Chas. Brown..... | 0 8 0 | Sunday School Missionary Boxes..... | 2 14 6 |
| Collected by— | | United Public Meeting, less exps. 14s. | 1 10 0 | Miss Crisp..... | 0 6 0 | Exps. 22s. 6d.; 35l. 7s. | |
| Mrs. Dimsdale..... | 0 17 0 | <i>Watford.</i> | | Mr. Dye..... | 0 8 3 | <i>Deal.</i> | |
| Miss Shirley..... | 1 8 0 | Mr. Rotton..... | 2 2 0 | Stonestreet..... | 0 6 4 | Mrs. Brown..... | 0 11 11 |
| Miss Smith..... | 2 4 11 | Mr. J. F. Rotton..... | 0 15 0 | Miss Wisender's School, Hollingbourne..... | 0 7 2 | Miss Brown..... | 0 12 6 |
| Missionary Boxes..... | 0 8 11 | Mr. E. Burroughs..... | 0 12 0 | Exs. 51s. 1d.; 40l. 7s. 9d. | | Miss Christian..... | 1 7 5 |
| Wood Street Sunday School..... | 2 19 0 | Missionary Box..... | 3 15 11 | <i>Sutton Valence.</i> | | Mrs. M. B. Sutton..... | 1 5 2 |
| First Class Pels, for the John Williams Orphanas..... | 1 3 8 | 7l. 4s. 11d. | | Collections..... | 5 17 2 | Mrs. Vincent..... | 1 1 0 |
| For Widows and Orphanas..... | 3 5 0 | <i>HUNTINGDONSHIRE.</i> | | Collected by— | | Miss Vincent..... | 1 0 9 |
| For China..... | 19 9 0 | <i>St. Ives.</i> | | Mrs. Vinson..... | 6 6 6 | Annual Meeting..... | 7 8 5 |
| Exps. 5s.; 41l. 14s. | | Collected by Miss Mary Constable..... | 3 19 0 | Mrs. Hamer..... | 2 5 5 | Sermons..... | 3 15 1 |
| <i>Cheshunt.</i> | | For Madagascari Mission. | | Miss Leaver..... | 1 3 3 | Special for China..... | 3 2 6 |
| Crossbrook Chapel. | | Collected by Miss Constable..... | 3 7 8 | Mr. J. Hooker..... | 1 8 4 | Missionary Boxes..... | 2 13 0 |
| Rev. T. Hill. | | By Seven Ladies..... | 7 6 6 | <i>Missionary Boxes.</i> | | Subscribers..... | 4 14 0 |
| Subscriptions— | | A Friend..... | 5 0 0 | By Sunday School Children..... | 0 14 0 | Exps. 14s. 9d.; 27l. 2s. | |
| Mr. Bower..... | 1 0 0 | Mr. John Coote..... | 1 0 0 | A Family once in the Sunday School..... | 0 10 0 | <i>Dover.</i> | |
| Mr. Bower..... | 0 10 0 | Mr. Peck..... | 0 10 0 | Miss Harman..... | 0 12 0 | Zion Chapel. | |
| Mr. Hunt (2 years)..... | 2 2 0 | <i>Watford.</i> | | Miss Buss..... | 0 13 0 | Subscriptions..... | 0 7 0 |
| Mr. Todhunter (2 yrs.)..... | 1 0 0 | Mr. Rotton..... | 2 2 0 | Miss E. Vinson..... | 0 10 6 | Collected by— | |
| Mrs. Morrett (2 yrs.)..... | 1 0 0 | Mr. E. Burroughs..... | 0 12 0 | H. Wright..... | 0 3 9 | Miss Anderson..... | 0 14 4 |
| Collected by— | | Missionary Box..... | 3 15 11 | E. Fuller..... | 0 2 7 | Miss Coram..... | 0 8 3 |
| Rosa & Rachel Hill..... | 3 0 0 | 7l. 4s. 11d. | | W. Dray..... | 0 2 0 | Miss Halke..... | 1 5 0 |
| Agnes Dukas..... | 2 0 0 | <i>HUNTINGDONSHIRE.</i> | | Exs. 4s. 2d.; 20l. 4s. 4d. | | Miss Harman..... | 1 8 9 |
| Miss Cleaver..... | 1 3 0 | <i>St. Ives.</i> | | <i>Staplehurst.</i> | | Miss Maddix..... | 1 0 6 |
| Miss Gillett..... | 1 13 3 | Collected by Miss Constable..... | 3 7 8 | Public Collection..... | 2 16 10 | Miss Walker..... | 1 5 5 |
| After Sermons..... | 0 2 6 | By Seven Ladies..... | 7 6 6 | Mr. W. Jull..... | 1 1 0 | Sunday School Children..... | 2 3 3 |
| Sunday School..... | 1 4 6 | A Friend..... | 5 0 0 | Mrs. Day..... | 0 10 1 | Collection after Sermon..... | 3 6 0 |
| Exs. 18s. 6d.; 20l. 1s. 9d. | | Mr. John Coote..... | 1 0 0 | | | 20l. 12s. 6d. | |
| College Association, Public Meeting..... | 2 14 7 | Mr. Peck..... | 0 10 0 | | | | |
| Sermons..... | 3 10 6 | Mr. Bell..... | 0 5 0 | | | | |
| Collected by Miss Old Hertford Heath, per Miss Barber..... | 4 3 4 | Collection..... | 1 8 1 | | | | |
| Exs. 11s. 7d.; 10l. 6s. 10d. | | 22l. 16s. 1d. | | | | | |

| £ s. d. | | Collections. | | Tonbridge Wells. | | £ s. d. | |
|--|---------|--|---------|--|--|--|---------|
| Russell Street Chapel. | | Sermons in May..... | | Rev. W. P. Lyon. | | Collected by Friends | |
| Subscriptions..... | 2 1 0 | Annual Sermons..... | 8 14 6 | Public Meeting..... | | Sabbath Schools..... | 5 16 6 |
| Collections..... | 7 6 0 | For Widows' & Orphan's Fund..... | 2 15 10 | Sunday School Children..... | | For Madagascar..... | 3 0 0 |
| The Misses Gould's and Marsh's Classes, Sunday School..... | | Annual Meeting..... | 5 5 1 | Subscriptions..... | | For Widows' Fund..... | 1 10 0 |
| 0 10 8 | | For China. | | Boxes. | | Exs. 48s. 4d.; 74s. 12s. 2d. | 3 0 0 |
| Collected by— | | Per Rev. W. Lucy..... | 67 7 0 | Martha Bishop..... | | Richmond Chapel. | |
| Miss Gould..... | 1 10 0 | After Mr. Baleman's Lecture..... | 2 7 0 | Mrs. Strange..... | | Collections..... | 83 3 2 |
| Mrs. Lee..... | 0 16 0 | Miss Varley..... | 0 5 1 | The Family of J. Wilson, Esq. half-year..... | | Juvenile Association..... | 30 0 0 |
| Miss Spink..... | 1 17 4 | Girls' Sunday School..... | 1 2 0 | Bell's Ewe Green..... | | For Widows' Fund..... | 5 5 0 |
| Miss Croftall..... | 1 6 7 | Boys' Sunday School..... | 0 3 0 | Pembury..... | | 118s. 8s. 2d. | |
| Miss Harris..... | 1 10 2 | Ladies' Branch. | | 41s. 15s. 6d. | | Pendleton and Charlestown. | |
| Miss Bentley..... | 0 19 0 | Collected by— | | Andrew Taylor, Esq. (D.)..... | | Collections..... | 27 9 7 |
| Exps. 21s.; 16s. 15s. 4d. | | Widow Brown..... | 0 1 1 | Tuttie's Village, Collected by Sunday School Children..... | | Subscriptions..... | 13 2 3 |
| Faversham. | | Miss E. Cluff..... | 0 10 4 | Woolwich. | | Ex. 6s. 3d.; 61s. 19s. 4d. | 21 13 9 |
| Subscriptions..... | 5 0 0 | Mrs. Hemons..... | 1 1 11 | Ebenezer Chapel. | | Oldham Road. | |
| Collected by— | | Miss C. Hitchin..... | 0 8 2 | Annual Meeting..... | | Collections..... | 88 0 6 |
| Mrs. Attaway..... | 0 16 0 | Mrs. B. Huttie..... | 0 13 0 | Sabbath School..... | | Juvenile Association..... | 5 16 0 |
| Miss Cuckoo..... | 0 17 3 | Mrs. Lucy..... | 7 5 6 | Sacramental Collection..... | | 33s. 16s. 6d. | |
| Mr. Lowdall..... | 1 1 1 | Mrs. May..... | 0 10 0 | Collected by— | | Cannon Street. | |
| Mrs. Rook..... | 0 15 2 | Master Pattison..... | 1 0 0 | Mrs. Pearce..... | | Collections..... | 32 0 0 |
| Sermons and Public Meeting..... | 13 12 4 | Mrs. Ritchie..... | 4 15 9 | Miss Thomson..... | | Cheetham Hill. | |
| Prayer Meeting..... | 0 2 11 | Miss C. Reeves..... | 0 11 10 | Mrs. Dunsell..... | | Subscriptions..... | 9 15 0 |
| Sunday School..... | 2 16 0 | Mrs. Shipman..... | 1 15 0 | Mrs. Tuplin..... | | Dyer Street, Hulme. | |
| Exps. 17s.; 16s. 3s. 4d. | | Miss A. Trill..... | 0 3 1 | Miss Miskin..... | | Collections..... | 3 0 0 |
| Sandwich and Ash. | | Miss Varley..... | 1 0 0 | Mrs. Day..... | | Mather Street. | |
| Ladies' Association. | 7 11 7 | Mrs. Worman..... | 0 13 0 | Boxes. | | Collection..... | 1 4 7 |
| Miss Pamarias, for the Native Girl, Mary Rose..... | 3 0 0 | Miss M. Wright..... | 0 9 8 | Miss Thompson..... | | General. | |
| Collections..... | 6 17 5 | Proceeds of Missionary Boxes..... | 2 9 10 | Mrs. Dadswell..... | | Public Meeting..... | 69 19 2 |
| Missionary Boxes..... | 5 7 8 | Exps. 19s. 6d.; 143s. 11s. 8d. | | Mrs. Day..... | | Do. Breakfast..... | 16 7 2 |
| Ash. | | Keston. | | Mrs. Richardson..... | | Hope Chapel Juvenile Meeting..... | 5 17 11 |
| Collections..... | 3 5 5 | Per Mr. T. C. Haslett. | | Miss Saw..... | | Rushmore Road do. | 12 11 0 |
| Missionary Boxes..... | 4 16 2 | Contributions..... | 4 5 | Mrs. Stent..... | | Elizabeth Campbell's Executors..... | 35 8 6 |
| Exs. 25s. 2d.; 29s. 13s. 1d. | | For Chinese Festivals..... | 2 0 0 | Mrs. Kings..... | | J. Dilworth, Esq. (D.)..... | 10 0 0 |
| Whitstable. | | 61s. 5s. | | Miss Hicks..... | | Mrs. Crawdon, for Native Child, P. Duncan..... | 3 0 0 |
| Public Meeting..... | 8 12 2 | Levisham..... | | Mrs. Worley..... | | Farmworth. | |
| Collected by Miss Hopper..... | 3 8 6 | 12 7 2 | | Mrs. J. Pearce..... | | Rev. J. C. McMichael. | |
| Missionary Boxes. | | Margate, Cecil Street. | | Miss A. Pearce..... | | Collections..... | 24 17 2 |
| Mr. Wm. Gann's..... | 1 1 0 | Subscriptions..... | 5 9 0 | 28s. 8s. 6d. | | Do. Meeting..... | 89 8 6 |
| Family..... | 0 13 10 | Milton near Sittingbourne. | | LANCASHIRE. | | Monthly Subscriptions..... | 12 8 4 |
| M. and C. Jutson..... | 0 10 6 | Collections..... | 8 8 11 | Manchester and East Lancashire Auxiliary Society. | | Messrs. J. & E. Lord..... | 50 0 0 |
| H. J. and D. Harrison..... | 0 10 6 | Mr. Ray..... | 1 1 0 | Per S. Fletcher, Esq. | | Messrs. T. Cross & Son..... | 10 0 0 |
| 14 Boxes under 10s..... | 3 13 6 | Mrs. Barrow..... | 0 10 0 | Cavendish Street. | | Mr. Topp..... | 100 0 0 |
| Exps. 6s.; 12s. 18s. 6d. | | Mrs. Hanett..... | 0 10 0 | Collections..... | | Exps. 14s.; 27s. | |
| Wingham. | | Collected by— | | Congregational and Juvenile..... | | Bolton. | |
| British Girls' School..... | 0 15 11 | Miss Back..... | 2 15 4 | 585s. 18s. 4d. | | Duke's Alley. | |
| Sunday Schools..... | 0 1 10 | Miss M. Taylor..... | 1 12 4 | Grosvenor Street. | | Collected by..... | 8 17 3 |
| Prayer Meetings..... | 0 13 9 | Missionary Boxes..... | 1 1 8 | Collections..... | | Mrs. Martin..... | 10 0 0 |
| Produce of Apple Trees..... | 0 2 10 | Sunday School..... | 2 6 10 | Youth's Auxiliary..... | | Mrs. Parkinson..... | 8 10 0 |
| After Sermon..... | 3 4 0 | Two Friends, for China..... | 0 10 0 | Ladies' Association, including Native Teacher..... | | Exps. 3s. 3d.; 27s. 10s. | |
| Missionary Boxes..... | 3 12 10 | Exps. 6s. 1d.; 18s. 10s. | | For Widows' & Orphan's..... | | Bamford. | |
| For China..... | 11 19 6 | New Bexley. | | 473s. 18s. 1d. | | Collections..... | 15 13 0 |
| 20s. 8s. 10d. | | Public Meeting..... | 5 15 0 | Rushmore Road. | | Sabbath School..... | 7 8 6 |
| 187 2 0 | | For Widows' Fund..... | 1 10 0 | Ladies' Association 40 1 0 | | Mrs. Fenton, for Crimble School..... | 12 0 0 |
| Canterbury. | | Exps. 8s. 6d. 17s. 9d. | | Miss Stewart, for Mrs. Mother's School..... | | Subscriptions..... | 5 9 0 |
| Lady Huntingdon's Chapel. | | Ramsgate. | | Daily Offering..... | | Staley Bridge. | |
| Alderman C. Brock..... | 1 1 9 | Collections..... | 17 0 11 | For Widows' Fund..... | | Missionary Boxes..... | 5 16 7 |
| P. Flint, Esq..... | 2 4 0 | Public Meeting..... | 10 10 0 | 394s. 9s. 8d. | | Mr. G. Benson..... | 10 0 0 |
| Lesser Sums..... | 1 0 0 | Prayer Meetings..... | 1 18 9 | Hope Chapel. | | Mr. K. B. Benson..... | 5 0 0 |
| 47s. 5s. | | Missionary Boxes..... | 6 4 0 | Collections..... | | 20s. 16s. 7d. | |
| Deptford. | | Collected by— | | Zion Chapel. | | Walmersley. | |
| High Street Sunday School, for Mr. Powell's School, Tutuila..... | 3 5 1 | Miss Wells..... | 3 2 0 | Collections..... | | Collection..... | 9 15 4 |
| Dover. | | Miss M. E. Sadler..... | 7 4 10 | Do. Children's..... | | Missionary Boxes..... | 1 4 2 |
| Subscribers. | | Mr. Hurst..... | 4 3 0 | Do. Business Meetings..... | | J. K. Kay, Esq..... | 1 1 0 |
| J. Mummary, Esq..... | 1 1 0 | Miss M. Chapman..... | 3 2 0 | Exs. 129s.; 74s. 9s. 5d. | | 12s. 6d. | |
| J. R. Mummary, Esq..... | 2 2 0 | Miss Bayley..... | 5 12 1 | Chapel Street. | | Leigh. | |
| J. Ganze, Esq..... | 2 3 0 | Miss S. Hunter..... | 2 10 4 | Collections..... | | Collections..... | 7 0 0 |
| Mrs. Ganze..... | 2 2 0 | Miss Hurst..... | 4 15 0 | Do. Children's..... | | Stand. | |
| Gravesend. | | For Native Teacher, Mr. M. A. Smith, for Madagascar..... | 0 10 0 | Missionary Boxes..... | | Collections..... | 5 12 3 |
| Collections, Ladies' Association, Sunday School, &c..... | 52 4 9 | Mr. G. M. Hinds, for China..... | 5 0 0 | Exs. 129s.; 74s. 9s. 5d. | | Oldham Branch. | |
| For Madagascar..... | 1 0 0 | Exs. 43s. 9d.; 70s. 9s. 11d. | | Do. Children's..... | | Hope Chapel. | |
| 53s. 4s. 9d. | | St. Mary Cray. | | Do. Business Meetings..... | | Collection..... | 16 7 0 |
| Greenwich Road Chapel. | | Rev. R. Hamilton & Friends, collected by Miss Wells..... | 10 0 0 | Missionary Boxes..... | | Juvenile Association..... | 5 0 0 |
| Rev. W. Lucy. | | Collected by— | | 21s. 7s. | | | |
| Male Branch, Subscriptions..... | 13 17 0 | Collected by— | | | | | |

| £ s. d. | | £ s. d. | | £ s. d. | | £ s. d. | |
|---|---------|---|----------|--|----------|--|---------|
| Greenacres Chapel. | | Hanover Chapel Col- lection | | Rycroft Chapel. | | Manchester, a Mem- ber at Rusholme Road, for a Native Teacher | |
| Collection | 10 2 10 | | 5 0 0 | Collections, 1852 | 9 0 4 | | 10 0 0 |
| Juvenile Association | 4 4 0 | | | Ditto, 1853 | 17 0 3 | | |
| 147. 6s. 10d. | | Liskeard. | | Collected at United Communion | 7 10 6 | Hulme Juvenile So- ciety, per Miss Kerr, for the Native Girl, Margaret Montgomery | 3 12 0 |
| Springhead Chapel. | | Collection | 8 5 6 | For China. | | | |
| Collection | 4 1 2 | Sunday School | 1 17 6 | Special Collection | 7 2 3 | | |
| | | 107. 2s. 6d. | | Mr. Joshua Wood (D.) | 1 0 6 | | |
| Queen Street Chapel. | | Woodside Chapel. | | 417. 13s. | | Preston Auxiliary Society. | |
| Collection | 12 13 8 | Collection | 24 0 4 | Hyde. | | J. Hamer, Esq., Treasurer. | |
| Juvenile Association | 10 0 0 | By a Little Boy | 0 12 2 | Union street Chapel. | | Half-Yearly Remittance. | |
| 227. 13s. 8d. | | The Young Ladies' Box of Misses Smith's School | 2 2 0 | Sermons and Public Meeting | 19 6 8 | Annual Subscrip- tions | 8 11 0 |
| Middleton Chapel. | | Collected by one of the Young Ladies | 1 1 4 | Sunday School | 5 1 9 | Quarterly Subscrip- tions | 2 0 6 |
| Collection | 3 16 0 | Public Meeting | 7 10 0 | For Widows and Orphans | 3 12 2 | Cannon Street Chapel Juvenile Society, by Miss Walker | 30 0 0 |
| Mrs. Brown's Box | 2 9 0 | Sunday School | 3 10 2 | Subscriptions | 3 1 0 | Grimshaw Street Chapel Congrega- tional & Juvenile Societies, by Mr. J. W. Tomlinson | 19 8 4 |
| 117. 5s. | | For Madagascar | 0 2 6 | Collected by— | | Leyland, Public Meeting Collection, by Rev. J. Bliss | 2 14 0 |
| Public Meeting | 4 10 8 | Exs. 23s. 1d.; 317. 2s. 8d. | | Misses Hollingworth | 2 8 6 | Miss Marshall's Mis- sionary Box | 1 11 0 |
| Exps. 82s.; 747. 7s. 4d. | | | | Mrs. Calvert | 1 0 0 | Exs. 2s. 6d.; 647. 2s. 4d. | |
| 2545 4 6 | | Kirkdale Chapel. | | Miss H. M. Pickford | 1 13 6 | | |
| Less Expenses | 15 13 9 | Collection | 14 8 9 | Miss Robinson | 1 0 0 | Rochdale. | |
| 2529 10 9 | | Schools | 3 0 0 | Mr. Ely Pickford | 0 12 0 | Providence Chapel. | |
| Including sums previously acknowledged. | | 177. 8s. 9d. | | Mr. John Thornley | 0 4 0 | Collections | 17 0 2 |
| West Lancashire. | | Wavertree Chapel. | | Missionary Boxes. | | Public Meeting | 13 1 6 |
| Auxiliary Society. | | Collection | 11 2 4 | Mrs. Goodfellow | 2 6 1 | Juvenile Association | 13 15 2 |
| Samuel Job, Esq., Treasurer. | | For Native Teacher at Nagercoil | 12 0 0 | Miss Sarah L. Hol- linworth | 1 0 0 | Subscriptions | 23 7 0 |
| Collections. | | at Bangalore | 3 0 0 | Miss Hyde | 0 10 9 | Ladies' Association. | |
| Public Meeting | 43 4 8 | 267. 2s. 4d. | | Mrs. Oldham | 0 4 1 | Collected by— | |
| Juvenile Meeting | 17 7 4 | St. Helens. | | Mrs. W. Ainsworth | 0 9 3 | Mrs. A. Howarth | 3 8 0 |
| Missionary Com- munion | 4 18 0 | Collection | 15 4 0 | Mrs. Sidebottom | 0 5 2 | Miss A. Hamilton | 1 19 6 |
| Great George Street Chapel. | | For Madagascar, per Mr. Bishop | 1 0 0 | Mrs. Dixon | 0 8 2 | Mrs. Moore | 4 9 0 |
| Collections | 203 9 2 | Juvenile Society, per Miss Makin | 0 11 6 | Mrs. Roebuck | 0 5 0 | Miss M. H. Moore | 2 2 9 |
| The late Thomas Bulley, Esq., for Native Teacher | 10 0 0 | Misses Gunston & Johnson | 0 18 0 | Mrs. Bywater | 0 6 6 | Miss Spencer | 3 0 0 |
| Mrs. Priestley, for ditto, to be called John Priestley | 10 0 0 | 177. 13s. 6d. | | Mrs. Preston | 0 13 8 | Miss Summerskill | 2 4 0 |
| A Friend, for ditto, ditto, Robert Job | 10 0 0 | Huyton. | | For China. | | Exps. 71s. 1d.; 837. 2s. | |
| Juvenile Missionary Society, for Madras School | 20 10 0 | Collection | 4 16 0 | Collected by— | | Including 407. previously acknowledged. | |
| Ladies' Association, for Mrs. Woodward | 30 3 10 | Sunday School | 4 16 0 | Miss Knott | 0 11 3 | Milton Congregational Church. | |
| For Chinese Mission | 52 14 9 | Warrington. | | Miss Kirkley | 0 9 0 | Collections | 22 1 5 |
| 3457. 7s. 9d. | | Collection at Wy- cliffe Chapel | 2 7 0 | Miss H. M. Stewart | 0 5 7 | Subscriptions | 3 3 0 |
| Crescent Chapel. | | Sundry Subscriptions. | | Miss Gray | 1 3 0 | Exps. 12s.; 247. 12s. 5d. | |
| First Grant from Weekly Offering Fund | 60 0 0 | The Misses Butler's Missionary Box | 6 0 0 | Miss E. Hyde | 0 11 0 | Heywood. Collec- tions, &c. | 7 16 7 |
| For Chinese Medical Mission, for Dr. Lockhart | 5 0 0 | Weish Ind. Ch. | 5 5 0 | Miss M. Fenwick | 0 5 6 | | 32 9 0 |
| Ditto, from Sunday School | 11 10 1 | Campbell Street S.S. | 2 11 0 | Miss E. Bent | 0 7 8 | Sale. | |
| Sacramental Collec- tion for Widows and Orphans | 10 5 5 | Mrs. Martin for printing books for Mr. Gill at Kara- tonga | 1 1 0 | Miss S. Prince | 0 5 6 | For Widows and Orphans | 0 16 4 |
| For support of 2 Girls at Mrs. Mul- len's School, Cal- cutta | 8 0 0 | Mr. John Evans | 1 0 0 | Miss E. Hepworth | 0 6 6 | Mr. Spencer's Young Men's Class | 1 5 2 |
| Ditto, of John Kelly, at Bangalore | 3 0 0 | Line Kiln Lane Sun- day School | 0 17 0 | Miss M. Stewart | 0 3 6 | Sunday School Mis- sionary Box | 0 5 4 |
| For Missionary Ship, for Miss E. Tasker | 1 1 6 | Mrs. Crawford | 0 10 0 | Miss E. Newton | 0 4 1 | Collection in Sunday School | 0 8 4 |
| Mr. Kelly's Children's Missionary Box | 1 0 0 | 877 10 8 | | Miss E. Knowles | 0 4 0 | Collection in Chapel, for China | 8 2 6 |
| Second Grant from Weekly Fund | 74 17 9 | 883 12 10 | | Miss E. Prince | 0 4 2 | Objects | 6 18 9 |
| For Chinese Mission | 91 5 8 | Bootle, Mrs. Bullen, for the Ship | 1 0 0 | Mr. K. H. Pickford | 0 10 10 | Collection at Mis- sionary Meeting, including 20s. for China from Mr. H. Davenport | 13 5 3 |
| 2767. 0s. 5d. | | Ashton-under-Lyne District Auxiliary. | | Mr. T. Shawcross | 0 3 9 | Missionary Boxes. | |
| Newington Chapel | | John Cheetham, Esq., M.P., President. | | Young Men's Mutual Improvement Soc. | 2 10 0 | Mrs. Brereton | 0 4 7 |
| Collections | 27 7 4 | H. Mason, Esq., Treasurer. | | Exs. 14s. 6d.; 547. 8d. | | Mrs. Garner | 0 4 3 |
| Juvenile Missionary Association | 4 5 10 | Rev. J. G. Rogers, B.A., Sec. | | Tintwistle. | | Master Isaac Storey | 1 3 9 |
| 317. 13s. 2d. | | Ashton. | | Subscriptions | 11 19 0 | Mrs. Jno. Hampson | 0 4 3 |
| Toxteth Chapel. | | Albion Street Chapel. | | Collection | 9 16 6 | Mrs. Owen | 0 17 11 |
| Per the late Rev. W. P. Appleford. | | Sermons and Public Meeting | 121 17 1 | Quarterly Collections by— | | Miss Forrester | 0 13 4 |
| Sundries | 0 17 6 | Collected by— | | Mrs. Armstrong | 0 14 4 | Mrs. McClure's Ser- vants | 0 3 8 |
| Proportion from Weekly Offering Fund | 13 6 1 | Miss Sunderland | 17 8 0 | Mrs. Greaves | 1 12 0 | A Friend | 0 7 5 |
| Juvenile Missionary Society | 3 9 0 | Mrs. W. H. Sutcliffe | 15 1 0 | Mrs. Rusby | 1 6 6 | Master J. E. Morris | 0 14 0 |
| Mr. and Mrs. John Cropper | 2 0 0 | Mrs. C. T. Bradbury | 10 9 7 | Miss Ruth Roberts | 0 5 0 | Exs. 43s. 9d.; 337. 6s. | |
| Mrs. Stevens | 1 0 0 | Miss Cheetham | 9 5 0 | Collected in the Sunday School by— | | Southport Miss Mil- lison, for the African Girl, Marian Mil- son | 3 0 0 |
| 204. 12s. 7d. | | For Widows' & Or- phans' Fund | 10 0 0 | The Males | 4 12 10 | | |
| | | For China | 38 2 4 | The Females | 4 19 0 | | |
| | | Exs. 37. 9s. 10d.; 2357. 5s. 6d. | | Missionary Boxes. | | | |
| | | | | Miss Milne, for China | 0 17 6 | | |
| | | | | Miss Armstrong | 1 1 0 | | |
| | | | | A Family | 0 6 11 | | |
| | | | | Odd Pence from a Family | 0 5 7 | | |
| | | | | A Family | 0 2 9 | | |
| | | | | Ruth Robinson | 0 11 8 | | |
| | | | | Brian Helm | 0 3 9 | | |
| | | | | James Bottomley | 0 5 8 | | |
| | | | | Ellen Robison | 0 5 2 | | |
| | | | | Collected for Testa- ments for China | 18 0 0 | | |
| | | | | * Collected for the Chinese Mission Fund | 9 3 0 | | |
| | | | | 677. 18s. 2d. | | | |
| | | | | * Already acknowledged. | | | |
| | | | | Total | 388 17 4 | | |

| £ s. d. | | £ s. d. | | £ s. d. | | £ s. d. | |
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| Wigan Auxiliary. | | Collected by— | | Tottenham and Edmonton. | | Dereham. | |
| <i>Golborne, A Friend,</i> | | <i>Miss Banyon.....</i> | | <i>Subscriptions.....</i> | | <i>Collection.....</i> | |
| <i>by Mr. Travis.....</i> | | <i>Mrs. Lambert.....</i> | | <i>Mrs. Herring's Box.....</i> | | <i>Collected by—</i> | |
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| Public Meeting | ... | 17 11 1 | | | | | | | | | |
| Missionary breakfast | ... | 5 0 0 | | | | | | | | | |
| Communion Service | ... | 15 1 6 | | | | | | | | | |
| A Friend at the Missionary breakfast | ... | 5 0 0 | | | | | | | | | |
| A Friend unknown, in aid of Collections | ... | 10 0 0 | | | | | | | | | |
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| Exs. 38s.; 12l. 7s. 4d. | | | | Collection after the | | | | 0 | 10 | 0 | |
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THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR JUNE, 1854.

MEMOIR OF THE REV. ROBERT WEAVER, OF MANSFIELD.

THE late Rev. Robert Weaver was, during fifty years, pastor of the Independent Church at Mansfield, and through that lengthened period maintained a course of exemplary holiness and consistency, and of ministerial fidelity and diligence. The annals of an unbroken pastorate, extending over so long a period, furnish indeed but scanty materials for the biographer; while for the people of his charge, no other memorial is requisite, than their own remembrance of his uniformly excellent spirit and example, his untiring occupation in his Master's service, and the integrity, purity of motive, and singleness of purpose that characterized his whole course to its final close, and made him an object of veneration and esteem to all who knew him.

As, however, Mr. Weaver deservedly held a high place in the regard of contemporaries, and not a few surviving ministerial brethren, and Christian friends beyond his own immediate sphere, it is desirable to note such incidents of the comparatively quiet tenor of his life, as may be generally interesting, and to preserve some memorial of him to the church of God.

Mr. Weaver was born at Trowbridge, Wilts, January the 23rd, 1773, and was providentially and remarkably preserved after being laid aside as dead. His

parents were both pious, and careful to bring up their children in the fear of God, being themselves descended from parents whose constant prayer was, that their children's children might be blessings in the church. Of his mother's devotional spirit, Christian affection, and gentle but firm government, he often spoke with strong feeling in his latest years. Her judicious anxiety was not uncalled for, since, though none who knew him would have supposed it possible, he himself states that he was in childhood of an ungovernable temper; and he remembered some, and had been informed of other very early outbreaks of passion, on which account he was sent to school at seven years of age, where he says the same temper continued, and that for some years he followed the example of others in evil. At this period he has recorded several instances of preservation from imminent destruction, in perils incurred by the natural fearlessness and daring of his disposition. Still he felt the restraining influence of a religious education, and as he had also very early been concerned for the salvation of his soul, he became subject to great terrors of a guilty conscience, and continual terrific dreams of the final judgment. The latter greatly alarmed him, and had a considerable influence on his spirit and conduct, and

produced a gradually increasing seriousness and concern for his soul. The sudden death of his father, when he was about thirteen years old, appears to have rendered these impressions increasingly influential and permanent; and not long afterwards he became, by his thoughtfulness and the correctness of his conduct, the subject of persecution from his more thoughtless companions. At this time he was greatly aided by the care and encouragement of his pious schoolmaster, the Rev. John Cooper, between whom and his pupil a warm friendship subsisted in after years. Henceforward the state of his own heart, and the realities of an eternal world, became the constant theme of his thoughts; nor did he, earnestly as he desired it, readily come to the conclusion that he was a child of God. As stated by himself, he continued long under deep searchings of heart, with inward conflicts, and trials of doubts and difficulties, both as to his personal state, and also as to many doctrines of revealed truth, on which his inquisitive mind was already greatly exercised, and earnestly desired satisfaction. Some of his anxious thoughts at this time are recorded in written articles of reiterated, cautious, and often lengthened self-examination, in which, with scrupulous fidelity, he held the balance, to ascertain the preponderating evidence, for and against the renewal and sanctification of his heart. These mental exercises, some of them very severe, lasted for some years; and at the same time, circumstances in the church at Trowbridge prevented his uniting himself with them till the end of 1794. Soon after this event his thoughts and wishes were turned to the ministry, and on this important question he sought and obtained most valuable assistance from the friendship and counsels of the Rev. Nicholas Cross, of Trowbridge. The result was a determination to resign his business, in which he had a good prospect of success, and in which many in the same town have since then risen to wealth.

The satisfaction he had derived in perplexity of mind from some of the writings of Dr. Edward Williams, led him to select Rotherham College for his sphere of study, where he entered in March, 1796. Actuated, as he ever was, by a principle of the strictest integrity and disinterestedness, and having a small income of his own, he took upon himself the whole expense of his board and residence at Rotherham, though both he and his excellent, affectionate, and generous-minded sisters, felt, and at times very anxiously, the burden thus laid upon their united but limited resources. Mr. Weaver, however, then and afterwards regarded it as a great privilege, that by boarding in Dr. Williams's own family, he was brought into more immediate intercourse and contact with that excellent man and profound thinker, between whom and himself was cherished a strong and mutual regard. His desire to benefit to the utmost in his theological studies, led him to prolong his stay considerably beyond the period usual at Rotherham, although he had entered with a much higher degree of classical attainment than most others; and he not only went through the entire course of Dr. Williams's divinity lectures, but also wrote them in full, from notes taken in the delivery, and preserved them, as revised by the Doctor, in two thick closely-written quarto volumes, which he highly prized.

The congregation at Mansfield was then for some time supplied by students from Rotherham, which led to an earnest and unanimous invitation to Mr. Weaver to take the oversight of them. He agreed to stay with them for some months; but it was not for more than two years afterwards, and after repeated invitations and urgent and affectionate entreaties, seconded by appeals from neighbouring ministers, that he finally consented to accept the pastorate. There were, indeed, many discouragements to the undertaking, in the circumstances of the place; but it was not any of these that caused him to hesitate; indeed, the low estate of the people, and

their plea of distress as sheep without a shepherd, were the motives that wrought with him to cast in his lot with them. His hesitation was, as he states, "on account of distressing doubts as to the reality of his own call of God to the work of the ministry, and a painful sense of the extreme and awful responsibility it involved, together with difficulties he felt as to some points of Christian doctrine, in connexion with his most anxious desire to preach the truth, the whole truth, and nothing but the truth." Thus, doubtless, have not a few of God's faithful servants in the gospel been tried severely. Satan has desired to sift them as wheat, and has aimed at them his deadliest shafts. Called to be leaders of God's host, to strengthen the faith of their brethren, and to conflicts with open enemies, they have had first to make their own standing sure, and to sustain many a fiery trial of inward conflict, and spiritual warfare. That Mr. Weaver was especially subject, through a long and painful period, to such trial, may be attributed in part to his cautious and deliberative temperament, and his rigid integrity of heart and tenderness of conscience—the latter amounting sometimes, even in lesser matters, to a scrupulous anxiety that was perplexing to himself and others. He has himself remarked, that there was not an important or difficult question in theology, respecting which he had not fought his way to an assured conviction; and after perusing and weighing, from a sense of duty, to know what could be said on the opponent's side, the writings of infidels of ancient and modern date, as well as all the chief writers on the side of Unitarianism, he had found in none of them all difficulties equal to those which had presented themselves to and been combated in his own mind. To this circumstance may be attributed the great interest he always felt in every elucidation of Scripture, and every fact derived from history, or investigated by modern science and discovery, corroborative of the authenticity of the Divine records;

and hence also his frequent endeavours, by lectures and publications, to confirm the faith of others.

During the time of a sojourn at Trowbridge, while his mind was thus severely exercised, earnest and affectionate appeals reached him from the congregation at Mansfield, not to forsake them, and at length he was able, with satisfaction to himself, to respond to their entreaty, and to take the oversight of them in the Lord. In thus connecting himself with a people at that time low in numbers and in ability to afford him pecuniary support, he gave a further proof of his sincere disinterestedness and disregard of worldly advantage, as he had been cordially invited to accept the charge of a large and influential congregation in London, the union being recommended to both parties by his venerated tutor. This, however, he immediately declined, on hearing how large a salary would be given, because, he said, his abilities were not equal to such a remuneration. Indeed, through the whole of his lengthened connexion with the church at Mansfield, he was entitled to say, and did practically, "I seek not yours, but you." At the commencement of his ministry there, untoward circumstances had dissolved and scattered the church, which had been formed only a few years before; and there were persons in the congregation whose conduct, as well as their doctrinal sentiments, required on the part of the pastor a union of prudence, forbearance, and firmness. Mr. Weaver had preached there from 1802 to 1805, when steps were taken to reorganize the church, twenty-three persons uniting in fellowship, and the call to the pastor was then renewed.

The ordination took place, May 28th, 1806, and during the delivery of the charge by Dr. Williams, Mr. Weaver, overcome by his feeling of responsibility and anxiety, fainted, and the service was for a time suspended. In the course of his ministry, two hundred and sixty-two members were succes-

sively added, and the chapel was enlarged, first by the erection of a gallery, and afterwards, in 1829, by a considerable addition to the building, together with that of a commodious school-room. During late years the congregation was diminished by deaths of heads of families and numerous removals, and subsequent attempts were made, ending only in disappointment, to secure the aid of a suitable assistant minister. In February, 1852, a very gratifying assemblage took place in the school-room, tastefully decorated by the young people, to celebrate the Jubilee of the period of Mr. Weaver's first coming to Mansfield, when a handsome present in plate and money was handed, with suitable addresses, by the senior members to the pastor and Mrs. Weaver. In returning thanks, Mr. Weaver observed, "During the long lapse of fifty years, if there have been offences, there have been no divisions; and missionaries, preachers, and teachers, have been raised up from among us. By the good hand of our God upon us, our character as a church has not been stained, and those who have gone forth in numbers to useful avocations, have been esteemed, and elsewhere done honour to religion."

To this time, and afterwards, Mr. Weaver continued to preach with considerable energy, usually, as during his whole ministry, three times on the Sabbath, as he had a strong objection to the discontinuance of afternoon services. His last illness commenced in May, 1852, during a visit of a few days in London. He returned home to undertake the duties of the Sabbath, but was forbidden by his medical attendant to do so, and he never again entered the pulpit, to which, however, during a good part of three following months of decline, his thoughts, wishes, and mental exercises were still earnestly directed. His hitherto healthy constitution was gradually sinking under accumulated disease, and reduced at last to a state of great weakness and very painful suffering, he ended his earthly course on the

12th of October, in the 80th year of his age. Habitually cautious, reserved as to the expression of his personal feelings, and deeply humble; bowed down, moreover, by a continuance of severe pain, his utterances during the last weeks and days of life were few, but evidenced a mind sustained in the solemn and trying hour by the faithfulness of the Divine promises, and earnestly occupied in meditation on the Divine word, his intimate acquaintance with which enabled him thus to pass the hours, in which weakness precluded the reading it or hearing it read. Unable, during some days before the last, to take any sustenance, beyond small draughts of water, he emphatically whispered each time of taking it, "The pure river of the water of life!" With equal emphasis he said, "This God is *my* God, he will be mine until death, and *after* death,—*after* death!" It was, indeed, with him the "failing of heart and flesh," but God was also his strength and his portion for ever.

Yet we look not to the languishing of sinking nature for the brightest evidence of Christian faith and hope. We may always more surely point to the testimony of a consistent and holy life, and a heavenly mind in the vigour of health, and under the full influence of the associations and tendencies of earth. And such a life was eminently the one we are reviewing. Singularly blameless, unselfish, unruffled, free from offence given or taken, charitable in sentiment, in feeling, and conduct, never censorious, ever courteous, always exemplifying the law of kindness, while uncompromising in the assertion of all that he regarded as the requirement of duty and of the Divine will, few men have uniformly, throughout a course so extended, secured the good opinion, esteem, and regard, of all around, or more entirely *lived down* that prejudice against vital godliness and evangelical nonconformity, which once characterized, in no small degree, the town where he exercised his ministry. Of this, testimonies were emphatically given, even

by some who lived and died enemies to real religion.

But they for whom he laboured, as one who must give account, know his value best; and still more all, and these not a few, who knew him in daily intercourse, and in all the private relationship of life. They felt how improving, how full of scriptural instruction, and of sanctifying influence, was his daily conversation; and how unsparingly from early dawn, throughout the day, his heart and his active energies were devoted to the main business of his life, in his Great Master's service. He was always an early riser; and no small portion of the first hours of the day was uniformly given to the sacred word, with which his mind was constantly imbued. Untiring and undiverted diligence in his proper work was his most especial characteristic, and he gave but a small portion of time to social intercourse with his family; and this habit of constant occupation he maintained, with unabated perseverance, until laid on his bed to rise from it no more. His mental and spiritual activity, and singleness of purpose, was strikingly evinced in the numberless schemes of usefulness which he was continually revolving in his mind; and these he was accustomed, during meals, to propose to his family for consideration and discussion, and great indeed was the number of such, beyond what could be brought into actual operation, of which it might be said, "It was well that it was in thine heart." During the vigour of his days, he devoted much thought and time to catechetical instruction of the young of his flock, while the Sunday-school and its teachers received a full measure of his fostering care. For nearly forty years also, a village congregation at some considerable distance had the benefit, in all seasons, and regardless of all inclemency of weather, besides the Sabbath evening service, of a third week-day evening service; and for at least thirty years he attended also the Sabbath morning prayer-meeting before break-

fast. In the Christian institutions of the day he took a lively interest, and rendered willing aid; and in particular, he conducted from its commencement, in 1812, to his death, almost unaided, the secretaryship of the Town Bible Society; while in local associations, temporary or permanent, charitable or literary, his countenance and effective aid were freely afforded.

Mr. Weaver was twice married, but having no children of his own, he undertook the domestic charge, in succession, of not less than ten nephews and nieces, (besides, occasionally, one or two other pupils,) all of whom in part, and some entirely, received their education from him. Several of these have preceded him to that heaven to which he pointed them, and led the way; and the rest unitedly testify to his character as here described, to the happy influence of his spirit and deportment, and the high privilege of having witnessed so closely the example of one who so fully followed the Lord. Of all the particular circumstances to be recalled in their affectionate recollections, no one perhaps comes more distinctly in review, than his constant practice, with a spirit visibly fresh from the thoughtful study of a portion of Scripture, of proposing for inquiry at the social meal, the meaning of some word or expression of Divine writ, to elicit the thoughts of each, and then to give his own conclusion as to the particular import and instruction of the passage.

The Scriptures in the original languages he most closely studied throughout, many more times than he had numbered years in the ministry; and he thus attained to a critical acquaintance with each clause, or rather each word and particle. Of this course of reading and study he has left a result, in a carefully revised version of the New Testament, with critical remarks and comments. The preparation of this was facilitated by his practice, for many years, of perusing the original Scriptures, while the young people

under his charge read to him their daily portions; by which means he could the more vividly recognize and note any precise point of significance not fully expressed in the authorized version. This labour of love, extending through thirty years of daily reading and meditation, he brought to a close not long before his last illness; and it was his earnest wish then, and on his death-bed, that if the result of his labour should meet with acceptance, the Christian church might derive future benefit from it.

In his intense and incessant desire to be useful, prompting him to be instant in season and out of season, Mr. Weaver had, during several of the later years of his life, prepared for the press a large number of pamphlets, and larger treatises, many of which have been brought before the public. Of these some aimed to show the influence of religion on domestic, social, and national happiness and prosperity; in others he sought, by "speaking the truth in love," to point out the evils arising from subordinating the church of Christ to worldly authority and influence; and others were devoted to the confirmation and illustration of Scripture, from the fulfilment of prophecy, and from existing topographical facts. Those which gained most attention were, a volume on "The Fulfilment of Scripture Prophecy;" "Monumenta Antiqua;" "The

Pagan Altar and Jehovah's Temple;" "A Manual for the Heirs of Heaven;" and a "Complete View of Puseyism." A larger volume, "The Reconciler," received the testimonial and recommendation of those whose approval was a sufficient criterion of its character; while probably the indefiniteness of its title has prevented its more extensive acceptance. It is "An attempt to exhibit the Harmony and the Glory of the Divine Government, and of the Divine Sovereignty;" and to persons who may be harassed by perplexities arising out of this subject, or who wish for aid to harmonize its apparent discordances, this volume might prove highly welcome. Of Mr. Weaver's somewhat voluminous essays in authorship and proposed publications, all undertaken with the one single object of doing good, we may say, as of his whole course, he was indeed "in labours more abundant, unwearied in well-doing, ever fervent in spirit, serving the Lord;" and we may suppose him to have received the greeting of the "good and faithful servant;" and having entered into the joy of his Lord, he will yet find that "his works do follow him."

It may possibly interest some readers of the above, to know that a truthful portrait of Mr. Weaver appeared in the *EVANGELICAL MAGAZINE* for April, 1846.

THE INNER LIFE OF RELIGION.

AN ADDRESS DELIVERED AT AN ASSOCIATION OF MINISTERS.

WILL you permit me, my dear friends, to occupy your attention for a short time, by a subject, which, while unmarked by any attraction of novelty, may nevertheless be appropriate to this devotional service, and by God's blessing useful to us all? That subject is on *the cultivation of the heart*, or, in other words, of the inner life of religion itself.

And on the threshold of this topic

permit me to remark, that I have been long accustomed to think we have allowed ourselves to fall into erroneous views and practice, by having too implicitly adopted the divisions of our spiritual nature, which have been made by what I cannot help terming a limited and earthly mental philosophy. This assertion is by no means intended to censure metaphysical studies, but it has not been wise and thoughtful for Chris-

tians, with their larger views of man's spiritual being, to receive the divisions, which such studies have often furnished, as if they completed the capacities of our mental and moral nature. Man is not merely distinguished by the capacity of consciousness, and the faculties of perception, and the determining power of the understanding; the Scriptures, in this as in other matters, anticipating the most advanced discoveries, speak continually of the *heart* of man; of that inner chamber of the soul, on the condition of which the moral and intellectual health of our whole being is made dependent. Now it is this part of our nature which I think we are disposed to overlook; religion *does not* make its appeal merely to the intellect. It is as the heart is moved,—it is as the deepest affections of the soul are touched,—it is as the feelings, that come within the sphere of sentiment, are awakened and purified, that we become capable of a just and impressive view of that revelation of grace disclosed in the gospel, and maintain a controlling power in the depths of the soul, which goes to rectify all its disorders. It is thus that the Scriptures indicate the importance to us of holy love, devout affections, and readily-moved sensibilities; and there is a profound and divine wisdom in these representations, which men of unenlightened or trivial minds are incapable of comprehending.

Let us then put away common, but false, and most pernicious, prejudices. Let us discard that shallowest of all objections against experimental religion, which is derived from the excesses of what is termed religious sentimentalism. Some men talk about a religion of feeling in a strain that awakens the fear about them, that they think it possible for them to be saved through the rich manifestations of God's love in Christ, without feeling, as though love and joy, and trust, and fear, and gratitude, were not a part of our religion. I confess myself incapable of understanding the piety of a redeemed mortal,

which does not move in the domain of sentiment. There may be excesses in this direction, and so there will always be, when we leave any one part of our nature neglected. The sentiment must not be divorced from the understanding, on the one hand, for this would be to outrage religion and nature; nor, on the other, must the understanding proudly despise the sentiment: in other words, warmth in the heart without light in the head will be fanaticism; but light in the head without glow in the heart, will not only be cold and dim, but will result in the most formal and unimpressive lukewarmness; and we know who has said, "I would thou wert cold or hot."

Let us then inquire what is really needed to the formation and advancement of experimental piety, and of a powerfully influential sanctity. Not merely external services. Nothing has been so customary in the history of the church, in Old and New Testament times, as for men to go through a round of external observances, while there was neither the spiritual worship which God demands, nor the holy lives which men look for. Not merely perfect ecclesiastical arrangements. Our own churches, during the latter part of the last century especially, and in every year that has elapsed since, read out a testimony, loud enough and painful enough surely, to convince us that forms of ecclesiastical polity may infold not only the iciness of death, but its corruption and putridity also. Not merely the impressions of the beautiful in art and taste. If so the mediæval cravings of Puseyism are wise, and we may look amidst the magnificent temples of India, and the unrivalled statues and paintings of divine things in Italy, for a pure and healthy piety. Not merely philosophic researches and the highest mental culture. Our times and others furnish the most deplorable spectacles of men who can investigate everything that is grand and impressive in nature, and attain the loftiest erudition, who are at once destitute of holiness of

life, and of every heartfelt apprehension of the claims of God upon the love of His creatures. Not merely the exercise of the intellect on theological and Scriptural subjects. Theologians and polemics have, alas! been proverbial for their lack of the holy virtues of Christianity. No; not intellectual exercises on theology, nor the highest mental culture, nor correctness in taste, nor perfect ecclesiastical arrangements, nor the most punctilious regard to external services, will do aught, *of themselves*, to deepen and purify the life of religion in the soul. Some of them may be aids or channels whereby we reach what is higher, but should we rest in them they become even baneful to spiritual Christianity, and to vital religious life.

The piety, therefore, which will guide the will, and silence the passions, and awaken aspirings after the highest excellencies of character, comes to us from no other source than from the communion of the soul of man with the Almighty and Holy Spirit of God. It is the fruit of prayer, by which I mean real, personal, and prolonged intercourse and retirement with God. It is the result of devout meditation; the mind of man placing itself in communion with the mind of the Spirit, as revealed in Holy Scripture. It is the impression on the heart, awakening its deepest affections, and most fervent response to the claims of God, produced by the cordial belief of that amazing love of God in Christ, whence spring all the hopes of mortals. But all this has less to do with the intellect than many suppose: it is as we keep the *heart* right, that we advance in enlightened views of the gospel, that we become increasingly fitted to comprehend and appreciate the constraining claims of Christ, and become powerfully inclined to an habitual regard to the holy will of God. Should we then, for any pretext whatever, neglect the "keeping of the heart," to that extent will piety, as the impelling principle of the soul, languish and decline.

My brethren, I think I am not wrong, in saying that this is just our danger in these times. The unparalleled demands of the press on mere intellectual activity; the culture of the mind and of literary tastes; the defence of ecclesiastical organizations, and exposition of our principles; the schemes of domestic and missionary zeal; the multifarious demands of city life and of our advancing civilization,—all withdraw us from the cultivation of the heart, and of the spiritual life within us. It is not in these scenes of even religious activity, and which *may* become just so many secularities, that the unction and power of Christianity will flourish within us. We may be honourably employed in these works of usefulness, and our notions of divine things be dim, our faculty of spiritual perception be benumbed, our soul be incapable of appreciating the sublime realities of faith, our resistance of our besetting sins languid and ineffectual, and a mere unsanctifying officiality come over us. Such is the law of our nature, and deserving to be looked at by even psychological inquirers, that it is altogether impossible for the inner life of religion to prosper without absolute retirement from outward things, and time resolutely made for being alone with God. The Nonconformists of the seventeenth century, such men as Howe, and Owen, and Manton, and Bates, and Baxter, astonish us with their marvellous apprehensions of divine things, and with the vigour, the elevation, and richness of their piety—for most sure I am that it is only a very slight acquaintance with these wonderful men, that charges the admiration of their religious eminence with being over estimated; but the secret of all is found not in the leisure their age furnished, for when was there a period more tumultuous and exciting? but the influential conviction under which they lived of the large measure, and of the precedence in the distribution of their time, which should be given to the state of their own hearts.

I am not unaware that there is a prevailing impression of the religion that is to meet these times, that is at variance with this line of remark. With much sincerity I am fully sure, but under the guidance of a perilous mistake, opinions are set forth as to the demands of the age, that widely differ from those I am endeavouring to express. "Men whose religion is one of sentiment are not wanted,—the times demand men capable of incessant activity,—the piety to be attained in this day must be strong enough to battle with the evil in the world, even without the aids of the closet; men of action, who are always at work,—these are the men for the times." Such is the language that is held. It involves, in my humble judgment, a most fallacious and infinitely dangerous mistake. Such men as this language demands will be found in our age, as they have been in every other. They will live bustling lives of incessant activity; they will affect the transient interests of mere political and temporary relationships. There will be manifold traces of their presence upon the ever-shifting scenes of human affairs. But those traces will be footprints on the sand, which the next wave of change may efface. They will not touch those deepest springs of human life whereby a generation is permanently affected, and whereby a sinful and disordered world is powerfully moved onward to a higher elevation. They will not lodge in the heart of humanity those germs of spiritual truth whereby it becomes renewed and purified. They will do very little to deepen and extend the holiness of Christians, and very little towards placing the church of Jesus Christ in believing, and most direct, communion with God, the only source of wisdom and strength; and whatever else they may do, they have done very little for fallen humanity if they have had no success in this direction. It cannot be too deeply realized by us that *it is spirit that is power*; and the men who have been too busy to obtain time for placing them-

selves in direct communication and prolonged fellowship with the Spirit of truth, whose hearts have been seldom prostrated in humiliation, or touched with ardent gratitude and glowing love,—the men who have had so much to do amidst worldly scenes, that they have seldom turned aside to receive the influences of this holier region, they will descend to their graves and create a chasm for a moment, but a new generation will spring up which will forget them and their doings. O how much wisdom was there in the Apostle's determination,—“We will give ourselves to prayer and to the ministry of the Word!” Not for naught was it that Jesus set us the example of rising a great while before it was day for this purpose, and on other occasions is represented as spending whole nights in prayer. Most surely will Satan, and the forces of evil that infest the world, laugh and mock at men who come forth against them with no weapons but those of earthly, unsanctified minds. But their laughter is turned into dismay before servants of Jesus Christ who have learnt the secret of their sufficiency in intercourse with their Master.

In yet further confirmation of these remarks, is not one sentence from a preacher, parent, or Sabbath-school teacher, coming from lips that have been warmed into fervour by the contemplation of the love of Christ, and with an eye in which stands the tear of tender compassion, more effective than whole sermons that are the offspring of dry, unctionless intellects? Where, moreover, is there clear-seeing and all-persuasive faith in the truths of Scripture,—in the overshadowing presence of God,—in the infinite existence of hopes and fears that spreads before a human soul,—in the worth of moral and spiritual goodness above all the objects of human ambition, and the imperishable honour that shall crown it,—in the transcendent facts of the incarnation, and atonement, and ascension of the Lord Jesus,—in the glorious appearing of Christ, and the

endless bliss of heaven and the endless torments of hell;—where is there faith in these overpowering realities, but where a piety has been sedulously maintained, that has kept alive the most vivid susceptibilities of the heart? Where, yet further, can there be a just judgment of the evil of sin, but in a holy heart? Where can sin be learnt in its intrinsic evil and enormous guilt, but as the heart is profoundly penetrated under the sense of the love and holiness of God? And need I say that such views of sin lie at the basis of evangelical religion, and that all the grievous errors of modern Rationalism and Unitarianism, with respect to the Atonement, arise from nothing so much as superficial conviction of sin? And how indispensable is a heart that is right with God to the very safety of Christians in these times! What evils encompass us, of which many are heedless! What seductions of fashion! What allurements of worldliness! What temptations to a costly mode of life incompatible with Christian simplicity, and making those ceaseless demands for wealth that leave the soul so wretchedly earthly and mercenary! What competitions and strifes of business! What perils to conscience and Christian integrity! And our safety against these dangers does not lie in a theoretic persuasion of the intellect of the importance of religion; these temptations will overpower that; it lies in nothing else than a heart that is spiritual and heavenly. Who will come to prayer-meetings? Who, by their attachment to the more private means of grace, and their consistent and blameless lives, become the spiritual leaven of a church? They are those holy men and women who live with loving and devout hearts, and who are solicitous in their own retirement to maintain the power of experimental religion.

We cannot, then, my brethren, have it too deeply impressed upon us, that it is not so much what we want to have the head kept right, but the heart much

more. It was well remarked by John Foster—and the same sentiment has come from men of equally profound thoughtfulness—that our feelings have far more influence on our judgments than our judgments on our feelings. “Keep thy heart with all diligence,” is the language of the Scriptures. “Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God,” is the strenuous exhortation of Paul. And the heart is mostly used in Scripture, with philosophic strictness, as the source of the affections, dispositions, and purposes of the life. “With the heart man believeth unto righteousness.” “Thou shalt love the Lord thy God with all thy heart.” “Out of the heart there come forth the things that defile the man.” “If thou prepare thine heart, and stretch out thine hands towards Him . . . then shalt thou lift up thy face without spot, yea, thou shalt be steadfast and shalt not fear.”

Permit me then, my brethren, to plead with you as I would with myself. Our strength as Nonconformists lies not in our correctness of doctrine; not even in the Scripturalness of our principles; but in the warmth and attractive fervour of our experimental piety. It is this that has at once been our reproach and our glory. Our churches and pastors in past times spent whole days in fasting and prayer. The most useful and honoured among them were men who laboured more earnestly for goodness than for greatness. Brethren, we shall be weak and helpless to move the generation if we rely on anything else. With mere intellectual cultivation, we cannot touch the worldly minds of men; our sermons will fall powerless by their side; there will be no vivid freshness to move the depths of the soul; no zeal will be quickened; no faith will be strengthened; our public prayers, on the nature of which the spiritual growth of our congregations is so dependent, will fail of one chief end of such exercises, that of awakening and strengthening our people's love and confidence, and obedience towards God; our lives,

as professors, will be unsanctified; our manifold labours unsuccessful in bringing sinners to Christ. Brethren, we may value a learned ministry, but it is not this; we may rejoice in the growing confidence of the age in our principles, but it is not this; we may most religiously set ourselves to the improvement of our sanctuaries and modes of worship, but it is not this that will enable us to do the work before us, of bringing the advancing crowds of a coming generation to the obedience of faith. It is piety—rich, glowing, devout, heartfelt piety; this is the strength of the denomination.

Let us then give ourselves to more intense prayer. Let there be more self-prostration; more close reading of the Bible, that its sublime and tender truths may powerfully touch our gratitude and purposes; more holy aspirations after spirituality. Let us be individually more resolutely bent on obtaining and making time for real retirement and intercourse with God. Let us value a devotional reading that will benefit the heart, while it enriches the understand-

ing; let such reading be prized, as that not a week or scarcely a day may be passed without it. Let our sanctuaries be resorted to by those who sit in the pews with the earnest desire that their gratitude, and trust, and affections, may be moved; and let those of us who minister in the pulpits count it a very miserable preparation for the Sabbath to have elaborate sermons ready, if our hearts are cold and lifeless.

I have not pleaded for a piety that is merely emotional, but against that which falsely estimates a mere intellectualism. I am not asking for asceticism and seclusion; these are days when there must be work for Christ. But I am quite sure, that however diligent and energetic we may be in schemes of usefulness, we shall fail of securing our own happiness, holiness, and safety, and fail of exhibiting an attractive picture of Christianity, and fail of impressing a living image of Christ on the age, if we have forgotten the exhortation of Scripture, to “keep our hearts with all diligence, because out of them are the issues of life.”

LEAVES OF HEALING.

No. II.

THE PRAYER BOOK, OR THE BIBLE.

WE must request the reader to go with us once more to the family of the farmer and miller, the death of whose only son we recorded in our last paper. We left the sorrowing inmates, after a serious admonition to make the Lord their trust, and the Bible their constant study. During the time we engaged in reading and prayer, the deep sigh of the aged father, the audible distress of the afflicted mother, and the flowing tears of their only child and daughter, had produced a vivid and abiding impression upon our heart. In these circumstances, as might have been ex-

pected, we allowed no long time to elapse before we paid the bereaved dwelling a second visit.

It was an evening in May, when, being in the neighbourhood, we hastened to the mill. No month in the year to us is more lovely than the month of May; and no hour of the day more consonant with the state of mind we desire to cultivate in visiting the afflicted, than the hour of evening. We had an immediate and cordial welcome. We were scarcely seated, however, before the mother referred to the same subject which had occupied our atten-

tion when last we met—namely, the death of her son, and the doctrine of the “new birth,” as delineated in the Scriptures. “And so,” said the miller’s wife, “the Bible is to decide every point of doctrine?” “Unquestionably so,” I replied. “Only once let us be convinced that the Bible is from God, that it reveals to us his mind in regard to religion, and from that hour the authority of the Scriptures must be admitted to be supreme—at once the rule of our faith and the directory of our practice. This is the great distinction between Popery and Protestantism. Popery has always sought to keep God’s word from the people; or, when it is possessed and perused by them, it is on the distinct understanding, that its interpretation must be, not according to an enlightened mind, aided by the Holy Spirit, promised to all who seek his help, but as the authority of the church—that is, the priesthood—ordains. This is the very object which, now-a-days, Puseyism aims at.” “O surely, this is not the doctrine taught by all the ministers of the Church of England?” said the miller. “You are right,” was my reply. “Thank God, there are many good and holy ministers of Christ in that church, and doing good in their places. But what a melancholy thing that there should be many, or even any, in the church, holding and teaching the very doctrines of Popery, yet eating the bread of Protestantism, without one word being said by the bishops, or the slightest discipline exercised, so as to get rid of them. This is the worst feature of the whole affair. It seems to intimate that the Church of England is unable to reform itself—at least, that those who are set for its defence and prosperity have very little desire for its reformation.” “Too true,” said the miller. “Yes,” I continued, “and living in this quiet part, you have very little idea to what these things have grown. I will give you an instance which was narrated to me by one who knew all the parties, and whose word may be fully credited, showing to what an extent

self-seeking men depreciate the word of God, in order to exalt themselves and their system.

“In a village in G——, beautifully situated near the banks of the river S——, and in one of the richest portions of the county, a curate was lately appointed to the duty of the parish church. When his nomination was first announced, many were the expectations of usefulness cherished, by the pious of all classes, throughout the parish. For reasons which need not be stated, the eye and the heart of Christian hope were intensely directed towards him. But he had been educated at Oxford, and had become indoctrinated with the most extreme views of the Tractarian party. Never did minister enter upon a sphere with a people more completely predisposed to love him and profit by his instructions. Everything, too, connected with his person and manners, was in his favour. But a few weeks had scarcely passed away, before the character of his labours was but too apparent.

“One of the parishioners was dangerously ill—a man who had looked upon Christian people of all classes as worthy of his esteem and deserving of his friendship. One of the many neighbours who was in the habit of visiting him was the dissenting minister, a holy man of God, whose only desire was the salvation of souls. Of the visits of Mr. — the curate had heard. He hurried to the sick man’s chamber. Several persons were sitting by his bed-side. They were requested by the clergyman to retire. Instantly they did so. ‘I understand,’ said the curate, ‘that you allow Mr. —, the dissenting minister, to come and pray with you.’ ‘O yes, that I do,’ said the sick man, ‘and his visits do me good.’ ‘Do you know that I am the only authorized minister of this parish, and that no one else but myself has a right to preach, or even to visit the sick? I am sent here by the Lord Jesus Christ, and you must consider that in me He is personally talking to you. As for Mr. —, his counsels

will lead you to ruin, but if you follow my advice, you will be safe.'

" 'You will excuse me,' said the sick man, 'but the Bible says, "believe in the Lord Jesus Christ, and thou shalt be saved."' 'Yes,' said the curate, 'but you must not believe all that the Bible says; you must take the Prayer Book for your guide, the church for your authority—there is no salvation out of the church. I require you, therefore, to receive consolation from me alone, as the only authorized minister in this parish. Good morning.' And with these words, the poor sick man was left, instead of being consoled—disturbed; with his mind as well as his body now in a state of suffering.

"A few days elapsed, and the curate returned. 'Well, my good man, I see you are still very ill.' 'Yes, sir,' was the sick man's reply, 'I feel I am gradually sinking, and cannot be long in this world.' 'You have thought, no doubt, of what I told you when I last saw you. Do you believe *now* that I am the only authorized minister of Christ in this parish, and are you prepared to receive instruction from me, who am alone able to absolve your sins and fit you for death?' 'I have thought much, sir, of what you said,' replied the dying man, 'and most of all of what you told me, *that we are not to receive what the Bible says*. O, sir, that is an awful saying. I must tell you, however, that I cannot refuse seeing Mr. —, or any good servant of God who will come and pray with me, and cheer my drooping soul through the truth of Christ. I must believe, sir, what the Bible says.' The curate immediately rose to leave, but once more drew near to the dying man, and said, 'I deeply regret your decision. I shall, nevertheless, be ready to give you anything that can minister to the nourishment of your body; you may send to the vicarage whenever you feel disposed. I hope you will live to see your error. If you do, I shall feel a pleasure in coming and consoling you before you 'go hence to be no more.' Good bye.'

The curate left the room, but he had not gone far before he returned, and inquired, 'Where were you baptized?' 'At church,' was the reply. 'O, then, I have at least some faint hope of your salvation.' They then parted—never to see each other again on earth, but to meet at last before the judgment-seat of Christ."

I had scarcely finished this narrative, when, weeping, the miller's wife exclaimed, "O how I am reminded of my poor departed son! I wish good people, no matter of what denomination in the church of Christ, would visit the dying more. Who is to say what word spoken may be blessed, and what matters it who they are whom God chooses to do good by—so as good is done." "Yes, mother," said the daughter, who had been sitting most intently listening all this time, "and if any Christian man may be useful in speaking of Christ to one soul, is he not bound to try? and if to one, why not to three or four? whilst if he has the ability and opportunity, is he not bound to speak the truth of Christ to three or four thousand as much as to one? It seems to me," said the daughter, showing an interest in the subject which greatly pleased us all, "that it is so foolish in any class of men to speak as if they were the only persons appointed by the Saviour to do good. They can work no miracle, as my good school-mistress used to say, to show that they are specially sent of God; and as she would add, *so as Christ is preached*, with Paul, 'I therein do rejoice; yea, and will rejoice.'" "But, sir," said the miller, turning to me, "you do not think that this sort of teaching is becoming common all over the country, and that the people are being carried away with it?" "No," I replied, "day and Sabbath schools are now so general, and the word of God so universally taught, that people will no longer listen to such arrogant pretensions as those put forth by Papists and Tractarians, but will judge for themselves, and hear those minis-

ters of Christ who most fully preach the truth and profit their souls. "Very right, too," was the ready reply from all. "But, think you," said the miller, "whilst the children are so wonderfully well taught, (and really when I remember the few advantages of my younger days, and the privileges young people have now, it is quite astonishing,) that the Bible is loved as well as read?" "Not as it ought to be," was my reply, "but still it is loved by numbers."

The conversation now turned upon the Prayer Book and the Bible; the former being viewed as merely human composition, the latter as the word of God. The nature of the dispensation of grace under which we live was next considered, as not being of a local or fixed character, but as being the reign of the Spirit. The importance of attending an evangelical ministry was strongly urged, as no spiritual improvement could be expected apart from Divine truth. The following views were especially expressed:—

1. *We are not accepted of God because of the place in which we worship, but because of the spirit of contrition, faith, and love, which we possess and cultivate.* This point has been settled by our Lord long ago. When in conversation with the woman of Samaria, "the woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." O yes! it is spiritual service which is acceptable unto God. No matter where we worship—whether in a cottage in Capernaum, by the seaside, on the brow of the mountain, or in the porch of the Temple. Ask not whether the place has been consecrated by man, but in-

quire whether it be consecrated by the presence of Christ. For "where two or three are met in his name, there is he to bless them and to do them good." My soul! is thy desire to meet thy God? Without this, there is no worship in a cathedral—with this, there is worship by a well. O that the church of God may shake itself from this and all such tendencies to Judaism; and that living in the dispensation of the Spirit, wherever we seek to serve God, we may strive to cultivate *spiritual worship!*

2. *We are not accepted of God because of the minister under whom we choose to sit, but by believing in the Saviour unto life.* The gospel of Christ is a system of great principles. The kingdom of Christ consists of those persons, and of those persons only, who possess and live those great principles. From the kingdom of Christ below to that above, death is continually introducing those whom the Saviour calls. But, reader, the principles of Christ's kingdom ever remain the same, however much the persons constituting his kingdom may change. Persons are mortal, principles are immortal. O then, it is the possession of the truth that makes the man a subject of the Saviour's reign. None belong to Him who have not His truth—all do who live by it. Yes! too—and they who are Christ's ministers are so, because of the saving knowledge which they thus enjoy of the great principles of redeeming love, and the qualifications given them by the Lord to instruct others in the way. None are his ministers who are not thus endowed. Men may, indeed, boast of belonging to this portion of Christ's church or the other, of being in the succession of Peter or Paul, but their boasting is vain. The great question is—Do they belong to Christ? Have they been savingly instructed in his gospel? Are they so qualified by the Lord as to be able to teach others? Reader! let no consideration keep you from the ministry of godly men—men who speak from the heart to the heart. Inquire, indeed, concerning what portion of the church

you believe to be most nearly constituted after the model of the New Testament churches, and that portion choose; but let your selection of a ministry be that which is most useful to your soul.

3. *To appreciate aright the gospel of Christ, and to give the Lord the glory, we must strive to free ourselves from all educational prejudices, and be governed by the revealed will of God.* By it we

must test the principles of the church with which we unite, the ministry to which we listen, and the course in life we pursue. But oh! to have an eye in all things to the end—to death, to eternity, to the glory of God and the salvation of the immortal soul! All other interests must be subordinate to these. “Seek first the kingdom of God and its righteousness, and all other things shall be added thereto.”

ORIGINAL LETTERS OF THE REV. JOHN NEWTON TO A THEOLOGICAL STUDENT.

No. IV.

SIR,—I am really sorry to make you wait so long for my letter, but there is no help for it. I serve you no worse than I am forced to serve many of my friends with whom I have been intimate, and have corresponded many years. My silence has not been owing to forgetfulness, but for want of time. I have many unanswered letters by me, of much longer date than the earliest of yours. When you last came, I was from home. Upon my return, after nearly a month's absence, so many things have required my attention, that I could not till now find leisure to write. I shall be glad to send you a letter when I can, but must beg you to excuse me when I cannot.

In yours of the 16th January, you desire my thoughts concerning the best preservative against wanderings in secret duties. I would go a long way to exercise practicable advice against these evils, for my own use. But I believe neither you nor I will be able effectually to guard against them by any advice from others, or endeavours of our own. It will be happy for us if we can be in some due measure humbled for them, and convinced by them of the dreadful evil and depravity of our natures. I know nothing we can do but pray against them, and resolve, in the Lord's strength, not to be discouraged by them from a

patient perseverance in waiting upon the Lord, as well as we can. How it may be with others I know not, but for myself, I find I have no more power to prevent foolish imaginations from rising in my mind, than I have to prevent the course of the clouds which fly over my head. Hereby I feel, as well as read, that I have no sufficiency in myself, so much as to think a good thought. Perhaps those which I account my worst prayers—I mean when I am most sensible of these abominations—may in some respects be my best, because I am then in the least danger of applauding myself, as if I had done something well. If I was freed from those evil mixtures, and could pray to please myself, I should probably lay too much stress upon my own performances, and be less sensible of that provision which is made for me in the advocacy of Jesus, for whose sake and intercession alone, I can upon good grounds expect to be heard. I believe it is never better with us, than when we have the deepest sense of our own vileness, and are most filled with admiration that the Lord should condescend to take any notice of such creatures. And I believe a chief reason why the Lord permits those who love him, and who desire to worship Him in spirit and in truth, to be thus pestered, is to humble and prove us, to show us what

is in our hearts, that we may lie low in the dust before Him as the chief of sinners. For I look upon that reluctance to prayer, and that wandering of spirit in prayer, which they who have tasted that the Lord is gracious complain of, to be a more striking proof of the power and malignancy of indwelling sin, than all the grosser outward abominations which are practised by the world who know them not. This is the cross we are to bear, the enemy against which we are to fight. It would be more pleasing to the flesh to be wholly freed from this warfare; but the Lord overrules it for good, and, provided we do not give way to it, nor become careless about it, it will not hurt us. When we are freed from the vile body in which we are at present imprisoned, we shall have no more disturbance of this kind—but till then, though we may have some golden hours of intermission, when the Lord is pleased to be powerfully present with us, I apprehend we shall have no full discharge from this war. If you had not some exercises of this kind, though your head was stored with a system of divinity, you would not be fit or able to preach to the cases of awakened souls, for these wanderings are a continual burden and grief to thousands of the Lord's people, no less than they are to you.

In your last letter you desire me to name some *criteria* by which to judge of yourself aright, and to know whether your religion be more than a warmth of fancy, or a *flash of affection*. This subject the late Mr. Edwards has treated at large in his book on the Religious Affections, which I suppose you may have read; if not, I recommend it to your perusal. Mr. Edwards in some places writes rather obscurely, and here and there I think distinguishes rather too nicely. We need not give our judgments up implicitly to any writers but the inspired penmen of Holy Scripture. However, I think his book, upon the whole, a very excellent one, though it requires a close attention, and indeed a person should have some experience before he meddles with it.

After all, it is the Lord alone who can satisfy us, by bearing the testimony of His own Spirit to His own work. The more warmth of affection the better, provided the grounds of it are *Scriptural*, and the effects are humility, love, and obedience. The tree is known by its fruit; and if you are enabled to walk uniformly in the Lord's ways,—if you aim at obedience to His precepts in all things,—resting your hope at the same time upon the person, work, and promise of Christ,—you have reason to conclude that you have more than a fancy, or a flash of affection. It should seem not hard to tell what is the chief object of our desires. The miser loves gold, the drunkard strong liquor; but in these instances there is no opposition from a contrary principle. Believers love Jesus;—they have obtained a glimpse of His glory, love, and all-sufficiency. He has won their hearts; and they know there is no other worthy of being their Saviour, their Beloved, and their Portion. They approve of His salvation *as the way*, by faith, in opposition to all doings and deservings of their own; and *as to the end*, a deliverance not merely from punishment, but from sin, which, since they have seen and understood what it cost their Lord, they have learnt to hate with a perfect hatred. But still it cleaves to them and wars in them, retards their progress and clouds their evidences. So that if the world judge of their state by the exercise of grace, they find such defects and so many mixtures, that they are almost at a stand. And they fluctuate and vary in their hopes, according as their frames change, till they are enabled simply to look to *Him*, without seeking for something in themselves to give them a right to the promises He has made to poor sinners. The best evidence of faith is *believing*. When we are sensible of a suitableness between our misery as sinners and His power and grace as a Saviour, which encourages us to venture our all upon Him, and to expect our all from Him, it is impos-

sible we can be mistaken. But only the Lord himself can satisfy us that we thus see and thus do; for He is our light and our strength; we can neither receive nor retain any good without Him, and he keeps the key of comfort in His own hand. It is our part to wait,—to be thankful for what He has shown us and done for us,—and to follow on that we may know more.

Please to give my love to Mr. Bryer. If he comes this way, we shall be glad to see him.

I am, Sir,

Your friend and servant,

5 June, '77.

JOHN NEWTON.

To the Editor.

MY DEAR SIR,—I have now sent you the last of the series; and I may now as well explain that the "Theological Student" to whom these interesting letters were addressed, was no other than my late venerable and excellent father, the Rev. William Evans Bishop, then a student in the Academy (afterwards called Old College) at Homerton, under the tuition of the Drs. Conder, Gibbons, and Fisher. He always retained the highest veneration and affection for the excellent counsellors of his youth, the effect of whose wise and pious suggestions was perhaps afterwards visible in the remarkably spiritual and experimental character of his own ministry. That ministry he exercised, amidst many interruptions from ill-health and nervous excitement, in various parts of the country; but the last and happiest years of his life he

passed at Sidbury, in Devonshire, where he departed to his rest in his 79th year, in February, 1837. (See a Memoir of him in the number of the EVANGELICAL MAGAZINE for June of that year.) His venerable widow survived till November of last year, when she also ascended to her Saviour's presence, in her 93rd year. May I add,—it is among the interesting reminiscences of early years, that, now more than half a century since, when I had myself just entered on a course of studies for the ministry in the same honoured institution, it was frequently my privilege to see and hear the venerable Newton, then in the extreme feebleness of age, blind, tottering, unable to recollect the text upon which he had purposed to preach, and obliged to inquire of his servant, who supported him to the pulpit (at St. Mary Woolnoth), *what it was*; but still loving to *talk* upon his favourite themes of evangelic sweetness to most crowded auditories, who hung upon his lips, as those of a man just about to "pass into the skies." "The fathers! where are they? The prophets! do they live for ever?" No; they "do not continue by reason of death;" but "JESUS CHRIST IS THE SAME YESTERDAY, TO-DAY, AND FOR EVER!"

Yours faithfully,

ALFRED BISHOP.

Beaminster, May 2nd, 1854.

RETIREMENT OF DR. LEIFCHILD FROM THE PASTORATE OF CRAVEN CHAPEL.

WE have just returned from a series of devotional and other exercises partaking largely of the moral sublime. The first pastor of Craven Chapel, after a ministry in that place of nearly a quarter of a century, retires, in his 75th year, from his arduous post, and gives place to some youthful candidate in the

full vigour of his powers. To-day, the 2nd of May, was fixed on for the valedictory service; and seldom has it happened, either in the metropolis or the provinces, that so hallowed a festival has been observed. There was a numerous attendance of ministers, anxious to do honour to a distinguished servant

of Christ, who has so well served his generation by the will of God; and whose genial character has won for him the hearty love and confidence of his brethren. The attendance of the church and congregation was such as might have been expected on an occasion so peculiarly affecting;—and the tears which flowed so freely from many eyes bore witness to the fact of how much the retiring pastor lived in the affections of his flock. As we looked on the noble figure of Dr. Leifchild, but little sympathizing with his advancing years,—beheld him in the midst of an attached circle of contemporaries and juniors,—and saw his flock before and around him, to whom he had ministered with more than ordinary acceptance and success, we could not but feel how greatly honoured was the man who, for nearly fifty long years, had borne the burden and heat of the day; and, by the grace of God, had maintained a reputation upon which the breath of scandal had never fallen.

The service was conducted so as to be interesting throughout. Even the children in the schools remained, without weariness, for three hours, and at its close the people seemed loth to depart.

The Rev. John Robinson, of the London City Mission, in the absence *at the time* of the Rev. William Bunting, read the 4th chapter of Paul's Epistle to the Ephesians, and implored the Divine blessing on the proceedings of the day.

Dr. Leifchild explained the order of the service, distinctly stating that he had arranged for its catholicity, by uniting in it the representatives of various evangelical communities, and regretting the absence of the Rev. W. Brock, who, but for an engagement in the country, would have formed part of the interesting circle of his beloved brethren in the ministry by whom he was surrounded.

The Rev. James Stratten then rose, and, in a speech full of heart, gave a fine tone to the engagements of the day. He furnished an interesting sketch of

the history of Craven Chapel, and of the steps taken to induce Dr. Leifchild to become its minister. Many of his references to his early interviews with the Doctor were exceedingly characteristic, and proved the power our honoured brother had of attaching to himself his younger brethren in the ministry by his frank and open manner.

The Rev. Dr. Redford, of Worcester, as a college companion and early friend of Dr. Leifchild, supplied many details of a highly gratifying character in reference to his student-life; and pronounced an eulogium which was felt to be equally temperate and just. The address of our friend did equal honour to himself, as one of our most accomplished scholars, and to Dr. Leifchild, as one of the selectest names connected with the Nonconformist ministry of the present age.

Then followed two of the deacons of Craven Chapel, Edward Swaine, Esq., and George Wilson, Esq., with a series of well-digested statements, tending to show, by unquestionable statistics, the extraordinary success of Dr. Leifchild's ministry. They did themselves great honour, by the manly sense and Christian feeling which they displayed on the occasion. The single fact that Dr. Leifchild, in his pastorate at Craven Chapel, had received 1900 into fellowship, some 1500 of whom had been called by his own ministry, was sufficient to call forth from all Christian hearts ascriptions of praise to God, for the blessing which had rested upon the devoted ministry of our friend.

Mr. Wilson's references to the pecuniary testimonial to Dr. Leifchild were very delicately managed. The subscription now amounts to £1700; it was to be kept open till the last day of May—so that we have no doubt that £2000 will be handed over to Dr. Leifchild, as a substantial proof of the love of his flock, and of others who have united with them in this expression of their confidence and regard.

Dr. Leifchild's response to the addresses of his deacons, who acted on

behalf of the church, was calm, dignified, earnest, and such as became his years and his ministerial standing. It must have sunk deeply into the hearts of all his people. How much may all our brethren long to be able, at the close of their several pastorates, to speak as Dr. Leifchild did, with the humble confidence of his fidelity to Christ and his truth. In responding to that part of the deacon's address which announced the testimonial, Dr. Leifchild evinced his taste and good feeling in an equal degree. Certainly such a testimonial was richly deserved, and sheds equal honour on the contributors and the receiver.

After Dr. Leifchild sat down three addresses were delivered, in succession, by Drs. Hamilton and Archer, and by the Rev. J. Aldis, on subjects connected with Christian union. *Cor-diality*, in Dr. Hamilton,—*energy*, in Dr. Archer,—and *fervent brotherly love* in Mr. Aldis, were the characteristics of the addresses most prominent. At this juncture of the engagements of the morning, Dr. Morison, as an old friend of Dr. Leifchild, delivered some counsels to the church, in review of the past, and contemplation of the opening future. The Rev. Mr. Thodey then closed the solemnities of the morning in fervent prayer; and we verily believe that few retired from the sanc-

tuary without feeling that God had been in the midst of them. The savour and unction of the day will long be remembered.

In the evening, Dr. Leifchild's friends gave a public dinner, in honour of their retiring pastor, at Freemasons' Hall. It was a great gathering, and conducted in every respect suitable to the occasion. John Brown, Esq., presided, and conducted the business, after dinner, with great tact and propriety. The company were addressed by the Chairman, Dr. Leifchild, George Hitchcock, Esq., Samuel Morley, Esq., the Rev. Thomas Binney; William Leifchild, Esq., Dr. Leifchild's brother; Apsley Pellatt, Esq., M.P.; George Wilson, Esq.; the Rev. J. R. Leifchild, Dr. Leifchild's only son; and Charles Hindley, Esq., M.P.

One very touching incident connected with the proceedings of the evening was an address, read by George Wilson, Esq., from the Ladies of Craven Chapel to Mrs. Leifchild, marked by the most delicate reference to her well-known Christian and womanly virtues. It was a fine and touching sentiment that fell from the lips of her only son on the occasion, that his father, great and good as he was, would never have been what he was but for his beloved mother, who had been the ministering spirit of his eventful career.

Poetry.

THE MOUNTAINS OF SCRIPTURE.

THE Ark on the summit of *Ararat* stood,
When the mountains emerged from the midst of the flood;
On the summit of *Sinai* the Deity came,
And uttered his law amid thunder and flame;
On the summit of *Carmel* the far-sighted seer
Beheld the small cloud from the ocean appear;
On the summit of *Tabor* the Saviour was seen,
Transfigured in grandeur, and glory serene;
On *Calvary's* summit Emmanuel bled,
When the sins of his people were laid on his head;
From *Olivet's* summit did Jesus arise,
To receive from his Father his throne in the skies;

And now, on the summit of Zion above,
 He reigns in his glory, and pleads in his love ;
 And thence he shall come on the last dreadful day,
 When the mightiest mountains are all fled away.

THE GOODLY HERITAGE.*

WHAT though the arch-enemy's hand
 With weeds has encumber'd the soil,
 The earth is Emmanuel's land,
 With the corn, and the wine, and the
 oil ;
 And the verdure that follows soft showers,
 The bud that looks up to the light,
 And the manifold odours of flowers,—
 E'en deserts have spots that are bright.

The eye may be dimm'd by a tear,
 For the blossom its promise may break ;
 Green leaves become yellow and sere,
 Yet the heart was *not fashion'd to each* ;
 The sprinklings of glory attest
 Earth's sun-crown'd primeval array,
 And illustrate the hope of a rest
 In the calm of an infinite day.

LAICUS.

Camden Town, March 31st, 1854.

Review of Religious Publications.

EXAMINATION OF MR. MAURICE'S THEOLOGICAL ESSAYS. By ROBERT S. CANDLISH, D.D.

James Nisbet and Co.

THIS is one of the most massive and satisfying theological works we have read for many a day. In our notice of Mr. Maurice's essays, which appeared in November last, we ventured to express a "hope that the criticisms which his volume would doubtless call forth from the Christian press, might lead him to review the conclusions he had come to ; and that this might result in convincing him that there is a deeper philosophy than he yet possesses, a deeper meaning in Scripture than he has yet succeeded in bringing out of it, and deeper wants in human nature than his present theology can supply." In this admirable volume, Dr. Candlish has provided every requisite for thus influencing the mind of Mr. Maurice ; and, did we not know how tenacious is the grasp which a preconceived system lays on the mind, especially when it has been to any extent the offspring of that mind, and has been given to the world in print, we should have considerable expectation of this result being pro-

duced. Even as the case stands, however, we are not without hope of Mr. Maurice. We trust he is too sincere a lover of truth to hesitate to follow its guidance, even when led by it in an unexpected direction. At all events, this volume of Dr. Candlish's cannot but convince him that he has hitherto entirely misunderstood the evangelical view of Christianity ; that he has utterly misrepresented it in his essays ; and that, instead of contending against a real opponent, he has been wasting his strength in fighting with shadows. Dr. Candlish has here cut out some work for him. By and by a new edition of his essays may be called for. Let him, then, instead of again exhibiting himself in conflict with shadowy phantoms, endeavour to grapple with the living verities which are here set forth. Let him, *if he can*, show their inconsistency either with Scripture or with sound reason, and their inadequacy to meet the deepest wants and longings of awakened humanity. This would be an attempt more worthy of Mr. Maurice than that in which he has been recently occupied. It would probably result in convincing him that there are depths in the spiritual nature of man which he has not hitherto succeeded in fathoming, and truths in the Bible to answer the cry

* May be sung to "*Kenilworth*," in CURWEN'S *People's Service of Song*."

which ascends from those depths, which he has not hitherto understood.

It is one of our most decided convictions, that a deep and thorough awakening of our spiritual nature by the power of God, is absolutely necessary to a right understanding of his word. The work of the Spirit upon our minds in *convincing* of sin, is essential to our forming a just estimate of the work of Christ in atoning for sin. Where there is *no* conviction of sin, or where conviction of sin is but feeble, or is connected (as in the case of Mr. Maurice) with false conceptions of the character of God, how can there be a right appreciation of the divinely appointed remedy for sin? It is worthy the serious consideration of Mr. Maurice, whether his own views and feelings on this subject are in full harmony with those of prophets and apostles. Has his spirit been as deeply stirred in connexion with it as was that of Job, or David, or Isaiah? Can he join in their lowly and spirit-humbling confessions of depravity and guilt? Can he sympathize with the soul-abasing utterances of St. Paul? There is much in this view of the subject. If he has no heartfelt sympathy with the sacred writers in their views of sin, how can he sympathize with them in their views regarding the *remedy* for sin, and the fearful results of sin, when the remedy for it is neglected or despised?

Now, on Mr. Maurice's own showing, his experience is here sadly defective. In a letter of his, published at his own request in the recent pamphlet of Dr. Jelf, and here quoted by Dr. Candlish, Mr. Maurice gives the following as the starting point of his theology:—"When I first began," he says, "to seek God in earnest for myself, the feeling that I needed a deliverer from an overwhelming weight of selfishness, was the predominant one in my mind. Then I found it more and more impossible to trust in any being who did not hate selfishness, and who did not desire to raise his creatures out of it. Such a being was altogether different from the mere image of good-nature I had seen among universalists. He was also very different from the mere sovereign whom I heard of

amongst Calvinists. . . . But I thought he was just that being who was exhibited in the cross of Jesus Christ." (p. 4.)

"So far," we say, "so good," only he is guilty of a gross misrepresentation, when he speaks of Calvinists as making God a "*mere* sovereign." But, passing this, let our readers observe how entirely the element of *guilt* is here overlooked. There is absolutely no recognition of it. He does not acknowledge himself the violator of any law, nor does he sue for any pardon. With Mr. Maurice, God is not only not a "*mere* sovereign," he is not a sovereign at all. Mr. Maurice has no confession of transgressions to make to God, no forgiveness to ask from Him, and consequently needs no blood of atonement shed for him. He merely wishes "a deliverer from an overwhelming weight of selfishness." A worthy wish, truly! but one in which a heathen who had never been enlightened by revelation might share. And this runs throughout Mr. Maurice's entire theology. It is his fundamental error. The *rectoral* character of God is denied. His law is annulled and set aside. Man has no guilt and needs no propitiatory sacrifice. All he requires is deliverance from selfishness. Well does Dr. Candlish remark, in commenting on this extract, that Mr. Maurice "does not appear to have pushed his inquiries so far as Coleridge did, into man's sinful nature, and the Almighty's moral government. In particular, in his very first statement of the experience which originated his theology, as well as *throughout [the whole of his subsequent exposition of it, there is an entire omission of the fact of guilt, as a real fact in our history, and a fact with which a righteous God must deal.]*" (p. 11.)

The brief space we can afford will not permit us to enter into an extended examination of this work of Dr. Candlish. He has sifted Mr. Maurice's essays thoroughly; he follows the writer of them step by step through his entire volume; and, while he writes in an excellent spirit, and does full justice to the eminent abilities of his opponent, he does not fail to make a thorough exposure of his constant misrepresentations of evangelical Christianity, his frequent perver-

sions of Scripture, and his utter failure to deal fairly with the questions at issue.

The book opens with the lecture which Dr. Candlish delivered in London in February last, before the Young Men's Christian Association, in which we have a brief but searching analysis and exposure of Mr. Maurice's views. The subject is then taken up *in extenso*. In the first chapter we have brought under review "the Sources of Theology, in the nature of God, which is love, and the necessity of man, which is sin." In the second chapter "the original Elements of Theology, as a remedial system," are pointed out. In the three following chapters "the Remedy provided in the person and work of the Redeemer," is considered. Then we have a chapter on "the Remedy applied," in which the doctrines of justification by faith and regeneration are discussed. The succeeding chapters treat on "the Ascension of Christ," "the Judgment Day," "Inspiration," "the Personality and Teaching of the Holy Spirit," "the Unity of the Church," and "the Trinity." In the concluding chapter on "the Future State," we have an able discussion of the subjects of "Eternal Life and Eternal Death."

We give the following passage as a specimen of Dr. Candlish's mode of dealing with his opponent:—"It moves one's deepest sorrow to see a man like this author trying to gain his case by mere abuse of the opposite counsel. Let it be granted that in popular statements of the doctrine of the atonement unguarded expressions may be found: Surely one so learned and so charitable, ought to know that he is really fighting against a wooden soldier—a mere man of straw, and that he is offensively caricaturing a belief which to very many poor afflicted ones is the very life of their souls. Is he not aware that the true and only idea he has to deal with, is the idea of substitution? Let him expunge that idea,—not loose declamation about it—not ignorant perversions of it—but the idea itself,—out of the Bible, out of the creeds. Let him expunge it out of the great conscience of mankind. Then his cause is won.

"This, however, is not so easy a task as

the other. Is there such an attribute as justice in the character of God?—not justice of a different kind from what we call justice among men, but the very same—the justice which would force me, however willing "to forgive a wrong done to me without exacting an equivalent for it, (p. 137,) yet, as a judge, to count the criminal guilty, and enforce the sentence of the law? That is the fair analogy; imperfect, no doubt, but fair. The author must surely know that, and he should have said it. If he denies that God judges and condemns us,—that we are actually guilty and condemned,—he raises another question: Of course, in that case there is no need of any judicial procedure, any infliction of punishment, either upon men themselves, or upon a surety in their stead. But the doctrine of substitution, as held by its advocates, proceeds upon the assumption that there is guilt, criminality, blameworthiness, attaching to all men, and that the Judge of all deals with it judicially, in the terms of his own law: Disprove the assumption, and the doctrine falls. But, in all fairness, discuss the principle of the doctrine upon the assumption: Here, then, are we all summoned before the Judge,—compelled to plead guilty,—condemned,—sentenced. What now is the Judge, the Lawgiver, to do? Does he divest himself of the judicial character? The unsophisticated conscience of mankind answers—No, he cannot. My conscience, the more I know and believe that he is love, answers the more emphatically—No, he cannot. Were he to forgive me without executing the judicial sentence which, the more I see that he loves me, the more I feel that my deep guilt deserves; I could not forgive myself. I feel as if almost I would be compelled myself to execute it. And he tells me that this feeling is right. But he tells me this when he presents to me one—his only-begotten Son—whom, in infinite love, he sends—who, in infinite love, comes—to take my place. He is infinitely worthy; and the more I gaze on him obeying, suffering, dying, as the substitute of sinners, of whom I am chief, the more do I admire the glorious harmony of righteousness and love which the

gracious arrangement unfolds. I lay the burden of my conscious guilt on him. And now, with conscience cleansed, and heart won over,—my own sense of justice being satisfied, as well as the claims of that justice of God which I deeply feel must be met,—I return to my Father; and have peace." (Pp. 231-3.)

Dr. Candlish has performed a great service for the Christian public in preparing this masterly work for the press. It will richly repay perusal, and ought to have a wide circulation. We would recommend our brethren in the ministry especially to procure it. It contains more matter than Mr. Maurice's volume, and may be had for about one half its price.

CONSECRATED HEIGHTS; or, *Scenes of Higher Manifestation.* By the Rev. ROBERT FERGUSON, LL.D.; F.S.A., Member of the Royal Irish Academy, &c., &c.

London: Ward and Co.

THIS is a volume of great power and comprehensiveness. The subjects, the localities treated of, are not indeed novel, as scenes of natural grandeur, or as "sacred places" suggestive of lessons and commemorative of events identified with the highest interests of our world. The mountains of Scripture have often been described—their wild and rugged magnificence has been made abundantly familiar to us—their associations have been frequently gathered up, and combined into eloquent dissertations on great truths; but in no instance, within our recollection, have they been presented so vividly to the mind, or invested with such solemnity, impressiveness and power as everlasting preachers of God's purposes and man's hopes as in this volume.

The first chapter—"The Power of Mental Association"—is a fitting and beautiful introduction; the second, "Mount Ararat; or, the Integrity of Holy Character," is an admirable sketch of the conflict and triumph of deep-seated principle; the third, "Mount Moriah; or, the Heroism of Faith," unfolds with peculiar power and tenderness the great struggle of the patriarch when called to offer his son, and deduces with felicity

the momentous lessons taught; the fourth, "Mount Horeb; or, the Great Commission," describes very forcibly the character of Moses, and his investiture as the leader and lawgiver of the Hebrew people; the fifth, "Mount Sinai; or, the Universal Law of Moral Being," is a chapter of great excellence; it is perhaps the most profound in the volume; it exhibits with force the universality and perpetuity of the law; the sixth, "Mount Pisgah; or, the Vision of the Future," beautifully sketches the closing scene of Moses' life, and glances at the bright hopes of immortality that illumine "the chamber where the good man meets his fate;" the seventh and eighth, "Mount Carmel; or, the Claims of the One True God;" and "Divine Majesty softening into Love," are chapters of great power and beauty; the character of Elijah is finely delineated, whilst the Divine perfections are shown to unite and express themselves in love on the cross of Christ; the ninth, "Mount Zion; or, the Perpetuity of the Church," expounds the principles and mission of the Church of Christ; but to our amazement, contends for the most prominent and objectionable points of the millenarian creed; the tenth, "Mount Lebanon; or, the Harmony of Nature and Revelation," is designed to show that the great lessons to be gathered from the grand and beautiful forms of the material creation, are in perfect oneness with those of the Written Word; and that no one, whose spirit is lighted up by intelligent piety, can fail to contemplate the variety and magnificence of nature with admiration, pleasure, and benefit; the eleventh, "Mount Tabor—the Mount of Beatitudes; or, the Principles of the Interior Life," is a masterly exposition of the great truths taught in the greatest and most comprehensive of all sermons; the twelfth, "The Mount of Transfiguration; or, the Fact of a Glorified Humanity," is, we think, the most complete and beautiful chapter in the book; it contains a fine vindication of the deathless perpetuity of human consciousness; the thirteenth, "Mount Calvary; or, the Central Fact of Christianity," is, as its title implies, a vindication of the great

doctrine of the atonement by the blood of Christ; the fourteenth, "Mount Olivet; or, the Soul on her Ascent to God," is a very rich and striking development of the principles which enter into true assimilation, or ascent of the soul to God; and the last, "The Mount; or, the Glories of Immortality," is a very brilliant and inspiring delineation of the distinguishing characteristics and enjoyments of a future life.

We have thus run over the contents of this very able volume, in order to give our readers some idea of its richness and variety. A perusal will convince them that the writer is a man of no ordinary power. His views are comprehensive and full of life; and his mode of treatment is fresh, vigorous, and brilliant. If any fault attaches to the book, it is the excessive splendour of its diction. It literally dazzles. The ordinary reader will perhaps feel himself bewildered amid the solar blaze of some of its pages. The light, however, is beautiful, and will win rather than repel.

THE PRESS: *Its Lights and Shadows.*
A Lecture, delivered at Trevor Chapel, Brompton. By JOHN MORISON, D.D., LL.D. No. V.

London: Ward & Co.

DR. MORISON has acted wisely in giving a prominent place to the Press in his Lectures to Young Men. It is an agency invested with a species of omnipotence for good or evil, and therefore requires the vigilant inspection of able, cultivated, and Christian men. Whilst it may become the mightiest auxiliary of science, civilization, and religion, it may also be employed as the minister of crime, immorality, and the grossest forms of impiety. And hence to trace its history, and to dissect and analyze the character of its teeming productions in the present day, is at once to inform and shield the minds of young men. This has been ably done in the lecture now before us.

The first part of this lecture consists of an exceedingly valuable digest of "the history of the making of books." After adverting to the various modes of book-making among the classic nations of an-

tiquity, the Egyptians, the Chinese; and during the middle ages, the last, or printing by movable types, is glanced at, and, in the following eloquent passage, is shown to have been associated with the Reformation in the providential arrangements of God:—

"In looking back on the discovery of the art of printing, we are struck with two things;—first, that so many ages should have rolled away,—ages, many of them of the highest mental activity,—before this apparently simple invention should have taken its place among the practical sciences for the benefit of mankind;—and, second, that it should have come forth to the light at that precise juncture in the history of Europe, when it was capable of achieving the highest possible amount of good to the enthralled and benighted children of men. If an earlier advent might have checked many of the enormities of a priest-ridden age, it became, at its birth, the star of hope to one of the mightiest movements connected with the history of the Christian faith. Just at that period, when all the printing establishments of Europe were in a state of excitement, exulting in the new discovery at Mentz, and forming plans for unlocking the manuscript stores of past ages, as well as creating new sources of illumination for the people,—God was silently, but surely, preparing a circle of unexpected agents, who were to wield this new and mighty power for upheaving the most intolerable bondage that ever enslaved humanity under the Christian name. Is it enthusiastic to affirm that the art of printing was deferred, in God's providence, for fourteen centuries and a half, that, when in mercy it was given to mankind, the first-fruits of its skill and energy might be consecrated to the interests of the Protestant Reformation? One thing is certain, that just when the press was equipped for spreading knowledge, with inconceivable rapidity, over the face of Europe awaking from the slumber of ages, the Reformers were in the field to pour a flood of light upon the darkness which brooded over the nations."

After much that is strikingly and

powerfully put as to the achievements and restrictions of the press, this part of the lecture is wound up in these words, which must excite a thrill of admiration and gratitude in the hearts of all who appreciate their privileges as Christians and freemen:—"What a magnificent spectacle is the free press of Great Britain and America at the present moment! No public censor presides over its productions. No agent of government, no ghostly ecclesiastic, can stand between the people and the light which it is destined to spread. The restrictions of a less enlightened age have passed away; and, like a vast fountain, it is pouring forth its thousand streams, in all directions, for the illumination of mankind, on every subject involving the present and everlasting well-being of the human race. Honour be to the men who fought for us the battle of a free press! Their names will go down to posterity as among the best benefactors of their species. They confronted power and prejudice with the weapons of reason and truth; and the class of politicians with whom they did battle, are either utterly extinct, or have ceased to have any sway in the direction of our national affairs."

In the second part of this lecture, Dr. Morison enters into an able and instructive examination of the press in our own country, in a three-fold aspect. First, he examines the press "as the shadow is seen nearly altogether to prevail," dividing its shadowy region into the "*flagitious press*," "*the venal press*," "*the sceptical press*," and "*the Jesuitical press*;" second, he looks "at the press as lights and shadows are seen alternating," and pronounces a just and discriminating judgment on the theology, the philosophy, the history, and the light literature of the day; third, he glances "at the press as it is cleared of all shadows, and sheds its pure and refulgent brightness upon a dark and benighted world." And here, as a thing of course, his attention is confined to the Scriptures, and the splendid triumphs achieved in modern times in diffusing them throughout the world.

In the second part of this lecture there are many striking and powerful passages

which we feel tempted to quote, but we must confine ourselves to one on the subject of the *venal press*, leaving our readers to apply it:—

"Then there is the *venal press*, more respectable, indeed, in look and pretension than the ribald press; but still not less injurious in its effects upon the community, because it reaches a higher grade of society. It has talent, energy, power of various kinds; and is in the hands of men who have become rich in conducting it;—but still it is *venal*—it is at its price, not in gold, perhaps, but in something which it knows will produce it. Its mainspring is not the love of truth—religious, moral, political—but the love of interest. It looks out with prophetic eye to see how the wind may blow;—not whether it shall blow a favourable gale for the good of society, but whether it can so accommodate itself to passing events and circumstances, as to make the gale fill its own sail, and replenish its own coffers. In its turn it has spoken on every side, and boxed the entire compass of party politics; it has only one great purpose—to secure its own aggrandizement. To this one object it bends every available resource of intellect, wealth, and influence;—and though its character is well known, and no discerning man trusts its integrity, it sails along on the tide which it has created, and society suffers the sad penalty of being taught, by a prominent example, to confound the distinction between truth and falsehood, or to think with less veneration of the press,—one of the greatest calamities that can befall the morality of a great nation."

The samples we have presented will be sufficient to show the comprehensive and superior character of this lecture, and its adaptedness to inform the minds, and direct and mature the principles, of young men. Every young man who would understand how the press is impregnating the moral, political, and religious atmosphere of the world with the elements of truth and falsehood—of life and death, should read and ponder this able and seasonable lecture.

C.

THE LAND OF SINIM; *or, China and Chinese Missions; By the Rev. WILLIAM GILLESPIE, for seven years agent of the London Missionary Society, at Hong-Kong and Canton, and now Minister of the United Presbyterian church, Shiels, Aberdeenshire.* 8vo, pp. 250.

Simpkin, Marshall, and Co.

THIS volume is gracefully dedicated to the Rev. Dr. Legge, president of the Missionary Seminary at Hong-Kong, by one who well knew both his worth and his ability. Mr. Gillespie was a Chinese Missionary of great promise, and, had not the state of his dear wife's health called him home, he bid fair for great achievements. His heart yet beats warm for China; and the volume we now introduce to our readers will tend to keep alive and strengthen the enthusiastic feeling which now happily obtains, in reference to that most exciting field of Missionary enterprise.

The subjects handled by Mr. Gillespie, with great perspicuity and force, are, I. China and the Chinese People. II. The Idolatry of the Chinese. III. Difficulties in Evangelizing China. IV. Arguments for Christian Missions to China. V. Encouragements to enlarged Effort. VI. Concluding Notices.

This volume is calculated to do great good at the present juncture; it is well and forcibly written; and has our most cordial recommendation.

THE JOURNAL OF SACRED LITERATURE.

New Series. No. XI. April, 1854.

London: Blackader and Co.

WE have often been gratified by the spirit and scholarship of this journal, both under the superintendence of Dr. Kitto, and under that of its present editor. Sometimes we have had occasion to regret the publication of crude and profitless speculations in its pages, and have not hesitated to avow our opinions on the matter. The present number contains several excellent papers, which will amply repay perusal. The Bible and the Common People, with perhaps some little deduction, is valuable as a notice of more recent comments and expositions of the Scriptures. The Inspired Character

of the Four Gospels, a continuation of a former article; and Discrepancy and Inspiration not Incompatible—are worthy of attention. The Sketch of Dr. Kitto; The Burial of Moses; St. Paul and Josephus; The Gospel Preached by Christ, &c., are superior of their kind. The paper on the Hebrew Tenses will be appreciated by scholars. Of the article on Miracles we cannot express ourselves in terms of commendation or approval. It is one-sided, clumsy, and sophistical as a piece of reasoning, damaging rather than fortifying the writer's position; and, as the utterance of a spirit evidently steeped in the very gall of bitterness, and incapable of one emotion of manly generosity, even when bending over the ashes of the dead, it is an outrage on all the amenities of sacred literature. We cannot but marvel that the respected editor of this Journal could permit his pages to be dishonoured by the coarse and abusive language which the writer employs in reference to Dr. Wardlaw, who was a model of courteousness and Christian charity in controversy, and one of the brightest ornaments of theological literature. As our eye fell on the repulsive expressions in question, which evidently, from some cause or another, are the offspring of malice and vindictiveness, we could not help exclaiming, "An enemy hath done this."

THE POET OF THE SANCTUARY: *a Centenary Commemoration of the Labours and Services, Literary and Devotional, of the Rev. Isaac Watts, D.D., preceded by Remarks on the Origin of Psalmody and Christian Hymnology in Earlier Times.* By JOSIAH CONDER.

London: Snow.

WE have already commended this very valuable and beautiful memorial of Dr. Watts to the notice of our readers. As the spirited publisher is now enabled to present this volume at a considerably reduced price, we take an early opportunity of urging it afresh on the attention of all Nonconformist pastors and congregations, and of the thousands of Episcopallians throughout England who sing the inimitable hymns of Dr. Watts. A

perusal of this valuable little volume will augment their pleasure and profit in singing his divine songs.

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WAR WITH RUSSIA BOTH JUST AND EXPEDIENT: a Discourse delivered in Union Chapel, Briston Hill, April 26th, 1854.
By the Rev. JOHN HALL. Published by request.

London: Ward and Co.

THIS is a discourse of a very superior order. It abounds with great principles forcibly and even eloquently expressed. Of the many sermons preached on the day of our National Fast, few we think would be found more impressive or powerful than this. It reflects the highest credit on Mr. Hall's head and heart as a man and a Christian minister.

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THE NORTH BRITISH REVIEW. No. XLI.
 May.

Edinburgh: W. P. Kennedy.

THIS is an exceedingly valuable number of this able journal. The first article, on the Plurality of Worlds, is a paper of a very superior order. It is eloquent, logical, and profoundly scientific. It is a complete refutation of a volume recently published, and which, we regret to find, has met with commendation where it should have been condemned. The second, on British and Continental Characteristics, is beautifully written, and abounds with most salutary lessons. All men in business, and all members of Christian churches, should read it. The third, on the Union with England, and Scottish Nationality, is valuable, and should be read on both sides of the Tweed. The fourth, on Christianity in the Second Century, and the Christian

Evidences, is a thoroughly excellent article. The fifth, on the Art of Education, is one of the ablest papers we remember to have read on that very important subject. All who have anything to do with training the young should study it. The remaining articles, Russian and Architecture, Professor Forbes and Mr. Lloyd in Scandinavia, and Auguste Comte and Positivism, are able, and will be read with pleasure.

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A HISTORY OF GREECE, from the Earliest Times to the Roman Conquest. With Supplementary Chapters on the History of Literature and Art. By WILLIAM SMITH, LL.D., *Editor of the Dictionaries of "Greek and Roman Antiquities," "Biography and Mythology," and "Geography."* Illustrated by 100 Engravings on Wood. 8vo, pp. 660.

John Murray.

IN its department, we regard this most scholarly production of Dr. Smith as the best decidedly in the English language. It deserves a place in the largest and humblest collections of books; and may be consulted with equal advantage by the classical scholar, and the ordinary English reader.

LITERARY NOTICE.

THE addresses delivered on occasion of the Rev. Dr. Leifchild's retirement from the Pastorate of Craven Chapel, are in the press, and will be published, by Ward and Co., in a few days.

N.B. We regret exceedingly that we are so far in arrears in our Review department. In July we hope to notice many neglected volumes.

Home Chronicle.

NOTICE TO WIDOWS ENTITLED TO RELIEF
 AT THE MIDSUMMER DISTRIBUTION.

WE beg to apprise the Widows who received no grant at the Christmas Distribution of profits arising from the sale of

the EVANGELICAL MAGAZINE, that their applications must be made for aid at Midsummer, on or before the 25th of June. No grant can be made without such application.

DR. JOHN PYE SMITH'S FIRST LINES OF
CHRISTIAN THEOLOGY.

WE have only just time, this month, to announce the fact, that this standard work has at last issued from the press. From a rapid glance at its contents, we are of opinion that it will not disappoint the class for whom it is more immediately intended, viz., all those, lay and clerical, who wish to arrive at a sound critical view of Christian theology. It is a monument of the vast knowledge and industry of the late amiable and learned Theological Tutor of Homerton College. Next month, we hope to furnish our readers with some account of this great work.

CONGREGATIONAL LECTURES.

THE Rev. Dr. Alliott, President of the Western College, delivered at the Congregational Library, London, during the month of April last, an exceedingly able and interesting Course of Lectures on "Psychology in its Relation to Investigations respecting the Religious Life, Natural Theology, and Supernatural Communications from God;" the object being to discuss, with the aid of Psychology, several important and controverted questions relative to each of the three topics. In the first Lecture, the learned Professor explained the relation of the science of mind to investigations respecting the Religious Life, Natural Theology, and Revelation. In the second, he discussed the questions, "Does Religion originate in a *distinct* faculty, susceptibility, or principle of the Human Mind?" and "Has the Human Will a *self-determining* power?" In the third, he considered, at great length, our *idea* of God, and how this idea is to be accounted for. In the fourth, he discussed the question, "Is our idea of God *objectively* True?" In the fifth, he replied to the questions, "Are Supernatural Communications *Possible*? If so, how far are they restricted as to their *subject-matter*, and as to the *mode* in which they may be made? What evidence will *suffice* to prove that they are from God, and are authoritative; and whether we have *such* evidence of the *Divine origin* of CHRISTIANITY?" The

sixth Lecture was devoted to a fuller reply to the last-mentioned question; and the seventh, to answering the inquiries, "Do the Books of the New Testament give us a *fallible* or an *infallible* representation of the *Christian Religion*?" and "If *infallible*, is it without any *admixture of what is merely human*?"

All the Lectures seemed to be better attended than several Lectures delivered in the same room on former occasions. Among the auditors were some of the Professors of our Colleges, and several of our most eminent ministers, together with intelligent laymen and a few literary ladies. Each Lecture was preceded by prayer. The ministers who engaged in those devotional exercises were the Revs. G. Smith, T. Binney, J. C. Potter, G. Rose, T. James, J. Kennedy, and J. V. Mummery. The whole of the Lectures have fully sustained the high reputation acquired by Dr. Alliott. It is understood that they will be published by the committee of the Congregational Library, in the ensuing autumn.

OUR RELIGIOUS PERIODICALS.

AT a meeting of the Berkshire and Oxfordshire Association of Congregational churches and ministers, held in the city of Oxford, on Tuesday, the 11th day of April, 1854,

Resolved,

That the ministers and churches constituting this Association be earnestly requested to increase their support of the EVANGELICAL MAGAZINE, the *Christian Witness*, and the *Christian's Penny Magazine*, and the Periodical Literature of our denomination generally; and that in order to do this it is recommended, that an *Officer of Literature* be appointed, wheresoever it is practicable, to canvass for subscribers, and ensure the regular supply of them,—that having been found, in many localities, a very efficient means of promoting their circulation.

WILLIAM J. HARRIS,

Secretary.

To the Rev. Dr. Morison.

MAY ANNIVERSARIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIS noble and greatly honoured Society held its Fiftieth Anniversary in Exeter Hall, on Wednesday morning, May 3rd. The Rev. S. Bergne, the newly-appointed secretary, commenced the proceedings by reading a portion of Scripture. The Earl of Shaftesbury, the president, with his accustomed ability, alluded to the unexampled success that had crowned their operations during the past year, the largest amount of money having been raised that had ever been gathered in one year by any religious society, for any religious purpose. It appeared that no less than £150,000 had been collected in free contributions alone. The report was then read by the Rev. G. Brown and the Rev. Mr. Frost, two of the secretaries, which showed that the total receipts, from the ordinary sources of income, had amounted to £125,665 18s. 10d., being £16,505 8s. 2d. more than in the preceding year, and £8225 9s. 7d. more than in any previous year. To the above items were to be added the sum of £66,507 7s. 9d. subscribed to the Jubilee Fund, and also £30,485 19s. 3d. to the Chinese New Testament Fund, making a grand total of £222,659 5s. 10d.

The total issues of the Society now amounted to 27,938,631 copies. The report also mentioned that the Chinese New Testament Fund, and the Jubilee Fund, combined, amounted to £100,000, an announcement which was received with immense applause.

The Marquis of Cholmondeley, Sir R. H. Inglis, the Earl of Harrowby, and the Bishop of Cashel, very ably addressed the meeting, after which the Rev. J. A. James delighted the audience with a speech of extraordinary power and pathos. He alluded to the great prosperity of the Society, and to the necessity of cultivating a spirit of humility under such circumstances, "that," as he beautifully expressed it, "our zeal might not resemble the noisy crackling blaze of the thorns beneath the pot, but that, like the holy fire, which descended from heaven upon the altar of the Lord, to consume the sacrifice, and the flame of which, the

higher it rose to its Divine source, the more it trembled; so might it be with the flame of our zeal!" Referring to the designs of the Romish church upon China, he remarked, "For ages upon ages the conversion of China had been a cherished object in the Vatican of that corrupt church, which quails not before the mightiest, nor despises the meanest object of its zeal; which will not condemn the conversion of a beggar, nor shrink from attempting the conversion of an empire. Now, Protestants," he continued, "fill China with Bibles, and they will keep out the priests; for if you let China be filled with priests, they will keep out the Bible."

The Rev. J. Milne, J. Young, J. M. Hussey, and J. Aldis, with Lord C. Russell, the Earl of Chichester, and Bishop Carr, also spoke well on the occasion.

The hall was densely crowded, and the meeting was altogether one of the most effective ever held; and while the speaking was of a high order, the almost startling facts relative to the progress of the Society seemed indubitable evidence, as the illustrious president stated, that this surely must be a strong indication, that, in God's mercy, we are yet reserved for some great service in his future purposes of good to mankind.

CHURCH MISSIONARY SOCIETY.

THE Annual Meeting of this prosperous and efficient Society took place, on Tuesday morning, May 2nd, at Exeter Hall, under the able presidency of the Earl of Chichester, supported by Lord Cholmondeley, Sir T. D. Ackland, M.P., Sir R. H. Inglis, Sir E. N. Buxton, &c., &c. The assembly having joined in devotional exercises, the chairman made an appropriate allusion to the recent day set apart for humiliation and prayer, and said, that as we had sent forth our soldiers to engage in a war, for the defence of those who needed our help, we should, in consequence of our exalted position as a Christian nation, send forth the ambassadors of the Cross to attack the strongholds of idolatry, so that *the kingdoms of this world might speedily become the kingdoms of our God and of his Christ.*

The Rev. J. Venn read the report, which was full of interest, and which stated that the committee had once more the satisfaction of announcing a very large increase in the Society's income,—the receipts amounting to £123,915 18s. 11d., which was £2983 15s. more than those of 1853. They had 118 stations, and 103 English clergymen, and 24 native clergymen, employed. There were also in connexion with the Society 30 European laymen, schoolmasters, &c., 14 European female teachers, 1661 native and country-born catechists, 107,000 attendants on Divine worship, and 17,124 communicants. The report referred to the extension of the Goruba and the Palestine Missions, the success of itinerant preaching in India, the readiness of the converts of southern India to contribute to the support and spread of the gospel, the promising character of the converts in the Punjab, Sikhs, and Mulois, and the opening afforded by the national movement in China.

Lord Haddo moved, and Lord Benholm seconded the adoption of the report, which was carried unanimously. The meeting was subsequently addressed by the Bishop of Sierra Leone, the Hon. and Rev. S. Waldegrave, the Rev. Dr. Barth, and other gentlemen, after which the large assembly dispersed, evidently much gratified with the entire proceedings of the day. We cannot refrain from saying how sincerely we rejoice in the success with which the labours of this important Mission have been crowned, more particularly in India, and trust that even a greater blessing may rest upon their future operations.

WESLEYAN MISSIONARY SOCIETY.

THE Annual General Meeting of this great and flourishing Society was held on Monday morning, May 1st, in Exeter Hall, when Sir E. N. Buxton took the chair, at ten o'clock.

After the usual devotional exercises, the chairman briefly introduced the business of the day, and called upon the Rev. G. Osborne, one of the secretaries, to read the report, which gave a comprehensive summary of the Missions, and from which we perceived that there were 387 central

or principal stations, called circuits; 507 Missionaries; 703 other paid agents; 8779 unpaid; and 110,228 church members. It concluded by earnestly commending the cause to the sympathy and countenance of all who love our Lord Jesus Christ, asking for increased pecuniary means, and especially representing the want of able, faithful, and devoted labourers.

The financial statement was presented by the Rev. E. Hoole, from which it appeared that the total receipts of the Society from all quarters for the year ending Dec. 31st, 1853, were £114,498 14s. 3d., being an increase of £9116 14s. 9d. over those of the preceding year. The sum of £5119 17s. 4d. had been paid in partial liquidation of the accumulated deficiencies of former years; the remaining balance of those deficiencies now standing at £19,501 11s. 10d.

The meeting was addressed by the Revs. J. Lomas, Dr. Barth of Wurtemberg, the Rev. R. Young (who had just returned from visiting the Society's Missions in Australia and Polynesia), J. Scott (who announced, amidst deep sensation throughout the assembly, the sudden death of Dr. Newton), J. Farrer, &c., &c. A vote of thanks to the committee and the officers of the institution, and to the ministers who had assisted in the services of the anniversary, was unanimously adopted, after which Dr. Bunting closed the meeting with prayer.

Notwithstanding the unfavourable state of the weather, we were happy to see that the hall was filled in every part; and, while we rejoice greatly at the large amount of success with which God has crowned the operations of this important Society, we must confess we should be glad if the debt, which at the present time amounts to nearly £20,000, could be entirely removed.

BAPTIST MISSIONARY SOCIETY.

THIS valuable Society held its Anniversary Meeting in Exeter Hall, on Thursday morning, April 27th, at eleven o'clock, S. M. Peto, Esq., M.P., one of the treasurers, in the chair. After the usual devotional exercises, the chairman intro-

duced the business, showing the beauty and importance of love and union among Christians of different denominations. He then alluded to the subject of Female Education in India, stating that out of 15,000,000 females in Bengal alone, only 2000 were receiving any education at all.

The Rev. F. Trestrail, the secretary, read the annual report, from which it appeared that the Society's operations in various parts had been crowned with a gratifying and encouraging amount of success. From the balance sheet we perceived that the total receipts for the year were £24,759 12s. 9d., being £6330 16s. 4d. more than the preceding year.

The Rev. S. Manning moved the first resolution, and spoke on the general aspect of the world with respect to Missions. He said the difficulty was no longer how to obtain access to the heathen, but how to respond to the cry that was raised for help. This result was to be attributed to prayer; but if there was a pledge implied that God would hear supplication, and afford opportunities to preach the gospel, it should be preached; and if, now that the door was open, Christians refused to enter in, their prayers would be branded as solemn mockeries, and their professions of religion as empty forms.

The Rev. J. Taylor then addressed the meeting on the following topic, "The prayerfulness and spirituality of the churches necessary to the supply of suitable and devoted men for the Missionary work." He alluded to the number of Missionaries labouring throughout the world, which, from a careful perusal of various documents, he believed to be about 3612. But supposing there were 4000 Missionaries and assistant Missionaries employed, these, if equally distributed, would allow but one Missionary for every 157,000 souls. "Truly," he remarked it might be said, "the harvest is plenteous, but the labourers are few."

The Rev. James Sprigg gave out a hymn and offered prayer, after which the Rev. J. Hands, the Hon. and Rev. B. Noel, and J. Sheridan Knowles, Esq., ably advocated the cause of Missions.

We rejoiced to learn that the ordinary

subscriptions of this Society were upwards of £6000 beyond those of the year 1853, and that instead of a debt there is a large balance in hand.

BAPTIST HOME MISSIONS.

THE friends and subscribers of the above Missions held their Annual Meeting at Finsbury Chapel, on Monday evening, April 24th; W. Middlemore, Esq., of Birmingham, presiding in the absence of the Treasurer through illness, who sent a cheque for £10 towards the collection.

The Rev. Mr. Winter opened the proceedings with prayer, after which the chairman made some introductory remarks, showing the importance of such a society as that whose interests they had met to advance, from the melancholy fact that more than one million of our fellow-countrymen are without accommodation for the public worship of their Creator, and more than three millions, who have the means of attending the services of the Sabbath, habitually neglect them.

The Rev. S. J. Davis read the report, from which we gathered the following statistics of the Society's operations:—Central Stations, 101; Sub-stations, 134; Members in Home Mission Churches, 4475; Additions during the year, 452; Sunday-schools, 113; Teachers, 1112; Scholars, 7255. The balance sheet showed that the receipts for the year amounted to £4376 11s. 3d.; the expenditure being in excess of that sum by £438 5s. 11d. The meeting was well addressed by the Rev. Messrs. Aitchison, M'Laren, Price, Evans, and Hinton; the last of whom made admirable reference to Mr. Horace Mann's treatise on public worship, in connexion with the late census.

We regret, with the committee, that the debt which has long been felt to be a heavy burden on this useful institution, has somewhat increased during the year; while we quite agree with the sentiment in their report, that the scale of contributions to that and kindred societies, has never been equal to the importance of their objects, whether viewed in their bearings on the foreign Missionary enterprise, on emigration, or on the spiritual condition of those who remain at home.

BAPTIST IRISH SOCIETY.

THE Annual Public Meeting of the above Society was held in Finsbury Chapel, on Tuesday, April 25th. The Rev. E. Probert commenced the proceedings with prayer, after which the chairman, R. Foster, Esq., of Cambridge, briefly introduced the business of the evening, by setting forth the reasons there were for rejoicing in the existence of the Baptist Irish Society, and the abundant motives which were supplied by the present aspect of the sister island, for carrying on its operations with increased vigour. The Rev. Mr. Groser, the excellent secretary, then read an abstract of the report, furnishing a sketch of the Society's labours during the year, which had evidently been favoured with a large measure of the Divine blessing. The total receipts amounted to £2569 11s. 4d., while the expenditure had been less than that sum by £906 6s. 4d. Mention was made of an instance of liberality peculiarly encouraging, in the case of a native of Ireland, himself a fruit of the Society's labour, who had since been greatly prospered in a distant part of the globe, and who had recently transmitted a cheque for £200.

The Revs. J. Bigwood and H. S. Brown gave animated descriptions of what they witnessed, when forming part of a deputation sent out to Ireland. The Rev. Mr. Milligan, of Dublin, delivered a speech of much importance, as to the religious statistics of his country; and the Rev. J. Aldis made a few remarks with regard to the spirit in which Roman Catholics should be met.

We regretted to see the attendance so small, which was, no doubt, to be accounted for from the fact that the meeting was held on the evening before the *Fast Day*; the platform, however, was well filled, and we were extremely glad to learn that the Society began a new year with a balance of nearly £1000 in the treasurer's hands, which, we hope, will stimulate the committee to go forth in their work, with even increased vigour, for the evangelization of the *Emerald Isle*.

CONGREGATIONAL UNION.

THE Twenty-fourth Annual Assembly of the Congregational Union took place on Tuesday morning, May 9th, at New Broad-street Chapel, under the presidency of the Rev. A. M. Brown, LL.D.

The attendance of ministers and delegates was large as usual, but the number of visitors was not so great as we have seen on some former occasions.

After the accustomed devotional exercises, the chairman proceeded to deliver an elaborate and admirable address. He commenced by stating the circumstances which led to his occupying that place; made reference to the blessings of the protracted peace we had enjoyed, which had now unhappily been interrupted by war; proved how much Nonconformity had tended to the preservation and extension of evangelical truth; urged the importance of maintaining purity in our churches; showed that the want of the present age was a spiritual and earnest, as well as an intellectual ministry; said that we required an order of ministers who might be truly called evangelists,—men possessing a large measure of aggressive power; and concluded by a touching allusion to the death of the departed brethren, Wardlaw, Jay, Collyer, Stratten, and Cox. To this biographical sketch it was suggested that a line or two should be added in reference to Newton and Montgomery, who had gone to their reward since the paper was prepared.

The Rev. J. Alexander proposed a vote of thanks to the chairman for the address delivered, with a request that it be placed in the hands of the committee to be printed with the proceedings of the session. The Rev. T. Binney seconded the resolution, and said, he thought it was an exceedingly manly thing of the chairman to take the invitation, coming to him at so late an hour, and thus relieving the committee from the difficulty in which they were placed by the absence of Dr. Halley from England, who had consented to preside that day. The resolution was unanimously adopted, and duly acknowledged.

The Rev. G. Smith introduced to the assembly the Rev. J. R. Campbell, a

delegate from the Scottish Congregational Union, and Mr. Foss, one of the deacons of Dr. Ross's church at Sydney, both of whom were cordially received. Mr. Smith then read the report of the Union, which furnished a comprehensive review of the proceedings of the past year, and concluded by stating that the profits of the two magazines amounted to £731, making a total of profits since the commencement of £4000.

The Rev. S. M'All moved the adoption of the report, and dwelt at some length on the necessity of maintaining the doctrines held in common by the Union, in all their integrity. The appointment of the committee was moved by the Rev. J. Burder, and seconded by the Rev. Mr. Thodey. A brief paper on British Missions was read by Dr. Massie, upon which a resolution was moved by the Rev. S. R. Ward, seconded by the Rev. H. M. Gunn, and supported by T. Thompson, Esq. H. Child, Esq., made a statement respecting the Board of Education, after which S. Morley, Esq., presented a financial statement, congratulating the meeting upon the fact that the position of the Union, financially, was in a stronger, healthier, and better state than it had ever been since its establishment. Mr. J. Conder moved a resolution on the subject, and adverted to the importance of Homerton College, whose teachers were in great repute, and were receiving higher salaries than those of any similar institution. Mr. E. Baines furnished some valuable statistical information, and showed "the utter and absurd hollow hopelessness of ever thinking of bringing the people of this country to a plan of secular education." Mr. E. Swaine moved a resolution in reference to the Pastors' Insurance Aid Society, which was briefly seconded by Dr. Burder. The Rev. G. Smith proposed a vote of thanks to Dr. Campbell, the able and indefatigable editor of the magazines of the Union, which was seconded by the Rev. R. Ashton. The Rev. G. Conder rose and said, that he had no desire to propose an amendment, as he quite concurred in the motion, but he wished to state that, in his judgment, it was extremely undesirable

for the newspaper press to offer any suggestions to our churches as to the choice of pastors. The resolution was put and carried by acclamation. The Rev. Dr. Campbell on rising was enthusiastically greeted by the assembly, testifying that they felt the Union was under deep and lasting obligations to one who had served them so faithfully and efficiently. Dr. Campbell ably defended the course he had pursued, and made kind allusion to the absence of his esteemed friend and brother, Dr. Morison, on account of feeble health, strongly enjoining all present, whatever else they provided, to be sure to provide the *EVANGELICAL*, the *Christian Witness*, and the *Penny Magazine*. The benediction having been pronounced, the proceedings of the morning terminated.

On Friday, the 12th, the business was resumed, when papers were read on the English Congregational Chapel-Building Society, by Rice Hopkins, Esq.; and on the Statistics of Public Worship, by the Rev. J. Kennedy. Resolutions were adopted on the state of the Protestant churches on the continent, the Mortmain Act, the *Christian Witness* fund, the spread of the gospel in Turkey, the admission of Dissenters to the universities, the Rev. B. Grant's Mission to the *working classes*, and the attempt to extend the dominion of slavery in the United States of America.

After the benediction was pronounced, the meeting adjourned until October, when the brethren are to assemble, by invitation, at Newcastle.

We feel persuaded it must be quite obvious to all who had the privilege and the pleasure of attending the meetings of the Union, at its twenty-fourth anniversary, that its value and importance are becoming increasingly apparent every succeeding year.

HOME MISSIONARY SOCIETY.

THIS Society held its Thirty-fifth Anniversary at the Poultry Chapel, on Monday evening, May 8th, Thomas Thompson, Esq., the treasurer, presiding. After singing a hymn, and prayer by the Rev. Mr. Burder, the chairman addressed the meeting, showing that while much had been done, through the instrument-

tality of the Society, very much remained to be accomplished; and confessing that he was not quite satisfied with its position after its thirty-five years' existence. The report, which was read by Dr. Massie, the Secretary, stated that the population in the midst of which the agents laboured numbered 500,000. 396 chapels and rooms are periodically opened, with an average attendance of 34,740 hearers, and an aggregate of 12,971 Sunday scholars. There are 172 schools and 1660 Sunday School Teachers. There are 114 Missionaries and grantees, to whom may be added five students, under the Rev. J. Frost, and 152 lay coadjutors. The number of new members introduced into the churches was 452, the whole number in fellowship with the mission being 4818. The income for the year was £5343 5s. 1d., being more than the receipts of 1852-3. The expenditure was £6400 1s. 10d.

The Revs. J. Alexander, J. W. Richardson, W. Leask, J. H. Wilson, J. Corbin, S. R. Ward, and W. Charlton, spoke to the various resolutions.

After a vote of thanks to the chair, which was briefly acknowledged, the meeting was concluded with the doxology and the benediction.

We have always considered this Society to be very important, especially for our rural districts, and therefore regretted that the attendance was seriously affected by the extremely unfavourable state of the weather.

COLONIAL MISSIONARY SOCIETY.

THE Anniversary of this increasingly important Society was held on Tuesday evening, May 9th, when the chair was taken by T. Chambers, Esq., M.P.

After the proceedings had been commenced with praise and prayer, the Secretary, the Rev. T. James, was called upon to read the report. From this we were gratified to learn that the state of the Society's finances was cheering, the income being considerably in advance of the former year. The amount received was £5782 17s. 10d., which added to the balance in hand at the last annual meeting, made a total of £7112 12s. 8d. The friends in Sydney, it was announced, had

resolved to form a Chapel Building Society. Though they had subscribed most liberally to their Missionary Society, they met again, and determined to raise £10,000 for the erection of places of worship. The New South Wales Congregational Home Missionary Society continued in vigorous operation. The report also mentioned the receipt of a donation of £500, from Henry Hopkins, Esq., of Hobart Town.

SUNDAY-SCHOOL UNION.

THE Sunday-school Union held its Anniversary Meeting, on Thursday evening, May 5th, at Exeter Hall, which was densely crowded in every part long before the time arrived for commencing the proceedings, while on the platform there was a large number of ministers and gentlemen, distinguished for their attachment to the cause of Sunday-school operations. The Rev. H. Addiscott offered prayer after a hymn had been sung. J. Cheetham, Esq., who presided, opened the business with a thoroughly Sunday-school speech, declaring to the assembled teachers that he was entirely with them in the great work they were pursuing. Mr. W. H. Watson read an elaborate report, which commenced by a copious reference to the extracts from the foreign correspondence of the committee of a very interesting character, and it was stated that grants of money and books had been made to various schools on the continent, to the amount of £204. With respect to the home proceedings, it appeared that during the past year 6 building grants had been made, amounting to £55, and making the total number of grants 319, amounting to £7044. Of lending libraries, 248 had been voted, making a total of 2979, the value of which amounted to £1118. The proceedings of the Union were reviewed, special reference being made to the public meetings held in the provincial towns of the kingdom, as well as to the meetings in London. The Census returns were largely quoted, and it was ascertained that there were in England and Wales 23,498 schools, with 302,000 teachers, and 3,407,000 scholars. The fact was dwelt upon as one calculated

to call forth feelings of peculiar thankfulness to God, and as affording the most hopeful anticipations with respect to the future. The amount received up to March 31st, on account of the Jubilee Fund, was £5085 9s. 4d., a sum equal to twelve years' income.

The meeting was addressed by the Revs. N. Haycroft, I. Vaughan, J. Corbin, and Dr. Hewlett, and Messrs. Alderman Wire and E. Cordroy. After a vote of thanks to the chairman, and singing a hymn, the large assembly separated.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE Forty-ninth Anniversary Meeting of the above Society was held on Monday morning, May 8th, at the Society's house in the Borough Road, the Right Hon. Lord John Russell, Vice-President, in the chair. The annual examination of the Boys' Model School took place at ten o'clock. The large room was exceedingly crowded with the leading friends and supporters of the institution, and a considerable number were wholly unable to gain access to the building. At the conclusion of the examination, which lasted two hours, and was in every respect satisfactory, the noble chairman addressed the meeting, and expressed himself greatly pleased with what he had witnessed on the occasion. At twelve o'clock an adjournment took place to the Girls' School-room, where Lord John Russell again took the chair, and called upon Mr. H. Dunn, the secretary, to read the report, which opened by referring to a series of resolutions for a special subscription of £10,000. Mr. S. Gurney, Mr. Peto, and Mr. J. G. Barclay had subscribed £500 each. In the Model Schools in the Borough Road, there are 1031 children in daily attendance, and 31 pupil teachers. In the Normal School for young men 170 students have attended during the year, and in that for young women 171. Fifty-one Queen's scholars are now in the institution. 160 schools have been supplied with teachers during the year. Twenty-one school-houses have been either re-built, or enlarged. Forty-eight new schools have been opened for 5000 additional children.

The foreign operations of the Society have been extensive. The receipts for the year amount to £15,183 9s. 2d., and the expenditure has been about equal to that sum.

The meeting was very efficiently addressed by the Revs. Dr. Archer, Dr. Angus, Dr. Barth, S. R. Ward, the Hon. E. Strutt, and E. Ball, Esq., M.P.

RELIGIOUS TRACT SOCIETY.

THIS valuable Society held its Fifty-fifth Annual Meeting in Exeter Hall, on Friday evening, May 5th. The chair was taken by S. M. Peto, Esq., M.P. After singing, the Rev. Dr. Henderson engaged in prayer. The chairman, who upon rising was much applauded, made some very sensible observations, showing that as Christians of all denominations had laboured for the last fifty years to educate the national mind, there was now a pressing necessity, when we had created that demand, that we should give it that wholesome nutriment, which should prevent it becoming a curse instead of a blessing. He also referred to the circulation of the "Leisure Hour," which was about 80,000 weekly, and he related two very striking instances, one of which occurred to a man in his own employ, of the usefulness of tracts. The Rev. P. J. Saffery read an abstract of the report, which gave a sketch of the Society's operations in the printing and the circulation of religious publications, in various parts of the world. The total issue of publications during the year was 27,376,575, being an increase of 1,524,724. The benevolent income of the year, including the sums received for special objects, was £8551 11s. 5d. The legacies received were £2423 6s. 5d. The grants of money, paper, and publications, for home and abroad, amounted to £11,206 14s., being an excess over the ordinary benevolent receipts of £4166 13s. 4d. The sales had reached the sum of £63,400, showing an increase of £4927 7s.

Various resolutions in furtherance of the objects of the Society were submitted to the meeting by T. Chambers, Esq.,

M.P., the Revs. Drs. Archer and O. Winslow, J. C. Miller, and other gentlemen.

BRITISH JEWS' SOCIETY.

THE Eleventh Annual Meeting of this Society was held at Freemasons' Hall, on Thursday evening, April 27th, Sir H. Goring presiding, in the unavoidable absence of the treasurer, Sir J. D. Paul. A hymn having been sung, the Rev. J. J. Steinitz offered prayer, after which the chairman made a few introductory remarks, and expressed his fervent desire that all the Lord's people, whether Jew or Gentile, were prophets, and that the Lord would pour out his spirit upon them.

Mr. Yonge, the secretary, was then called upon to read the report, which gave a comprehensive view of the several Missionary stations occupied by the Society in Palestine, Tunis, Gibraltar, Frankfort, Breslau, Bavaria, Marseilles, Lyons, and Paris; and in this country, Birmingham, Hull, Manchester, Portsmouth, and London. Reference was made to the closing of the Jewish college, after having supplied several valuable Missionaries now engaged in the work. Twenty-three Missionaries were stated to be employed at present, including a female Scripture reader. Numerous gratifying instances were mentioned, in which spiritual good appeared to have been derived by individuals in every class of Jewish society, by the reading of God's word, and the instructions of the Missionaries. The report concluded with a reference, in cheering and exciting terms, to the general result of Christian intercourse and effort on the Jewish community, at home and abroad, and to the increasing spirit of friendship and good understanding between Jews and Christians. From the balance sheet, we perceived that the income for the year was £4269 9s. 5d., the expenditure (including the balance due on the last account) £4816 7s. 6d.

The meeting was well attended, and effectively addressed by the Revs. Dr. Hamilton, R. Herschell, J. Viney, J. Smith, B. Lewis, and E. Jukes, who pleaded with much earnestness for the prayers, contributions, and personal efforts of the Christian people of this

country, on behalf of the British Jews' Society, and all other kindred institutions.

We regretted to find that the Society's income had not equalled the expenditure consequent upon the extension of its operations, and the increased number of Missionaries; but we trust, from the tone and spirit of the meeting, that the claims of this important institution will in future be more fully recognized, and more amply sustained.

CHRISTIAN INSTRUCTION SOCIETY.

THE Twenty-ninth Annual Meeting of this Society was held on Tuesday evening, May 2nd, at the Weigh-house Chapel. John Pitman, Esq., who occupied the chair, opened the proceedings by reading a letter from Mr. Alderman Challis, the treasurer, who, in consequence of indisposition, was unable to preside. After singing a hymn, prayer was offered by the Rev. C. F. Vardy, M.A. The chairman then made a few appropriate remarks, and called upon the secretary, the Rev. R. Ashton, to read the report, from which it was evident that a large amount of work had been performed with very slender resources. Tent preaching and tract distribution had been extensively carried on, but the special duty of the committee had appeared of late to be that of lecturing, during the winter months, to working men in various public rooms, and occasionally in chapels. We regretted to find, from the balance sheet which was presented, that the receipts had not equalled the expenditure by upwards of £30.

The Rev. J. Corbin moved the adoption of the report, in a very suitable speech. The Rev. J. Hinton ably seconded the resolution, stating that he had always reflected upon the Society's operations with the most lively satisfaction, and doubted not that a highly beneficial effect was produced on the minds of those who were visited by the gratuitous labours of the visitors. The Rev. B. Grant moved the appointment of the committee, and suggested the formation of local committees in all our large towns, with instructions to pay particular attention to

the care of the *Working Classes*, who, he was convinced, were not so much opposed to Christianity as indifferent to its claims. The Rev. J. Burnet made an interesting reference to the formation of the Society, since which time it had gone on its useful career without parade or show. The Rev. G. Rose briefly moved a vote of thanks to the chairman, which concluded the meeting,

As we have long felt convinced of the great value of this Society, we were glad to find that the attendance on the occasion was large, and the proceedings were more than ordinarily interesting.

PROTESTANT ALLIANCE.

THE Third Annual Meeting of the Protestant Alliance was held in Freemasons' Hall, on Thursday, May 5th, the Earl of Shaftesbury presiding. The Rev. T. Binney having commenced the proceedings with prayer, letters were read from several ministers and gentlemen, expressing their regret at not being able to be present on the occasion. The chairman delivered an opening address, which gave a luminous sketch of the Society's operations during the year, and he expressed his intense satisfaction that unbroken harmony had prevailed, as before, at all the meetings of the committee, so that they had never had a dissentient word, and he believed not even a dissentient feeling. The Secretary read the report, which was a valuable document, condensing much information concerning the tactics of Popery, at home and abroad; and detailing the labours of the Alliance in the case of Dr. Heinrich and Miss Cuninghame; also in reference to the Portuguese and Malta codes, and other questions of interest. The Rev. G. H. Davis had accepted the appointment of travelling secretary, and had already entered upon his work. The total receipts for the year amounted to £1600, which was an encouraging increase over that of the previous year. The Rev. W. McCall moved the first resolution in an able speech, showing that *Popery changes not*, and that it is not merely a religion claiming an equal place with us on the platform of reason and

fair discussion, but that it is a political system demanding supremacy in this world, as well as exclusive possession of the world to come. Sir Culling Eardley referred, at considerable length, to recent instances in which religious liberty had been infringed in different parts of the Continent.

The Rev. M. H. Seymour delivered an elaborate address, showing that a *free press* ever seemed to be the strong right arm that protects our civil and religious liberties, and brought forward important statistics, proving beyond all doubt that the more thoroughly popish a country becomes, the greater is the amount of immorality found therein. The Rev. W. H. Rule, and Count Zuylen de Nyevelt, from Holland, also addressed the meeting. A vote of thanks was unanimously accorded to the chairman, with whose reply the interesting proceedings terminated.

LONDON CITY MISSION.

THE Anniversary Meeting of the friends and supporters of this Mission was held on Thursday morning, May 4th, in Exeter Hall, J. P. Plumptre, Esq., presiding. After a short introductory speech by the chairman, the report of the committee was read, from which we gathered the following particulars:—During the past year the Society had, through the divine blessing, been enabled to add to the number of its Missionaries,—thirty new ones having been appointed to different districts, in which one-half the amount required for their support had been locally guaranteed. Reference was made to the returns of the last Census, showing the great necessity for the existence of the Society. The number of visits paid during the year had been 1,439,318, being nearly 4000 every day; 122,722 visits had been paid to the sick, or nearly 336 per day; portions of the Scriptures had been read 432,407 times, or 100 times every hour, supposing the day to be of twelve hours. The number of prayer-meetings held was 23,035. The number of families assigned to the care of each Missionary was 500, and this, taking each family to consist of

four, would give a total of 650,000 persons under their care. Of the adults who had died in London during the past year, one fourth received no other visitation than from its agents.

The income of the year had amounted to £27,484 19s. 4d., showing an increase over the preceding year of £1003 9s. 11d. The report having been unanimously adopted, and the meeting addressed by the Hon. and Rev. B. Noel, the Hon. and Rev. M. Villiers, the Rev. W. Cadman, Sir E. Parry, and others, the large assembly dispersed.

VOLUNTARY SCHOOL ASSOCIATION.

THE above Association held its Sixth Annual Meeting at the London Tavern, on Monday evening, May 1st, when the chair was taken by T. Barnes, Esq., M.P., who expressed the pleasure it afforded him to preside on that occasion, and how thoroughly he coincided with the objects of the Society, although working more particularly in another department of instruction, having a similar object in view. Mr. G. Kearby read the report, which commenced with a general retrospect of educational proceedings during the past twelve months, and the present position of the educational controversy. It then gave a detailed account of the operations of the Association since the last meeting, and referred, with deep regret, to the loss of one of its most munificent subscribers, James Cunliffe, Esq., who had, at various times, contributed the sum of £500. From the treasurer's account, it appeared that the total receipts were £1897 8s. 5d., and the disbursements £1220 10s. 2d., leaving a balance in hand of £676 18s. 3d.

Mr. S. Morley, who takes such an active part in a kindred society, moved the first resolution, and stated his conviction that education was a paternal and not a governmental duty, and that, in order to be complete and satisfactory, it must be religious. Mr. A. Pellatt, M.P., in seconding the resolution, said he could testify for the working classes, as far as he had mixed with them, that they felt the greatest satisfaction in giving to their children a sound education. The Rev. C. Stovel delivered a powerful speech,

which he concluded with saying, that, in his judgment, it was of the utmost importance that religion should be taught in connexion with secular education, while they could not be rightfully imparted together, except upon the voluntary system that Association was formed to promote. The meeting was also addressed by the Revs. J. H. Hinton, J. Burnet, and H. Richard, and Messrs. G. W. Alexander and J. Ellington.

The speeches were most effective; but, owing to the unfavourable state of the weather, the attendance was not so numerous as usual.

RAGGED SCHOOL UNION.

THE Tenth Annual Meeting of this useful Society was held in Exeter Hall, on Monday evening, May 8th, when the Earl of Shaftesbury occupied the chair. A hymn having been sung, the Rev. Dr. Hewlett engaged in prayer. After an excellent review of the operations of the Society by the noble chairman, the Secretary read the report. It stated that the number of schools had increased during the year from 116 to 129. The number of paid teachers had also increased, being now 280; but there had been rather a diminution in the number of voluntary teachers. The number of children continued to increase. In Sunday-schools there were now 13,100; in week-day-schools, 9000; in evening schools, 6300. The earnings of the Shoe-black Brigade amounted this year to £899. The finances of the Union were in a prosperous condition. One legacy alone had realized the sum of £4290. The Rev. G. Fisk, the Rev. T. Lessey, Mr. Alderman Wire, the Rev. W. W. Champneys, the Rev. G. Smith, J. Payne, Esq., and the Rev. W. Cadman, moved and seconded the various resolutions. The usual vote of thanks to the chair having been proposed and acknowledged, the proceedings terminated.

AGED PILGRIMS' SOCIETY.

THIS benevolent Society, which has cheered the minds and gladdened the hearts of so many aged pilgrims, held its Forty-seventh Anniversary at the London Tavern, on Monday evening, April 24th,

when the chair was occupied by G. Hitchcock, Esq., who opened the business with some very suitable remarks, showing that we had just as much religion as we had brotherly love, and that we were called upon to feed, and to clothe, and provide house-room for the Lord Jesus, in the persons of his destitute poor.

The Secretary read the report, which stated that the income was £2223 2s. and the expenditure £2011 14s. 1d. Legacies to the amount of £1100 were announced.

Mr. Ald. Wire, who moved the first resolution, spoke highly of the economical and efficient manner in which the operations of the Society were conducted. Several other gentlemen addressed the meeting, and votes of thanks to the various officers for their gratuitous services were unanimously adopted.

We were glad to find that it is proposed to commemorate the approaching jubilee year, by the erection of a building in the north or west of London, similar to the present asylum at Camberwell.

THE BLIND SOCIETY.

THE Annual Meeting of the Society for teaching the Blind to read was held on Monday afternoon, April 24th, at the Hanover-square Rooms. The Right Rev. Bishop Carr presided, and briefly explained the objects of the institution. The report, which was read by the secretary, stated that upon taking a review of the gradual progress of the Society, since its first establishment sixteen years since, they had much reason to be thankful to a gracious Providence, which, from so small a beginning, had raised the Society to its present efficient condition. They had, during the year, made extensive grants of books, besides selling a considerable number at half price. They had also caused to be executed an embossed Bible in the Chinese language, and thus hoped to be useful to the British and Foreign Bible Society in their efforts to introduce 1,000,000 copies of the Scriptures into that country.

Several gentlemen addressed the meeting, and made earnest appeals for more liberal contributions, to enable the com-

mittee to enlarge the asylum, as well as to purchase the site of ground on which it stands.

CHINESE EVANGELIZATION SOCIETY.

THE Fourth Annual Meeting of the above Society was held at the Music Hall, Store-street, on Thursday evening, April 27th. The chair was occupied by the Earl of Cavan, who was surrounded by a large number of ministers and other friends of the Society. At the close of the devotional exercises, the noble chairman observed that he thought the Chinese Evangelization Society had, particularly at the present time, special claims on the sympathy and support of the religious public. It was their duty, he considered, to avail themselves, to the utmost of their ability, of the astonishing facilities which had now so suddenly, and so wondrously, been presented for introducing the gospel into that vast and populous empire.

The secretary then read the report, which stated that great efforts were making by the Society to print and circulate the Scriptures in Chinese. Two Missionaries had been sent out, and two others were preparing to follow. They had in their employ six native colporteurs. They also supported four native youths, who were under a course of training by Mr. Bausam. The total income was £2060 16s., being about double the amount raised last year.

The Rev. J. M. Hussey, Major Rawlinson, the Hon. and Rev. B. Noel, the Rev. W. Arthur, and the Rev. W. Rule, ably addressed the meeting, which was closed with singing and prayer.

CHURCH OF ENGLAND EDUCATION SOCIETY.

ON Tuesday morning, April 25th, the First Annual General Meeting of the above Society was held at Willis's Rooms. Lord Calthorpe presided on the occasion, and expressed his regret that the necessity had ever existed for instituting that Society; but some true friends, he observed, of the Church of England, and those who were anxious to promote the religious education of the people, determined to leave the old National Society, and establish a new one, on the distinct recognition

of the fact, that religion ought to be the basis of all education, and all teaching, and upon sound Protestant Church of England principles.

The secretary read the report, from which it appeared that although the Society was not fairly launched before the public till the meeting on the 25th of May, last year, the total receipts, up to the 31st of March, had amounted to £4834 3s. 10d.

Local associations had been formed in Liverpool, Manchester, York, Hull, Leeds, Cheltenham, Clifton, Bristol, Brighton, and other important places.

Sir J. Pakington, the Rev. W. R. Freemantle, and others, addressed the meeting, laying great stress on the importance of making the Holy Scriptures the foundation of all instruction given to the young.

NAVAL AND MILITARY BIBLE SOCIETY.

THE Annual Meeting of this Society was held on Friday, April 28th, at Willis's Rooms, the Marquis of Cholmondeley in the chair.

From the report read by the Secretary, we ascertained that during the year 13,440 copies of the Scriptures had been put on board eighty-two of her Majesty's ships and vessels of war; 8530 copies had been supplied to the troops embarking for foreign service in the East, and 4836 copies to the militia, making a total to the naval and military forces, including the royal marines, of 26,974 copies.

The receipts for the year amounted to £2346 17s. 11d., and the disbursements to £2414 13s.

We were gratified to learn that every facility had been afforded the committee in their important work, rendered so highly valuable just now in consequence of the present war, by the Lords of the Admiralty and the Chaplain-General to the Forces.

COUNTRY TOWNS MISSION.

THIS Society, lately known as the Town Missionary Society, held its Seventeenth Annual Meeting, at the office, in Red Lion Square, on Tuesday evening, April 25th. J. M'Gregor, Esq., occupied the chair, and opened the business by briefly alluding to the work of the committee as

peculiarly one of faith, and by directing attention to their monthly periodical, *The Country Towns Mission Record*, as containing the most interesting details of the Society's important operations.

Mr. T. Geldart, the secretary, read the report, which showed the gratifying progress the Society's cause had made during the last twelve months. Thirteen new districts connected with the parent committee, and seven Town Missions not so associated, had received Missionaries; and no less than twenty-four men had enjoyed the advantages of being trained under the Training Missionary at Bedford.

The receipts amounted to £5662 15s. 8d., being an increase of £1041 4s. 11d. beyond that of the preceding year.

The resolutions were ably moved and seconded by the Rev. J. Robinson, Messrs. Charles Reed, H. Owen, H. Nisbet, W. J. Maxwell, and G. H. Oliphant.

IRISH CHURCH MISSIONS.

THE Fifth Annual Meeting of the Society for Irish Church Missions was held on Friday morning, April 28th, in Exeter Hall, under the presidency of Sir Robert Inglis, supported by the Marquis of Blandford, the Earl of Cavan, Bishop Carr, and a large number of clergymen and gentlemen.

From the report it appeared that the Society's Missionaries had been most successful in obtaining converts from Roman Catholicism. Large Protestant congregations had been formed in localities a few years ago entirely Catholic; new churches had been built, foundation-stones laid for others, and a large number of schools established. During the year, thirty-six additional agents had been engaged, making the total number now employed 1028. The receipts exhibited a very considerable increase, the progress of the Society's funds from the commencement being as follows:—In 1849, the income was £4674; in 1850, £6284; in 1851, £12,688; in 1852, £28,931; and in 1853, £37,182.

The remaining Anniversaries will be noticed in the July Magazine.

THE
Missionary Magazine
AND
CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
SIXTIETH GENERAL MEETING.

AT no previous period in the history of the Society have its constituents assembled under circumstances of deeper and more solemn interest than on the occasion of the late Anniversary. The friends of Missions, instead of being diverted from their great enterprise by the lowering aspect of the political horizon of Europe, have discerned in the Lord's controversy with the Nations, concurrently with the new and wonderful openings which His Gracious Providence has afforded for the wider spread of the Gospel in heathen lands, particularly China, a strong additional motive to work while it is day, since the night cometh when no man can work. At the various meetings and services peculiar to the hallowed season, the numbers who attended, and the absorbing interest excited, were such as to convince alike the friends and the opponents of Evangelical Missions, that they retain an abiding hold upon the sympathies of British Christians.

MONDAY, MAY 8.

New Broad Street Chapel.

An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several services of the Anniversary.

Weigh House Chapel.

Service for the Juvenile Friends of the Society. Rev. R. W. BETTS, of Peckham, commenced with reading and prayer. Rev. H. R. REYNOLDS, B.A., of Leeds, preached from Psalm lxxviii. 5—8. The service was concluded by Rev. R. BRINDLEY, of Bath.

WEDNESDAY, MAY 10.

Surrey Chapel.

After the usual liturgical service, prayer was offered by Rev. JAMES GRIFFIN, of Manchester. Rev. NORMAN McLEOD, of the Barony Church, Glasgow, preached from Numbers xiv. 21. Rev. J. S. RUSSELL, of Yarmouth, presented the concluding prayer.

Tabernacle.

Rev. J. R. CAMPBELL, A.M., of Edinburgh, read the Scriptures and prayed. Rev. HENRY ADDISCOTT, of Taunton, preached from Is. xli. 5—7, and Rev. W. SPENCER, of Rochdale, offered the concluding prayer.

FRIDAY, MAY 12.

SACRAMENTAL SERVICES.

Sion Chapel.—Rev. E. JONES presided. Addresses and prayers by Revs. H. MADGIN, C. H. BATEMAN, C. GILBERT, S. DAVIS, R. SAUNDERS, TEMPLE, S. EASTMAN, W. TYLER, H. HARRISON, and G. L. SMITH.

Orange Street Chapel.—Rev. J. KELLY presided. Addresses by Revs. T. MANN, W. GUEST, and E. JUKES.

Falcon Square Chapel.—Rev. T. BINNEY presided. Addresses by Revs. J. T. BARKER, S. S. ENGLAND, and W. GILL.

Surrey Chapel.—Rev. T. ARCHER, D.D. presided. Addresses by Revs. J. WADDINGTON, A. MURRAY, and Dr. STOWELL.

Islington Chapel.—Rev. J. PARSONS presided. Addresses by Revs. M. CASTON, W. SPENCER, and H. R. REYNOLDS.

St. Thomas's Square Chapel, Hackney.—Rev. J. GRIFFIN presided. Addresses, &c. by Revs. H. BROMLEY, B. RICE, J. DEAN, and W. KIRKUS.

Stockwell Chapel.—Rev. J. GLYDE presided. Addresses, &c. by Revs. J. FLETCHER, J. C. DAVIE, B. PRICE, F. F. THOMAS, J. G. HUGHES, J. HILL, S. ELDRIDGE, and D. THOMAS.

Kingsland Chapel.—Rev. J. R. CAMPBELL, A.M., presided. Addresses, &c. by Revs. H. ADDISCOTT, J. G. JUKES, J. JEFFERSON, C. DUKES, and J. B. LAW.

Tottenham Court Road Chapel.—Rev. A. FLETCHER, D.D., presided. Addresses, &c. by Revs. J. DAVIES, T. ATKIN, C. C. YOUNG, W. CAMPBELL, C. HYATT, R. PENMAN, G. GOGERLY, and E. MORLEY.

Hanover Chapel, Peckham.—Rev. S. McALL presided. Addresses, &c. by Revs. W. C. MILNE, G. S. SPENCER, H. S. SEABORN, G. ROGERS, and R. W. BETTS.

Trevor Chapel, Chelsea.—Rev. J. C. HARRISON presided. Addresses, &c. by Revs. A. CLARK, T. ALEXANDER, R. MACBETH, and W. ROBERTS.

Greenwich Tabernacle.—Rev. J. ROWLAND presided. Addresses, &c. by Revs. J. RUSSELL, J. SIBREE, H. BAKER, W. LUCY, J. PULLING, G. ROSE, T. TIMPSON, J. BODINGTON, and J. B. LISTER.

Paddington Chapel.—Rev. A. M. BROWN, LL.D., presided. Addresses, &c. by Revs. G. WILKINS, E. CRISP, J. S. RUSSELL, and J. STRATTEN.

New Tabernacle.—Rev. J. BURNET presided. Addresses, &c. by Revs. H. QUICK, J. BULL, J. VAUGHAN, P. DAVIES, and S. E. CAREY.

Westminster Chapel.—Rev. J. CAMPBELL, D.D., presided. Addresses, &c. by Revs. J. S. PEARSALL, R. W. McALL, R. BRINDLEY, and R. WARD.

THURSDAY, MAY 11TH.
THE ANNUAL MEETING.

The Sixtieth Annual Meeting of this Society was held at Exeter-hall, on Thursday, the 11th inst., when the attendance was, as usual, very numerous, and the Hall was crowded. On the platform were observed:—Sir Culling Eardley Eardley, Bart.; J. Kershaw, Esq., M.P.; T. Chambers, Esq., M.P.; F. Crossley, Esq., M.P.; E. Ball, Esq., M.P.; Rev. Drs. Krapf, Barth, Archer, Burder, Morison, Brown, Massey; Rev. Messrs. Ostertag, N. McLeod, T. Binney, H. Allon, G. W. Conder, J. Alexander, S. McAll, G. Smith, H. J. Gamble, E. Mannering, J. S. Russell, J. C. Harrison, W. Kirkus, H. R. Reynolds; G. Hitchcock, Esq.; W. D. Wills, Esq.; E. Swaine, Esq.; J. East, Esq.; J. Spicer, Esq.; H. Spicer, Esq.; H. E. Rutherford, Esq.; W. C. Wells, Esq.; I. Perry, Esq.; Drs. Waller, Cooke, J. R. Bennett, &c.

The Hon. Arthur F. Kinnaird, M.P., presided.

The meeting commenced with singing part of the Missionary hymn—

“Lord God the Holy Ghost.”

After prayer, offered by the Rev. S. McALL,

The CHAIRMAN said:—Ladies and gentlemen, my Christian friends,—The great cause which you are assembled this day to promote is one that is always urgent; but at present it seems to me to be of double interest. I think I may say, speaking generally, that the nineteenth century has witnessed the development of Christian Missions, and of the means of carrying them out. If we look back some fifty years, we find that Europe was then involved in war; that the vast Indian continent was then almost entirely under native rule; and that the Chinese empire—the population of which is nearly a third of the human race—was a sealed country. If we look back to the state of Africa—poor, neglected Africa—we find that it was nothing but a desolation, sending forth victim after victim for the abominable traffic in slaves. God’s ancient people, the Jews, were then uncared for and untaught; the Bible was, at that time, translated into comparatively few languages; and the Bible Society, that great handmaid of all Missionary work, was then in its infancy. It was at that period that it pleased God to lay it upon the consciences of some of His people to fulfil His last command to go and “preach the Gospel to every creature;” and the Church of Christ was then gradually prepared for those important duties which were rendered possible, by that blessing which we have so enjoyed. I refer to forty years of uninterrupted peace. Cast your glance towards India. That vast peninsula is now almost entirely under British rule, and from the southernmost point of India to the foot of the great range of the Himalayas, India is now one wide field of Missionary enterprise. Look, too, at China. China, which, with its myriads of inhabitants, numbers of whom are intellectual and educated, was for a long period, humanly speaking, being prepared for the reception of the Gospel,—China is, at this moment, revolutionized, and a foreigner may now go with the Bible in his hand and preach the Gospel to its inhabitants. All this, too, has occurred at a time when increased interest has been manifested with regard to the welfare of our own population. But, Christian friends, we have arrived at a period when

the scene has changed. Europe is, at this moment, in a state of war, and not the wisest among us can tell what a week, or a day, or an hour, may bring forth. Our attention has long been fixed on what are now termed the Western Powers; but our eyes are now directed to the East. It is a very solemn thought, that we are now entering upon this great war, upon this scene of trouble and calamity. It seems as though we might hear a voice, sounding nearer and nearer, louder and louder, in our ears, saying, "Work while it is called to-day, for the night cometh, when no man can work." Never, in the history of the world, was there a greater field for Missionary work than there is at the present moment. You have the Bible translated into almost every spoken language; you have men willing and ready to care for all the different countries of the earth. We hear the cry and the invitation, "Come over and help us." The world is ripe for the harvest; and it remains alone for the church of Christ to awaken to its duties, to its privileges, to its great responsibilities, and to go forth to evangelize the world. I now call upon Dr. Tidman to read an abstract of the Annual Report.

The Rev. Dr. TIDMAN then read that document:—

The Directors of the London Missionary Society, in presenting an abstract, restricted to the narrowest limits of its Sixtieth Annual Report, sincerely congratulate their constituents on its present position and future prospects. Throughout the year, both at home and abroad, decisive and abundant proofs of the Divine favour have rested on its interests; and it behoves its assembled friends to render their grateful praise to God, who has animated and sustained the steadfast attachment of its supporters; who has watched over the precious lives, and guarded the character, yet more precious, of its Missionaries; who has honoured its multifarious labours with augmented success; and who has *signalised* this year of the Society's history by opening to our astonished and delighted vision prospects of Missionary triumph such as our fathers never ventured, within our times, to anticipate—such as our children will realize with holy and extatic joy.

The *Financial* aspect of the Report will be found, from the appended cash statement, to be cheering. The *Ordinary* Income of the Society (deducting a payment of £1100 incorrectly included with the *Contributions* of 1853) is considerably in advance of that year. And this result is the more gratifying, since the *Contributions* for *Special* objects also exceed those of the year preceeding, making the *aggregate Increase of Home receipts* £5564 11s. 9d.

The present number and distribution of the Society's agents are as follows:—In Polynesia, 33. The West Indies, 20. Africa, 38. Mauritius, 3. China, 16. India, 57.

In this statement are included seven *Ordained Native Pastors*; and, in addition to the entire number just given, the Society employs upwards of *Six Hundred Native Agents*, comprising Evangelists, Catechists, Schoolmasters, and Readers.

Two only of our devoted brethren have, during the year, been removed by death—the Rev. George Mundy, of Calcutta, who had been a labourer in India for thirty-three years, and the Rev. P. J. Lillie, of Jamaica, who, after a very short course of suffering, fell a victim to yellow fever. Two devoted women, the wives of our Missionaries, have also finished their course, Mrs. Paterson, of Calcutta, and Mrs. Henderson, of Demerara.

In the autumn of last year, the Rev. S. M. Creagh and the Rev. John Jones, with their wives, sailed for the South Pacific Islands; and the Rev. James Kennedy, with his family, returned to Benares, where he has vigorously resumed his varied labours.

Since the last anniversary the following Missionaries, with their wives and families, have arrived in Britain, their return being rendered necessary by failure of health:—Rev. Messrs. Wm. Gill, B. Rice, G. Spencer, J. M. Lechler, W. C. Milne, and Jos. Gill. With one exception, all these valued labourers hope to return with recruited health and energy to their several spheres of service.

But the Directors would take this occasion to express their regret that the presence of a returned Missionary at every Local Meeting is now deemed all but essential; for, although it must be equally gratifying and instructive for the friends of the Society to see and hear the men whom they have aided to send forth as their messengers to the heathen, yet it should be remembered that our brethren visit home from painful necessity,—under the influence of actual disease or exhausted strength. Their restoration and return are therefore seriously imperilled by the incessant labours which they are required to render during their stay in Britain; and the Directors are therefore constrained to remind their Constituents, that in sparing the strength of returned Missionaries they will best promote the Mission cause.

The Directors will now present an outline of the Society's operations in the several extended fields in which they are prosecuted.

POLYNESIA.

The information received from this interesting and important field of the Society's labours since the publication of the last Report has been unusually limited, arising partly from the irregularity of postal communications, and partly from the unavoidable deviation, on the part of the *John Williams*, from her pre-arranged course.

From the communications, however, which have reached the Directors, they have been called to sympathise with their Missionary Brethren under various trials which they have been called to suffer.

In TAHITI, the arbitrary restrictions imposed by the French authorities on the Ministers and members of the Mission Churches are continued in all their force. The Pastors are no longer chosen by the members of the Churches, but must receive their appointment from the secular chiefs of the several districts, sanctioned and confirmed by the French Governor, and the power which appoints can in like manner remove them at pleasure.

The influence of such authority is equally injurious to the liberty of the Ministers and the purity of the Churches. As an illustration, a native Pastor has been banished the island for non-compliance with this arbitrary and unchristian imposition; and in another instance, in which the member of a Church had been seduced into the commission of gross sin by a superior French officer, the Church was compelled by the author of her crime to revoke its act of discipline and to retain the offender in its fellowship. Such demoralizing and licentious influence, sustained by rank and authority, cannot fail to be fearfully obstructive to the labours of the faithful Evangelists, who deeply deplore the evils they are unable to remove, and, in humble earnest prayer, still wait on God, and hope for deliverance.

It is some alleviation, however, to add that, although bribery and vice have wrought many evils in Tahiti, Popery has hitherto won no converts from among the native Christians.

In the Society Islands of RAIATEA and HUAHINE political division and conflicts have arisen in consequence of the dissatisfaction of the people with the oppressive measures of their old chiefs. Our Missionaries have viewed these contentions with great anxiety and sorrow, and have employed their best influence with both parties to bring them to an early and amicable termination.

In the NAVIGATORS' ISLANDS, also, the Missionaries, when they last wrote, were dreading the recurrence of war. It was hoped that the Christian forbearance manifested by the victorious party at the close of the last conflict would be followed by tranquility and concord; but wounded pride and the lust of power have again led to strife. And although few, if any, of the members of the Churches take part in deeds of violence and bloodshed, the degrading and desolating influence of war is most disastrous to the social happiness and religious improvement of the people.

But, with these occasions for deep regret, *the Polynesian Churches present many sources of Christian encouragement, and strong claims for devout thanksgiving.*

A credible evidence of saving faith is the invariable term of membership; scriptural

discipline is diligently maintained; and among the members may be found examples of practical godliness, self-denying love, and dauntless heroism, rarely exemplified in the Churches of our country.

Among the many *attractive* features which distinguish the Churches of the South Pacific Islands, *their attachment to the Word of God stands prominent*. For the edition of the *Tahitian* Scriptures sent out by the British and Foreign Bible Society, in the year 1847, the people have already remitted payments to the funds of that institution exceeding £1000. The Christians of the HERVEY ISLANDS have made a *first* payment for the Rarotongan Bible, received in the year 1852, of £230: and in the Samoan group, where the New Testament only has yet been completed, the people have manifested the same sense of gratitude and justice. And it may be doubted whether the Committee of the Bible Society ever received from a people lately redeemed from barbarism and idolatry so large a repayment of their bounty as that returned by the Christians of Polynesia.

It should be remembered that among all these islands, the symbols of thought were utterly unknown until the Missionary had first learnt the language of the people by the ear, and then presented it to their eye and to their understanding. And now, of these once *unlettered Savages*, it may be truthfully affirmed that *a large majority of all classes* (with the single exception of the oldest) *are able to read, and do read with interest and understanding, the Word of God, the Gospel of their salvation*.

The temporal resources of these native Christians are restricted to the narrowest limits, and yet, in addition to their large payments for the Bible, they are *liberal contributors to the Funds of the Society*. In proof of this it may be stated that, for the last three years, the congregations of the *Hervey Islands* have remitted, either in money or produce, nearly £300 per annum; an amount which, estimated by its relative value to property in Britain, should be calculated at as many thousands.

An additional characteristic, no less gratifying, of the Christian zeal of the islanders, appears in *their Efforts to extend the blessings of the Gospel* to other tribes who are still sitting in the shadow of death. In the *Educational Institutions of Rarotonga and Samoa* there are at the present time above *Eighty Young Men* receiving a course of mental and religious training for the work of the ministry. From these seminaries many have already gone forth to evangelize the dark islands of the West, where some have nobly died for the sake of the Lord Jesus, and others are faithfully labouring for the extension of His kingdom.

The deeds of cruelty and revenge which the Savages of Polynesia have often perpetrated on the white man who was cast upon their shores, are too awful to admit description, and too well known to need recital; but in those islands where the Murderer and the Cannibal have been turned from dumb idols to the living God, the life of the shipwrecked Mariner is as safe as on the shores of Britain, and amidst his heavy trials he finds, in the Missionary and his native flock, active and sympathising friends.

The Rev. George Gill, of the island of *Mangaia*, thus bears his testimony to the character and conduct of the people:—

“On the 26th of December last, the American Whale Ship *Frances*, of New Bedford, Captain Swain, was drifted on the reef by a strong current, notwithstanding every effort was promptly made for her safety. The native authorities acted with promptitude and decision, and rendered every aid to save the property from the wreck. The event happened at about half-past nine in the evening, and by aid of moonlight the natives were enabled to work all the night in removing the ship’s stores, &c. And although the event gave occasion to certain lawless and hardened individuals to commit some few acts of petty depredation upon articles that were washed ashore from the vessel, on the whole, it may be truly said that the people acted with feelings of commiseration and pity towards all suffered by this disaster. And in every instance the stolen property, when discovered, was returned, with the addition of a penalty inflicted upon the transgressor.”

The latest intelligence received from the NEW HEBRIDES and other neighbouring Islands confirms the cheering statements given in the last Annual Report of the success with which God has there crowned the labours of our devoted Evangelists, and the prospects of enlarged usefulness by which they are encouraged.

"The state of things at *Eramanga*," the scene of Williams's martyrdom, writes Mr Murray, "is cheering. The Teachers are treated most kindly, and their work goes on very encouragingly. The natives are still very desirous that foreign Missionaries should speedily be placed among them. The Teachers have already prepared a *spelling* book in the Eramangan language, which they have sent to Mr. Geddie to print."

In the month of December last, the Directors had the gratification of sending forth the Rev. S. M. Creagh and the Rev. John Jones, with a view ultimately of labouring on this island. To this new effort they were prompted by the Friends of Missions at Sydney, who generously contributed £600 toward meeting the expenses of the Mission.

From the interesting journal of a cruise in the Western Pacific, by Capt. Erskine of the Royal Navy, the Directors have great pleasure in quoting the following honourable attestation to the character and labours of the Society's Missionaries:—

"With respect to those gentlemen of the London Mission whose acquaintance I had the satisfaction of making at Samoa, I will venture, at the risk of being considered presumptuous, to express my opinion that, in acquirements, general ability, and active energy they would hold no undistinguished place among their brethren. * * * The impossibility of accumulating private property, both from the regulations of the Society and the circumstances surrounding them, ought to convince the most sceptical of their worldly disinterestedness; nor can the greatest scoffers at their exertions deny to them the possession of a virtue which every class of Englishmen esteems above all others, the highest order of personal courage."

In the month of April, 1853, the *John Williams* sustained serious injury while attempting to enter the harbour of Borabora; but by the blessing of God on the indefatigable efforts of the captain and the crew, aided by the native Christians, she was got off the rock on which she had struck. On her arrival at Sydney in May last, the vessel underwent a thorough repair, and she is now accomplishing her visits of mercy and peace to the several islands of the Pacific.

THE WEST INDIES.

The history of Christian Missions in these Colonies since 1838, the year of Emancipation, has been marked by extreme vicissitudes. The exuberant joy attendant on newly acquired freedom, and the prosperity arising from highly remunerated labour, were soon succeeded by self-indulgence and apathy; and these again were followed by commercial depression, insufficient labour, and low wages. With these evils were associated the introduction of immigrants from China, India, and Africa, who brought with them the darkness and degradation of heathenism, tending fearfully to pollute the negro population, and to neutralize Christian efforts for their elevation and improvement. In addition to these demoralizing influences, the population of Jamaica has been successively afflicted by visitations of small-pox and cholera, which have carried multitudes to the grave, while many survivors have been reduced thereby to the lowest state of indigence.

With these formidable obstacles our Missionary Brethren have had successively to contend; but the clouds are breaking, and the prospects of the future are growing bright.

The Agents of the Society labouring both in *Jamaica* and *British Guiana* are men of tried Christian character; men who amidst peculiar difficulties have combined firmness with discretion, and zeal with perseverance. They have laboured in every practicable form to secure the social advancement of the people, while their spiritual welfare and eternal salvation have

been the higher objects of their solicitude ; and in the general steadfastness and consistency of their Churches, no less than in their gradual increase, they have had their reward.

In *Jamaica*, up to a very recent period, the state of Commercial depression, aggravated by oppressive taxation, had well nigh brought the Colony to ruin ; but even in these worst times the people did what they could towards meeting the expenses of the Mission Stations, and in *British Guiana* several of the Churches are already self-supported, while others are advancing towards the same result.

The Contributions of the Congregations in *Demerara* and *Berbice* alone have amounted during the past year, to £4429 1s. 3d., and those of *Jamaica* to £1357 5s. 1d., making a total of £5786 6s. 4d.

In no field of the Society's operations have its Missionaries laboured with greater zeal and efficiency in the cause of *useful and religious Education* than in the West Indies.

In the Schools connected with our Missions in *Berbice* there are 1200 scholars, and in those of *Demerara* about 1400. And to the valuable system of instruction maintained in these schools our Brethren have received the commendatory testimony of the highest authorities in the Colony.

"At our *Annual Examination* of the Day School," writes Mr. Pettigrew, February 21, ult., "we were favoured with the company of the sheriff of *Berbice* and his lady. His Honour remained until the close, and expressed himself very much pleased with the children, especially with regard to their spelling, writing, and arithmetic. In answer to his questions, I informed him that all the school books were paid for by the *Parents*, that not a child present was without a book or in arrears of School fees, and that eleven out of twelve who had recently left School were industriously employed in field labour. On taking leave, he told the parents that he would most certainly write to his Excellency the Governor, and report what he had seen and heard in Albion School."

Under date, New Amsterdam, February 23rd, Mr. Dalgliesh also writes :—

"The day schools, both in town and at Providence, are well attended, and in a very efficient state. The Governor and the inspector of Schools both visited us during the year, and expressed themselves highly delighted with what they saw ; and the former, in his opening speech at the Meeting of the Combined Court, spoke in terms of commendation of what he had witnessed."

Similar testimonies have been received from *Demerara*. Mr. Wallbridge writes (February 7th) :—

"The favourable testimony recently borne to the character of the day schools here by His Excellency, the Lieutenant-Governor, and also by the Editor of the *Colonist*, will show that the money spent has been well applied."

Mr. Scott also reports :—

"On the first Monday of August last, we had a public Examination of our Schools, numerously attended by parents and others, by the Stipendiary Magistrate, and the Medical men of the District. These gentlemen were not only pleased but surprised by the attainments and smartness of our pupils."

It will not excite surprise that, with these proofs of the self-sustaining power and real efficiency of the Mission schools, our Missionaries were strenuous opponents of an Education Tax, as such an impost would have fallen heavily on their people, who were already sustaining the Education of their own children, and securing for them also a better course of instruction than they could hope to obtain from stipendiary Teachers in the service of Government.

SOUTH AFRICA.

The War in the Cape Colony, which raged with such destructive fury for more than two years, has happily been brought to a close ; and, although great suffering and severe loss,

both in property and life, have been inflicted on many of our Countrymen, the contest has terminated, as might have been foreseen, in the subjugation of the unhappy and misguided Kaffirs. Their final defeat has been followed by expulsion from their homes and the lands of their fathers; but, whatever may be the supposed necessity that dictated this stern exercise of military power, unless it be tempered hereafter by consideration and forbearance, many intelligent Colonists foresee, in this result of victory, the germ of another Kaffir War. At present the Governor, having subdued the Aborigines, rules with absolute authority; and, in some instances, this authority has been exercised, in relation to Christian Missionaries, in a manner which Englishmen are accustomed to consider arbitrary and oppressive, totally at variance both with freedom and justice. The Rev. Robt. Niven, a Missionary of the United Presbyterian Church, who laboured many years in Kaffirland before the late War, has been ordered by General Cathcart to leave the country, where he was about to re-establish the Mission, within ten days. The occasion of this peremptory mandate was a private letter written by Mr. Niven to a Military gentleman, in which he stated certain proposals which he had made to the Kaffir chief Sandilli, and which he deemed essential to the future security of the Mission. This communication having been forwarded to the Governor, his Excellency writes, January 21st:—

“The perusal of that letter is sufficient to convince me that although Mr. Niven may be actuated by pious motives, and a well meaning man, he is, from want of discretion, or some other cause, not a fit person to be allowed to reside in the Gaika location, or hold any further communication with Sandilli.”

The Rev. James Read also, of Kat River, having aided a party of poor Fingoes in presenting a petition to General Cathcart for the redress of a certain grievance which they believed they had suffered in the matter of their lands, was informed by the resident Magistrate, at the direction of the Governor, that if he were again guilty of such an interference, he would forthwith be brought to trial by Court-Martial.

But this course of Military despotism will, it is trusted, prove of short duration. The liberal Constitution granted to the Cape Colony will soon come into full operation, and it may be hoped, from the well known characters of at least some of the Gentlemen already elected as Members of the Colonial Legislature, that the measures hereafter adopted will be distinguished by a sacred regard to the principles of just and equal liberty; and especially by a calm and kind consideration both of the *rights* and the *wrongs* of the native population.

The disastrous results to the cause of freedom and religion from the treaty made by the British Commissioners, Major Hogg and Mr. Owen, with the Trans-Vaal Boers, and confirmed by the British Government, are now fully apparent.

Every Missionary, English and French, labouring within their territory, has been compelled to leave it. The Coloured Tribes, whose country has been invaded by these Strangers, unless by union they prove able to protect themselves, are now doomed to slavery or death; and our Government, which has for so many years employed its Naval forces on the coast of Africa to prevent slavery, has, by confirming the precipitate and unrighteous acts of its agents, directly contributed to its establishment in the Dutch Republic bordering the Colony of the Cape.

In addition to this mistaken and most injurious act of Colonial policy, our Government has also determined to relinquish the extensive district of country known as the Orange River Sovereignty; and Sir George Russell Clerk has been sent to South Africa with instructions to carry out this purpose. Against this measure the residents in the territory and the Cape colonists have presented the most urgent remonstrances, *but in vain*. The Missionaries labouring in the field, and the Friends of humanity at home, have also employed the best means to avert the threatened evils, but without success; a Royal Proclamation has been forwarded to the special Commissioner, to be published by him on or before the 1st of

August next, in which Her Majesty, by the advice of her privy council, renounces all dominion and sovereignty over the territory of the Orange River.

Notwithstanding the unfavourable tendency of these political arrangements on the future interests of freedom and religion, the Directors are thankful in being able to state that the *Internal state of their South African Missions is on the whole encouraging.*

Many Members of the Churches were called during the war to the defence of the Colony, and it was impossible that they could altogether escape the evils attendant on Military life in the field of battle; but very few of their number fell, and they returned to their homes with a well earned character for order and courage, and are now engaged in peaceful and industrious occupations.

Several of the Churches, both within and beyond the Colony, have received numerous additions, and, should order and peace be mercifully preserved, the prospects of increase and prosperity are truly animating.

The following Report, supplied by the *Rev. Richard Birt*, of the resumption of his labours among his Kaffir Congregation at *Peelton*, will be read with interest, as a striking exemplification of the power of the Gospel over men whom ignorance or malevolence has designated "irreclaimable savages." It should be remembered that these people, at the commencement of the war, forsook their homes and retired within the Colony, rather than unite with their hostile Countrymen against the British Government; and having sustained themselves by industry, they seized the first moment when peace was restored to return with their Missionary to their former place of abode.

"The time for their release from the precincts of a Military post," writes Mr. Birt, "at length came; and on the 14th of March last, we all proceeded forth from King William's Town to re-occupy the old site, whence we had fled at the commencement of hostilities. Nothing remained of the fine Chapel we had left, or of the Cottages of the people; nothing but a wretched ruin of the Mission Premises. No one, however, felt at all discouraged, and with high spirits and great joy every one began to erect a temporary shelter. Having accomplished this, the people commenced the erection of a temporary Chapel, which for the present serves for Kirk and School-house. A Chapel is in contemplation to be built at the expense of the people, capable of containing 650 or 700 persons; a building also, of 45 feet by 22, for schoolrooms, fully half the expense of which they will likewise bear.

"It is with much gratitude that we have to record the steadfastness and becoming deportment of the little Church. Two cases of Church discipline only occurred during the whole of the war, one of which was comparatively but a light offence: both have been again restored to fellowship on most satisfactory evidence of repentance. Nine adults have been added to the Church by baptism, since our return to this place, who during the war showed evidence of conversion. There are now about fifteen candidates for baptism and Church-fellowship, of whom we hope well.

"Our school attendance is good, averaging daily 180; the number on the book 230. On the part of the parents of the Mission village there is a great desire to send their children to the school regularly; so much so, that herders are hired for their cattle, that their own boys may attend School.

"The Sabbath School averages 280, including some few adults, and the Congregation on the Sabbath just what can crowd into the temporary building—about 350.

"The attendance on worship at sunrise every morning, at which a portion of Scripture is expounded, is good, often numbering 200.

"The entire population of the station is 721 souls, all of whom are registered by the 'Missionary.'

As exaggerated and alarming reports have been circulated respecting the health of their

valued friend and brother, the *Rev. Robert Moffat*, the Directors are gratified in stating that throughout the past year he has been able, without any serious interruption, to prosecute his various important labours. In a letter dated Kuruman, November 12th ult., he states that he was prosecuting the translation of the Old Testament into Sechuana; that more than half that arduous and important task was then completed, and was about to be printed by Mr. Ashton at the Kuruman Mission Press. Another letter dated so late as the 16th February ult., has just been received from Mr. M. in harmony with the former.

A communication has also been received within the last two days from Dr. Livingston, dated from the town of Sekeletu, on the river Lenyanti, 24th September, 1853, from which it would appear that this enterprising Missionary had penetrated as far in a northerly direction as the 14th degree of south latitude, and 25th degree east longitude. Dr. Livingston reports that he had met with a kind and cordial reception from the inhabitants, but the climate of the districts he had traversed was extremely insalubrious. Instead of retracing his steps across the country, Dr. L. hoped to be able to reach the West Coast, and thus return, *via* Benguela. The Directors trust that, under the gracious guidance and Almighty care of the Master whom he seeks to serve, their devoted Missionary will not only return from these distant regions in safety, but that his labours may prepare the way for the introduction of the Gospel to the multitudes by whom that vast country, hitherto unknown, is inhabited.

The appointment of *Messrs. Ellis and Cameron* on a temporary visit to MADAGASCAR, with a view to obtain ample and accurate information as to the position and prospects of Christianity in that island, was stated by the Directors in their last Report, and the result of their visit fully justifies this preliminary measure.

They sailed in the month of July from Mauritius to the port of Tamatave, and although they were unable to proceed to the capital, they acquired the knowledge of many important facts confirmatory, for the greater part, of the intelligence which had reached this country during the preceding year, and inspiring a confident hope that the day is not distant when the Messengers of peace and salvation will again be welcomed to those shores. To detail with minuteness the information which our friends acquired, or the sources from which it was obtained, might involve individuals in great peril, and endanger the result which we so ardently desire. The Directors trust, therefore, that their constituents will accept a brief and general statement of the facts ascertained. All that had been reported of the attachment of the Prince of Madagascar to the Gospel of Christ, and to its suffering confessors, was found to be true. Both the Prince and his wife are members of the Church in Tananarivo; his dwelling has often been the refuge of the persecuted, and from his limited resources he has generously supplied the wants of the poor Christians. His cousin, the Prince Ramonja, is also a most honourable and consistent professor of the faith of Christ, although at the sacrifice of worldly honour and the imminent risk of his personal safety. The severe laws against Christianity have not been repealed, but their execution since the year 1849 has been relaxed or suspended. But the Martyrs of that and former years, hitherto supposed to be nearly Fifty, actually amounted to about a Hundred. Many believers are still in slavery as the penalty of their faith; and holy women appear at the midnight meeting of the Church wearing a heavy iron collar as the symbol of disgrace and the instrument of torture.

The desire of the Malagasy Christians for copies of the Scriptures, to supply the place of those which have been destroyed by the hand of persecution, is intense, and measures have been adopted to satisfy their wishes.

The Queen, though still an inveterate Idolator, is most fondly attached to her only child, and has not only distinctly nominated him as her successor, but has indicated the intention of resigning the crown in his favour. But in this she is withstood by the heathen party,

headed by her nephew, a man of stern resolution, and possessing great influence with the army. But if this champion of idolatry is feared, the Christian Prince is admired and loved; and, with the prayers of the faithful, not only in Britain but throughout Christendom, constantly ascending to the throne of grace in his behalf, we may humbly hope that God, who has hitherto guarded the precious life of His servant, will yet give him the throne of Madagascar, and make him a nursing father to His Church.

Mr. Cameron, after having been successfully employed by the merchants of Mauritius to negotiate a new treaty of commerce with the government of Madagascar, has returned to Cape Town. The Rev. W. Ellis remains for the present at Port Louis, collecting information and watching the course of Providence. And the Directors entertain the fullest assurance that their valued friend will not fail, with discretion and promptitude, to improve events that may arise.

During the year, the following works, translated into Malagasy by Mr. Griffiths, have been printed at the joint expense of the London Missionary Society and the Religious Tract Society:—"Pilgrim's Progress," James's "Anxious Enquirer," "Sinner's Friend," Newman Hall's "Come to Jesus," "It is I," and other works.

A supply of these valuable publications has been forwarded to Mr. Ellis, and it is hoped they may be safely transmitted to the Christians in the island.

The Fund received last year for the renewal of the Mission in Madagascar has been invested to the amount of £7000, consols., and will, together with the balance in hand, be held sacred by the Directors for the special object for which it was contributed.

CHINA.

This mighty land of pagan darkness, with its multitudinous population, the object of deep solicitude and persevering effort with the friends of this Society for nearly half a century, has, during the past year, been distinguished by events the most unlooked-for and momentous. The insurrectionary movement, which had its rise in the province of Kwang-see about four years since, and which in its beginning seemed but feeble and obscure, gathering strength in its progress, has pursued its victorious way through the interior provinces for about two thousand miles, and, at the date of the latest accounts from China, was embodied in an army of nearly two hundred thousand warriors, within seventy miles of Peking. Whether the capital shall surrender to this formidable host, whether Tae-ping-wang, its leader, shall found a Native imperial dynasty on the downfall of that of the Tartars, are events known only to Him who sees the end from the beginning, and orders all things after the counsels of his own will. But to human apprehension such results seem both probable and desirable; for scarcely could any government be established equally despotic, oppressive, and corrupt, as that which has been exercised in later years by the Mantchou Emperors over the millions of China.

But the *religious* element which pervades and characterizes this wonderful insurrection is that which gives to it, with the friends of Christian Missions, a supreme importance. For what judgment soever may be entertained of the motives of its chief (and they are probably various and questionable), the doctrines he avows, and the practices he inculcates, though mingled with strange pretension and gross inconsistencies, are undoubtedly derived from the Word of God.

In the several religious books of Tae-ping-wang, which our honoured brother Dr. Medhurst has translated, the supremacy and attributes of the only living and true God are clearly taught, the sin of idolatry is stated and denounced, the gracious mission of the Redeemer, His death for human transgression, His resurrection from the grave and ascension to His Father's kingdom, are distinctly proclaimed. The grace of the Holy Spirit also, in the regeneration and sanctification of the human heart, is clearly recognised, and its necessity

stated. The responsibility of man, and the righteous judgment of God, by which his eternal destiny will be determined at the last day, are likewise set forth with great clearness and force. The Divine Decalogue is enforced as the rule of human life, and its several precepts are applied against the opposite vices of the Chinese people. The forms of prayer and praise to be observed are not only devotional, but, to a great degree, enlightened and scriptural. The weekly Sabbath is regularly kept, and social worship to the true God is offered daily.

The first movement in the great revolution wrought in the mind of the Insurrectionary Chief, under whose influence these important truths are published and enforced, is attributed, on very credible evidence, to the agency of Leang-afa, the first Christian Convert and Evangelist. In the early years of his Christian life, he composed, for the benefit of his idolatrous Countrymen, small publications containing the leading truths of the Bible, entitled "Counsels for the Age." Just twenty years since, he determined, with two companions, though at the risk of freedom and life, to give these Tracts a wide circulation among the intelligent youths who came to the City of Canton as Candidates for literary honours. Having gratified this desire of his heart by the distribution of several thousand copies of his tract, to escape the vengeance of the Chinese Authorities, Leang-afa was compelled to flee from the City, and seek a refuge at the British settlement of Malacca. But he had deposited in the mind of at least one youthful aspirant the germ of truth, and that principle, subsequently strengthened and enlarged by study and reflection, and yet further improved in the year 1846 by the culture of a devoted American Missionary at Canton, is at length developed in the doctrines and influence of the present Leader of the Chinese Revolution.

This representation rests upon the concurrent statements of our most intelligent Missionaries in China, and it is explicitly given as authentic in the recent Charge of Dr. Smith, the Bishop of Victoria.

But, apart from the dawning and progress of truth upon the mind of the now victorious Tae-ping-wang, the latest intelligence from Nankin puts it beyond conjecture that he possesses those divine and infallible records which are able to make men wise unto salvation. Copies of the first, second, and fourth Books of Moses, and of the Gospel of St. Matthew, printed and circulated by his authority, were brought from that City by the officers of the French Steamer *Cassini* in the month of November last, and as these gentlemen reported that four hundred persons were employed in the printing Establishment of the Chief, it is probable, that, ere this, additional portions of the Word of God are in the hands of his numerous followers.

A remarkable illustration both of the theory and practice of the Revolutionists occurred in one of our Mission Chapels in the City of Shanghae.

"As I was preaching to the congregation assembled," says Dr. Medhurst, "on the folly and the sin of idolatry, a stranger rose up and exclaimed 'That is true—that is true—the idols must perished and shall perish. I am a Kwang-see man, a follower of Tae-ping-wang; we all of us worship one God (Shangte) and believe in Jesus, while we do our utmost to put down idolatry; everywhere demolishing the temples, and destroying the idols, and exhorting the people to forsake these superstitions. When we commenced, two years ago, we were only 3000 in number, and we have marched from one end of the Empire to the other, putting to flight whole armies of the Mandarin troops that were sent against us. If it had not been that God was on our side we could not have thus prevailed against such overwhelming numbers; but now our troops have arrived at Teën tsin, and we expect soon to be victorious over the whole Empire.' He then proceeded to exhort the people, in a most lively and earnest strain, to abandon idolatry, which was only the worship of devils, and the perseverance in which would involve them in the misery of hell; while, by giving it up and believing in Jesus, they would obtain the salvation of

"their souls. 'As for us,' he said, 'we feel quite happy in the profession of our religion, and look on the day of our death as the happiest period of our existence. When any of our number die, we never weep, but congratulate each other on the joyful occasion, because a brother is gone to glory, to enjoy all the magnificence and splendour of the heavenly world. While continuing here, we make it our business to keep the commandments, to worship God, and to exhort each other to do good; for which end we have frequent meetings for preaching and prayer.'

"I could not help being struck," adds Dr. M., "with the appearance of the man, as he went on in this earnest strain, bold and fearless as he stood, openly denouncing the vices of the people, his countenance beaming with intelligence, his upright and manly form the very picture of health, while his voice thrilled through the crowd. They seemed petrified with amazement; their natural conscience assured them that his testimony was true, while the conviction seemed to be strong amongst them that the two great objects of his denunciation, opium and idolatry, were both bad things, and must be given up. His modes of illustration were peculiar; and some of the things which he advanced were not such as Christian Missionaries are accustomed to bring forward. The impression left on my mind, however, was that a considerable amount of useful instruction was delivered, and such as would serve to promote the objects we have in view, in putting down idolatry and furthering the worship of the true God. Another thought also struck my mind, viz., that this is a class of men that can with difficulty be controlled. They must for a time be allowed to go their own way. It may not be in every respect the way which we could approve, but it does not appear to run directly counter to our objects. In the mean time we can go on in ours, and inculcate such truths as they may forget, or state correctly what they fail to represent aright. Tae-ping-wang may thus prove a breaker-up of our way, and prepare the people for a more just appreciation of Divine truth, as soon as we can get the sacred Scriptures freely circulated among them."

It has appeared to the Directors, as it has done to their most experienced and judicious Brethren labouring in China, that, whatever may be the defects or the errors in the views of Tae-ping-wang and his followers, these defects will be best supplied, and those errors corrected by the free circulation of the Word of God, and by the faithful teaching of Christian Evangelists, when they shall become accessible to Christian instruction. In the anticipation of such an issue to the present contest, the Directors have been impelled by a sense of duty specially to appeal to their Constituents for the funds requisite to multiply their Agents and extend their operations in China. On the 30th of November last, they convened a special general meeting of the Society at Exeter Hall, at which the Earl of Shaftesbury presided, when resolutions to this effect were unanimously adopted. And although the noble project of giving to China a million copies of the New Testament, which originated with one of the Directors and oldest friends of this Society, and which was zealously adopted by the British and Foreign Bible Society, pre-occupied the attention of the Christian public, yet the Directors are happy to report that, during the four months which have elapsed since they made their Appeal, the Contributions of their friends have amounted to nearly £12,000, of which £11,172 have already been received. Many congregations, however, have not yet been able to make collections, but have kindly promised their aid hereafter; and it may therefore be confidently expected that the Chinese Fund will be considerably augmented during the present year.

Encouraged by this proof of cordial concurrence and support on the part of their Constituents, the Directors are employing their best efforts to secure well qualified men to enlarge the Missionary band in China. Already God has graciously inclined the hearts of some towards this arduous and glorious Ministry, and earnestly entreating the supplications of the Churches, and humbly relying on the grace of the Redeemer, the Directors cherish

the assurance that He will raise up the required number of faithful Evangelists for that region of darkness and death which he is so wonderfully opening to their labours.

It may possibly be imagined that the end of internal war in China is not near, and that the form and genius of its future Government are obscure and uncertain. But come what may, the despotism and exclusiveness of the past can never be restored and perpetuated; the mind of China is awakened by the force of truths which are Omnipotent; the feeble hold of the Tartar Government over the Millions of the people has been demonstrated, and free intercourse with the World has become inevitable. No time, then, should be lost; zeal and promptitude are essential to success. If it were possible that Ten additional Missionaries could immediately embark for China, although they might render valuable assistance to their Brethren, from two to three years of laborious study in the acquisition of the language would be required before they would be thoroughly qualified for effective service; while, on the other hand, the watchful adversaries of Protestant Missions are already in the field in great force, waiting to sow tares among the wheat. Who, then, is willing to consecrate his service this day unto the Lord?

INDIA.

Nothing can be more gratifying than the marked change during the last half century in the public feeling and legislative spirit of our Country, in relation to the propagation of Christianity throughout our Indian Empire. Formerly the renewal of the East India Company's Charter was the occasion of violent opposition against the admission of Christian Teachers to the Hindoo population, as a measure pregnant with imminent peril to our Eastern dominion. While the Soldier, the Merchant, and the Adventurer, were welcome to those distant shores, the Missionary was denounced as the most dangerous intruder. With strange inconsistency, indeed, these political alarmists declared that Missionary projects were all Utopian, and that the Natives of India were too happy in the enjoyment of their own religion ever to become converts to a strange faith. Such were the sentiments all but universally prevalent in the early history of this and kindred Institutions. But during the last session of Parliament, when the future Government of India was the subject of extended discussion and warm debate, the idolatry of the Country scarcely found a solitary apologist or the cause of Missions a single calumniator or opponent.

And in the Committee which sat on Indian affairs evidence was willingly received from the Missionaries of the several Societies labouring in that Empire, as to their labours and success, and a Table of Missionary statistics, carefully prepared by our Missionary, Mr. Mullins, of Calcutta, was presented by a Clergyman who had himself laboured in India for many years, and, from the paper which is printed with the Minutes of the Committee, the Aggregate of Missionary efforts in India appears as follows:—

| | |
|--|---------|
| Number of Missionaries (including 48 Ordained Natives) | 443 |
| „ of Native Catechists and Teachers | 698 |
| „ Stations | 313 |
| „ Native Churches | 331 |
| „ Native Christians | 112,191 |
| „ Communicants as Church Members | 18,410 |

The happy change in public opinion just stated has been produced, in a great degree, by the influence of Christianity on the minds and characters of our countrymen in India. When a self-denying and laborious, though somewhat eccentric man, commenced his Missionary life in Calcutta, he *advertised* among his Countrymen for a *Christian*, so true was it in those days that Englishmen left their religion on this side the line, and became practically heathen in a heathen land. But now, both in the Civil and Military service, there is found a considerable proportion of intelligent, serious, and consistent followers of Christ, who employ

their influence and their property in the advancement of His kingdom. Such has been the reflex influence of Missions.

"It is a pleasing sign of the times in India," writes the Rev. William Buyers, of Benares, "that so many Gentlemen in the highest offices of this great Government are now so ready to countenance and help Missionary work, both by personal kindness to Missionaries, and liberal Contributions to the cause of Christ. The example of the late pious and enlightened Governor of these North-West Provinces, the Honourable Mr. Thomason, has produced a most salutary influence on many of the best minds in the Country, and has tended to produce and strengthen the impression that the only way to bless India, is not merely to improve her laws and civil institutions, but to elevate the minds of her vast population by the Gospel of Christ."

Mr. Buyers adds :—

"Our excellent friend Mr. Tucker, Commissioner of the city, has given 50 rupees a month, to be applied specially in meeting the expenses of preaching to the heathen, and with this liberal subscription we support two additional Native Catechists."

At another Mission Station, where the expenses are about £500 per annum, more than two thirds of that amount are generously contributed by a very small number of English Christian Residents, the yearly payment from the funds of the Society being limited to £150.

Nor are these instances of Christian kindness peculiar and restricted, but throughout India, wherever there is located an enlightened and laborious Christian Missionary, there will be found among his Countrymen Individuals who will appreciate his object, and generously aid in the furtherance of his work.

The progressive power of the Gospel in India is most decisively indicated by the corresponding *decreased influence of Idolatry* upon the veneration and attachment of the people, and to this important fact the testimony of Missionaries in all parts of the Country is conclusive. But, in some districts, this indifference to heathenism has been followed in numerous cases by a decided and cordial adoption of the faith of Christ. In *Cuddapah* and the surrounding country, the *Rev. Edward Porter* had the happiness, during the past year, of baptizing no less than two hundred and fifty converts, a number, as compared with former years, equally surprising and delightful.

The Mission Churches generally have received cheering additions, but while our brethren record this fact with humble thankfulness, they derive increased satisfaction from the *advancement of the Native Christians in Scriptural intelligence and practical piety*. Societies for the relief of the sick and the aged, for the diffusion of religious Tracts, and especially for the extension of the Gospel among their benighted countrymen, are now sustained by many of the Native Christian Communities. At *Salem*, under our indefatigable Missionary, *Mr. Lechler*, an *Industrial School* or Institution has been in operation several years. It now consists of upwards of Thirty Hindoo youths, who are instructed as Carpenters, Smiths, Builders, Brickmakers, &c. For the last three years this Institution has been self-sustained, while it has also accumulated a capital, in buildings and tools, of about £600. A Church has just been erected at the Station, 66 feet long, and 42 wide, and, from the valuable services rendered by the inmates of the Institution, this erection has been completed at the small cost of £350 sterling, towards which the poor Native Christians have been Contributors of £50.

Judging by the habits of our Country, these fruits of industry and benevolence will appear natural and ordinary, and perhaps small; but to those who are acquainted with the inertness and selfishness of the Hindoo character, they will supply delightful evidence of the power of those new and vital principles which they have derived from the Gospel.

The various *Educational departments of our Indian Missions* are prosecuted by our Brethren with untiring zeal, and with accumulating evidences of the Divine approval. Day-

schools and Boarding-schools, for each sex, are supported, with few exceptions, at every station; and the value and importance, more especially of the latter, can hardly be over-estimated, when it is considered that the pupils are separated from the associations and influence of heathenism, and enjoy, with a prolonged course of education, the watchful care and Christian influence of their Teachers.

During the past year, the new erection for the Educational Institution at Calcutta has been completed. It is a spacious and commodious building, 180 feet long, and 95 wide, containing accommodation for 1100 pupils. It has cost nearly £7000, of which £600 only remain unpaid, and this our Friends in Calcutta are already making vigorous efforts to discharge. Among the valuable appendages of the Institution are the residences for native Christian students, of whom seven form a Theological Class. These young men, formerly Idolaters, and chiefly of high caste, having devoted themselves to the service of God, are receiving a course of mental and theological Training, designed to prepare them for the work of the ministry among their Countrymen.

The Directors are happy to state that a similar Institution, commenced at Madras two years since, has advanced to a state of great promise. Two hundred Tamil youths are in daily attendance, and a great increase may be expected as the value of the Institution becomes known. During the year £1000 have been specially raised for the purchase of the Building, of which the Society's generous friends at Manchester have contributed upwards of £700.

Our Missionaries in India are annually accustomed, during the cold season, to make *extended Journeys into the interior of the Country, preaching salvation to multitudes to whom the name of a Saviour has been hitherto unknown.* Of the necessity of these benevolent journeys, proof is supplied in the following extracts from the Journals of the Travellers.

The Rev. M. A. Sherring, of Benares, who has recently accomplished a Missionary tour in company with Messrs. Mather and Smith, thus writes:—

“Throughout the whole of the large Tract of country—about 700 miles—through which we travelled, the population of which must amount to several millions of inhabitants, we met with not a single Missionary.”

The report of the Rev. Jas. Bradbury, of Berhampore, in like manner exhibits the mournful darkness and destitution of the people:—

“The whole district of Moorshedabad has only one Missionary, and the four nearest Zillahs have none at all, so that between my residence and that of a brother Missionary there stretches to the South 36 miles, to the West 54, to the East 141, and to the North 150, presenting a field of vast extent, containing many millions of souls. Little indeed does the Church of Christ feel for these parts of India. Had the whole nation of Scotland only one Minister, what cries, what eloquence, in sermons, speeches and pamphlets, would be poured forth. But a circumstance threefold more sad and distressing—the fact of a solitary Missionary labouring among a population three times greater than that of Scotland—awakens at home, I fear, but little emotion.

“During the period of our tour, which was 68 days, we made 28 encampments, and, including the distance of the surrounding Villages, travelled 824 miles. We preached in 235 places, and in 92 the Gospel had not, as far as could be ascertained, been previously made known. Among these villages, which had never been visited, some contained 400, 500, and 600 houses, and one as many as 1612. Of the darkness which overshadows parts of the country through which we passed, it is difficult to form an adequate conception. We occasionally met worshippers of confessedly *unknown gods*, who paid to rudely carved stones divine homage, and on inquiring what deities these objects of religious awe represented, they merely said, ‘We do not know, but believe that in some way or other they ward off disease and confer prosperity!’”

But although the multitudes are thus found in the gross darkness and degradation of paganism, they manifest an intense interest in the good news which they hear from the messengers of mercy.

The Rev. A. F. Lacroix, of Calcutta, thus describes the earnest attention of the heathen to the truths which they heard for the first time from his lips:—

“January 15th. To-day, at noon, we arrived at a place called Kamarjani-Gunge, where a large temporary bazar had been erected. We proceeded without delay to the shore, and dividing ourselves into two parties, soon collected large audiences, to which the Gospel was preached. The attention was marked, and every now and then, some individual, not being able to restrain himself, cried out, ‘Good! very good!’ ‘True!’ We were exceedingly delighted to find that here several persons declined receiving any books gratis, but insisted on paying for them—a thing I had not often seen before.

“In the afternoon we proceeded about two miles inland to the village of Kamarjani proper, in doing which we had to cross a small but rapid river. The weekly market was just being held, and the crowd of buyers and sellers was most dense, not less, certainly, than 3000 persons being present. We found it very difficult to make our way through this mass of human beings; and, having at last reached a spot a little clearer than the rest, we made a halt. Mr. Hill then read part of a tract, on which we were immediately surrounded by many hundreds, and so hemmed in that we had scarcely elbow-room. These I addressed, and it required the highest power of my voice to make myself heard by all. After calling the attention of my hearers to their sinfulness in the sight of God, to death, to judgment, and to eternity, I told them that this was a happy day for Kamarjani, inasmuch as we had come to announce to them the appearance on earth of the true incarnation, the incarnation of mercy who, under the name of Jesus Christ, had come into the world to save men from sin and hell, and to open the gates of heaven to all those who repent and believe on Him. The attention was intense; and repeated exclamations of surprise and wonder were uttered at the astounding news which, for the first time in their lives, had now struck their ears.

“Finding it impossible, from the great exertion required, to speak any longer, I told the assembled crowd that we were servants of Jesus Christ, of whom they had just heard, and that we had brought with us books for them which would explain more fully all He had done for the salvation of mankind. On this announcement, the rush was so general that we dared not attempt distribution, and walked on to a more distant spot; but, being followed by the whole of our auditors, we were equally unsuccessful. In four different places we endeavoured to persuade the applicants to sit down, in the hope by this means of effecting the distribution with some regularity; but in not one instance was this of any avail; for the outer rows fearing the books would be expended before their turn came, rose, and came falling upon those of the foremost ranks, till the confusion was so great that we found it prudent to desist altogether. Neither at Pooree, Sanger Island, or any other Melah, during the whole of my Missionary career, had I ever witnessed such eagerness for books as that displayed on this occasion.”

In the course of these Missionary tours, our brethren are often gratified to find the good seed sown in former years, and in distant scenes, springing up and yielding fruit.

Mr. Bradbury observes:—

“Several pleasing instances of the Scriptures and Tracts having been carefully read came under our notice. While at Gowkurn, a wealthy Native Gentleman several times begged us to visit him. Twice we complied with his request, and had large Congregations in his house. We found him courteous and well educated, but what afforded us more pleasure was to see that he was acquainted with the Bible; for, in the midst of an animated discussion during which several texts had been quoted, and concerning which some of the

"Brahmins present had expressed doubts as to their being in the Christian Scriptures, our Zemindar reached down from a small book-shelf a copy of the New Testament in Bengali, and immediately read to them the very passages to prove that they were there, and made such remarks upon them as showed he had carefully examined the Sacred Volume.

"As we were distributing books in Bellegram, the Gomástá of the place came and begged some. On giving him the tract called 'The True Refuge,' he returned it and asked for another, saying he already possessed that, and likewise three more, which he had frequently read, adding that he obtained them about a year ago from two *Padris*, who visited the town where he resides, and, from the description which he gave of the gentlemen, we concluded they were our respected brethren the Rev. Messrs. Lacroix and Lessel. Thus we see that bread cast upon the waters is found after many days."

The following gratifying incident is recorded by Mr. Lacroix :—

"January 5th. We paid a visit to Mr. A. Mackay, postmaster and merchant at Seraj-gunge, and as we were leaving his premises, his head carpenter, an elderly Hindoo, came to request the gift of a New Testament in Bengali, saying that a copy which he had formerly in his possession had been lost. On entering into conversation with this man, we elicited several interesting particulars which show that Christianity has made greater progress among the population than, from mere superficial observation, one would be apt to suppose. He told us that he was a native of Sulkea, near Calcutta; that several years ago he had met two native Christian preachers who gave him a New Testament and several Bengali tracts, which he had attentively read, and had, by the perusal, been led to forsake idolatry, and to worship the only true God. He added that he was a firm believer in Jesus Christ, in proof of which he repeated the whole of a small poetical tract descriptive of the birth, the life, and the death of the Redeemer, which he had committed to memory; and again most urgently begged we would give him a New Testament, instead of the one the loss of which he lamented. We told him if he could send some one with us to our boat, which was three miles distant, it would afford us great pleasure to comply with his request. On this, he ordered his son, a boy of twelve or thirteen years, to accompany us; and it was quite refreshing to us on the way to hear the lad relate how his father endeavoured, whenever he found an opportunity, to dissuade his countrymen from idolatry, and to recommend to them the worship of the true God and faith in the Lord Jesus Christ. He added that his poor father often met with great opposition in his efforts, and that many had become his enemies on account of his religious sentiments; but that this did not deter him from speaking to them about God and 'Ononto Jibon' (eternal life). When we reached the boat, we gave the boy a Bengali New Testament and a hymn book for his father, and for himself suitable tracts, which he took away in high glee."

From these interesting and instructive Missionary journals, it is evident that the number of Evangelists bears no proportion to the extent of the country and the multitudes of its population. *Four Hundred and Fifty Missionaries for One Hundred and Fifty Millions of souls!* What are these among so many? Is it strange that the influence of the Gospel in India has been limited? Rather, is it not surprising that, with an agency so inadequate to the mighty enterprise, its power should have proved so great? "Pray ye, therefore, the Lord of the harvest, that he would send forth more labourers into His harvest, for the harvest truly is great, but the labourers are few."

In closing this brief annual review of the Society's proceedings, the Directors would ascribe glory to God, no less for the measure of service it has been enabled to render to His cause, than for the amount of success with which that service has been crowned. They are humbly conscious that the purest offerings laid upon His altar, to secure his acceptance, must receive the application of the blood of sprinkling; and they are deeply convinced that

the wisest counsels, and the mightiest agencies, unaccompanied by the grace of His Spirit, must prove impotent and vain. In addressing themselves, then, and in stimulating their friends, to the momentous and augmented duties of the coming year, the Directors would temper zeal by humility, and sanctify increasing effort by more fervent prayer.

But the times which are passing over us are eventful and instructive. The commerce, the wealth, and the language of our country are extending to the ends of the earth; her science her legislation, and her moral power are advancing, and England, with all her faults, is still a blessing to the world. And to the Mission Churches of Britain, God is saying in terms too plain to be misunderstood, and in tones too emphatic to be resisted, "Go forward." In answer to our prayers, both in the East and in the West, He hath broken the gates of brass, and cut the gates of iron in sunder. And now, last and greatest, the opening of China—China, sealed against the Church of Christ for ages—is at hand. Already from the land of Sinim we hear her multitudes of millions crying from the depth of their miseries, "Come over and help us." The Breaker-up of the way has gone forth at God's bidding, that His Word may have free course and be glorified. He will make the wrath of man to praise Him, and the remainder of wrath will He restrain.

Great, then, is our encouragement, and great our responsibility, to live and labour for the world's salvation. May we have grace to walk worthy of our high vocation. May we through the mercy of the Lord, be found faithful to our heavenly mission, faithful to our solemn vows, faithful to the souls of perishing myriads, faithful to the Lord who bought us with His blood! "God be merciful to us and bless us, and cause His face to shine upon us; that thy way may be known upon earth, thy saving health among all nations;—God shall bless us, and all the ends of the earth shall fear Him."

CASH STATEMENT.

The entire Income of the Society for the past year has been as follows:—

| | £ | s. | d. |
|--|----------------|----------|----------|
| Subscriptions, &c., in Great Britain, &c. | 58,168 | 3 | 11 |
| Legacies | 6,284 | 1 | 7 |
| Contributions raised at the Missionary Stations .. | 12,329 | 2 | 0 |
| | <u>£76,781</u> | <u>7</u> | <u>6</u> |

In the first of these items are included Contributions for the following Special Objects, namely:—

| | | | |
|--|--------|----|----|
| For the enlargement of the Chinese Mission, and Chinese New Testaments | 11,607 | 5 | 6 |
| For the Madagascar Mission | 1,444 | 19 | 0 |
| For the Madras Institution..... | 981 | 6 | 0 |
| Sacramental Offerings for the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries | 1,206 | 19 | 11 |

The aggregate Expenditure has been £73,946 15 10

This includes the following Special Disbursements:—

| | | | |
|--|--------|----|---|
| Repairs and Refitment of Ship | £1,185 | 11 | 7 |
| Expenses chargeable upon the Chinese Fund | 417 | 10 | 3 |
| Madagascar | 774 | 16 | 2 |
| For the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries | 1,845 | 4 | 5 |

The Rev. Dr. MORISON then rose to move the first Resolution:—

"That the Report, of which an abstract has been presented, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this meeting, reviewing the magnitude and extent of the Society's operations, the character and qualifications of its devoted Missionaries, the infinite value of its supreme and ultimate design, and the blessed results that have rewarded its labours in every sphere and department of its Missions hereby renders its devout and earnest thanksgivings to the God of all grace, who has, from its foundation, guided its councils and watched over its interests, and who has graciously continued, throughout the year just closed, to accompany its various efforts with the grace and power of the Holy Spirit, without which all agency must fail in securing the glory of Christ and the salvation of the heathen."

You have met this day, observed the speaker, for the professed object of carrying into full accomplishment the commission of your risen Lord, "Go and preach the Gospel to every creature." I desire to bless God, that this great Society has such a Report to lay before its constituents, at this its Sixtieth Anniversary. Whether we regard its substance or its form, there can be but one opinion in this assembly, that it is one of the most cheering Reports ever presented at any annual gathering of the London Missionary Society. As in all former years, it reminds us of solemn scenes of sorrow and bereavement, by which certain portions of the Mission-field have been weakened and depressed, and by which, let us not forget, dear Christian families at home have been filled "with lamentation, mourning, and woe." Let the friends of Missions in this country never forget, that those honoured men who in heathen lands "are the messengers of the churches and the glory of Christ," are indeed "baptized for the dead;" that they proceed to their several posts of labour with their lives in their hands; that, even where life is spared, they are often hopelessly debilitated by the combined influence of adverse climates and of all-consuming toils; and that, in many countries, particularly in China, the beloved partners of their days are the first, the earliest, victims of their self-sacrificing devotion. If I could, on this anniversary occasion, by God's blessing, awaken a feeling of intense sympathy on behalf of the dear families of our Missionary brethren, I should deem it one of the happiest achievements of my life, and one of the very best contributions to the Missionary cause I was ever honoured to make. They do not, indeed, and I bless God for it, fall in the field unwept, at their post of labour, but I sometimes fear that while they live and labour as our representatives in the heathen world we do not always direct towards them that concentrated, intense regard to which, I am bound to say, they are entitled, and which

they had reason to expect from the churches when they sacrificed all the endearments of home, and placed themselves at our disposal, to "go far hence among the Gentiles," not counting their lives dear unto them, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, "to testify the Gospel of the grace of God." Pardon me, then, to-day, if I beseech this assembly, in their best moments, to think of our dear Missionary brethren. Pardon me if I ask you when you go to the mercy-seat, and find access to your God, never to forget these beloved brethren. I should like exceedingly to glance at the more prominent parts of that most stirring Report to which we have just listened; but, indeed, the text—if you will allow me to call it—of that Report is so admirably clear and impressive, that I almost fear that any comment of mine would only tend to weaken its general effect. The success of our own and other Missions in India,—for we think the Missionary cause one,—I mean evangelical Missions—none else whatever—is a feature in the history of the propagation of Christianity of the most exhilarating character. We become almost reconciled to the triumph of British arms in this vast empire, as we see how God has overruled that conquest for the moral, social, political, and spiritual regeneration of the teeming millions of that most deeply-interesting country. Now, indeed, civil and religious liberty is established over all its three Presidencies—Bible education is making rapid progress,—the Word of the Lord has "free course and is glorified,"—idolatry is being sapped to its very foundations,—and at no distant period India promises to be one of the strongholds of Christianity. Let us "thank God and take courage." There is one part of this beautiful Report which I should delight to echo, however faintly: it is that which relates to China,—a word which must ever fall on my ear, and on my heart, with a thrill of unutterable emotion. In that land is the grave of a sainted and only daughter, who consecrated a life of unusual purity and loveliness to the good of China,—whose surviving and devoted husband goes forth to his work, "weeping," indeed, yet "bearing precious seed" with him; "cast down, but not destroyed; always bearing about in his body the dying of the Lord Jesus, that the life also of Jesus might be made manifest" in his career of earnest service. By a letter, bearing date the 9th of March, Dr. Legge wrote to his eldest daughter the following very gratifying intelligence: "You will be glad to hear that I am to baptize, on the evening of next Sabbath, four youths in the school, and another little lad, the brother

of one of them. I hope they have all sincerely given their hearts to God, and wish to follow the Saviour. If they have done so, what a happy decision they have made, to be on the Lord's side. There are some others who wish to submit to the same Divine ordinance. Among them is a Taoist priest, whom I hope soon to have the happiness of baptizing." May we not hope—is it enthusiasm to hope—that a great harvest-day for China is fast approaching? Who can calculate the effect produced by that tremendous assault which is now being made through the length and breadth of the land upon its vast system of idolatry? What a mighty inroad is being made upon the stereotyped cast and complexion of the Chinese mind! May we not believe that, with all its imperfections both of principle and action, the great moral Governor of nations is verily, in this movement, to direct it to the grand result of opening a way by it in China for the triumph of the Gospel of Christ? At the very time when all China is convulsed by a revolution, the watchword of which is "perish all the symbols of idolatry—worship the only living and true God," the controversy in reference to the revised translation of the Chinese Scriptures is brought to a close, and the British and Foreign Bible Society accepts a version both of the Old and New Testament, in which, as I think, upon the evidence of Drs. Medhurst and Legge, the proper terms are adopted for "God" and "Spirit." Thus, mainly by the zeal, the effort, and the learning of the Missionaries of this Society, we are prepared with a Bible which, it is believed, all Chinamen will be able to read and understand. And then, while all this is advancing, and the country from one end to the other is being stirred by sermons, speeches, and printed addresses, on the subject of the million Testaments for China, our own Society resolved to call a public meeting. A meeting was called; and it was the most enthusiastic that I ever attended in connexion with this Society. It was proposed to send out ten additional Missionaries to China; and, in a few short months, it was delightful to see 12,000*l.* pour into the hands of your Treasurer; and, what is perhaps better, some noble-hearted men are found ready to offer themselves as a sacrifice to the service of the Gentiles. All this looks to me as if God in his providence meant to do something great and glorious for long-benighted China. If we cannot see this, it must be because we are incapable of discerning the signs of the times, which it would be exceedingly hazardous in any Christian man to overlook. There is a voice from Heaven in these events, which, I trust, all the churches will have grace to hear and obey, that they may act with an energy proportioned to the great work which they have to accomplish.

T. CHAMBERS, Esq., M. P., rose and said: I never decline, if circumstances allow of it, accepting an invitation to take part in a meeting like this, not only on the ground that I feel a deep and lively interest in the subject which has called us together, but because I have always felt that, upon the platform of a Christian and religious Society, the voice of a layman should be heard again and again, that the whole church may seem to be discharging the duty which is cast upon it in connexion with the objects of such an institution as this. There is no class of men in existence whom I regard at once with so profound a reverence, and so lively a suspicion, as the clerical order, and with all the regard I may feel to the estimable men who are behind me and around me, yet I am unwilling now, and am increasingly unwilling to intrust to them, good and excellent as they are, the interests of the Christian church for one single week. A monopoly, a friend says, has the worst possible results in relation to those over whose interests it is exercised; and the church never acts efficiently, never acts in accordance with its great commission, and never acts, I might almost say, legitimately, except it acts on the whole body, for the purpose of producing changes in society. I, therefore, am happy in having this opportunity of speaking on a Resolution as admirable in its terms as any which I have had the pleasure of reading. Education and enlightenment, all the graces, the literature, and culture in ancient times, never lifted men up to the noble philanthropy which is embodied and carried out by your Christian Societies. While many of us have read, doubtless, the covert sneer of an article in a leading journal, perhaps few have read it without rejoicing at the improvement of tone which it indicated. We all remember, not only when public journals, but when reverend divines, could employ language scornful and sneering with reference to the objects and efforts of Societies like this; but all that is left now for opponents to do is to sneer at the abstract philanthropy which can aim at securing for mankind the highest advantages over the whole compass of the globe. But we can well understand how it is that, in no former age, has the great interest of mankind been dear to man, because it was the Gospel, and the Gospel only, which has taught us the value of a man, which has taught us the value of men in their own natures, however degraded, amid circumstances and associations however low, and depraved, and miserable; Christianity has taught us to look up to man as redeemed, and casting aside that miserable error of reserve in Christian doctrine, we, the friends and supporters of the Missionary and Bible Societies, preach the Gospel to every creature. The purity of

the church threatened in our own land, and to some extent perilled; the purity of Christian doctrine is preserved mainly by the activity of an enlightened Christian philanthropy, and we meet doctrines of reserve by a practical protest, which your Report has furnished. In every quarter of the globe, among all the hordes of savage and uncivilized men, we have, as far as in us lies, taught the message of Christ, which was intended for all, and which will, one day, God be thanked! bless all mankind. In looking out over the world, to see what achievements your Society has made, it must rejoice the heart of every man to think that, in not a few lands where there was no written language, your Missionaries have first created a language which, as soon as it was born, was baptized into Christianity, so that the language lived, and as soon as it lived, the words were words of life. That language must live to have a literature worth having, whose first literature was the Gospel of God's grace. What language, except the language which God first taught to Adam, has ever been hallowed from the first as these languages have been?—and no triumph of art, nor of science, of any body of men, or of any nation, has been a triumph in which so much delight may fairly be taken as the triumph of those Missionaries who have put the symbols of a nation's thought upon paper, and have turned them into the symbols of God's best thoughts to the people, both black and white. I think it would be difficult to listen to the Report which has been read this morning, and not feel that it afforded a practical and conclusive refutation of the leader circulated yesterday through the world, that, although these Societies may unmake an idolater, they rarely make a Christian. Why, in every scene of this Society's operations, there are myriads of witnesses who could start up, and give conclusive testimony in refutation of that statement; and it does seem to me there never was a period altogether so hopeful as the period at which we are now arrived. I trust, therefore, that Britain, at the head of the nations, will maintain its great and noble Christian reputation by making a period of great public stir and disturbance, a period of great Christian effort and earnest Christian prayer; that so, if, out of the conflicts, and revolutions, and turmoils, into which the nations of the world appear to be entering, we may emerge with the proud recollection, that opportunities have been taken for spreading the knowledge of God's truth, and if our armies return—if our armies return, not only with the spoils of victory, but with a nobler than a Roman triumph,—not only with the triumph of arms, but the

victory of that blessed Word of God which has been committed to our soldiers; so that while they carry necessarily the painful evidence of war, they may carry with them also that sword of the Spirit which is acquiring for itself new triumphs in distant regions. I think, in the recollection of what to all Christian minds must be most painful, the recollection of war, however just and necessary, at least we may have this consolation, that as, in former instances, so in this, God has overruled it for the accomplishment of great purposes; and that, as the Roman general, in his triumph, had, from every country which his armies had subdued, the inhabitants dressed in their native costume, to swell the splendour of that procession, so we, in Britain, may have from every land those who speak every language, in their own native costume—those over whom, through our means, Christianity has triumphed—in a long procession full of Christian Missionary and other Societies, and filled with their converts multiplied in a long procession following, not to the triumph of a day which wears a crown of laurel, and which fades, but a long procession to the land where nothing fades, to the crown of glory which fadeth not away.

The Rev. NORMAN M'LEOD said, the first sentences that I heard from the Report, as I entered this hall, reminded me vividly of an incident which, twenty-one years ago, was, perhaps, the first that filled me with peculiar interest, that has never ceased since, in Missionary labours; and this incident was in connexion with this very Society. I have read, I forget at this moment where—I think it might have been in the voyages of Kotzebue—certain things against your Mission in the South Sea Islands; he was a Russian, probably—which filled me, for the moment, with the scepticism natural to a young man. I happened, accidentally, to meet with the captain of a ship that voyaged to the South Seas. I was a total stranger to him and he to me; and without mentioning my name or profession, or anything else, I drew beside him, and the man being pointed out to me as one who had just returned from the South Seas, I said to myself—here is a practical man, I think; he will give me an unvarnished account; he is an honest sailor; I shall have the benefit of the evidence of an honest man; and I knew that he was a good living man. I inquired of him, "Do you think that Missions have done much good in the South Seas?" He looked at me and said, "I do not know what you know about Missions, but I will tell you a fact. Last year I was wrecked on one of these islands, and I knew that eight years before an Ame-

rican whaler had been shipwrecked on the same island; that the crew had been murdered; and no doubt you may judge my feelings, when we anticipated that we should either be dashed to pieces on the rocks during the night, or, if we survived to the morning, subjected to a dreadful death. As soon as the day broke, I saw a number of canoes manned, pulling away between the island and the ship. We prepared for the worst consequences. Judge of our amazement, when the Natives came on board in a European dress, and spoke to us in English. In that very island I heard the Gospel on the Sabbath-day, and sat down at the Communion-table, and sang the same Psalm that I sang in Scotland." He added, "I do not know what you think of Missions, but I know what I think of them." I think from that day to this, my interest in Missions has not flagged, but increased. For very many years it has been my habit as a Minister to devote one Sabbath evening in the month solely to the cause of Missions, and read what is going on throughout the world. The Missionary speeches that were made thirty years ago by the converts of Tahiti, before there was a Missionary Society in connexion with the Church of Scotland, cheered and stimulated myself and my people. The stories of Moffat have drawn tears from our eyes; we have sympathised with you in your efforts in Madagascar, and I assure you that many an earnest prayer we have together offered for you. We have received unspeakable good from the Acts of the Apostles, reading them after the Gospel; and I rejoice to be able to come here to-day. I express here, again, a sentiment which has been expressed this day, and which I rejoice to know is felt by the Christian church,—that we are at this moment entering upon a marvellous epoch in the history of the world; that we are opening a great volume of European history, to be followed by, perhaps, the most memorable events that have happened since the beginning of the world. I really feel awed by the position of the Christian church; I do not know to what to compare it. I feel sometimes that we are in that position towards the enemy that our army was at Waterloo, about five o'clock in the evening, at the moment when the cavalry and infantry went down steadily to fight, but a short moment before the battle concluded, and when they brought the charge along the whole line. I think we are in this position; the whole world is opening to the Christian church, and she must rise and do something as she never did it before. May every regiment, may every part of the Christian church, rise up, go in, and take possession of the land! We have had our Genesis commenc-

ing at home; we have had our Exodus, and our Missionaries are gone abroad; we have had our Leviticus, and all our laws and regulations are laid down; we have had our Numbers, and our travels in the wilderness, now going back, and now going forward; and, I think, we are opening the Book of Joshua. Now, in an especial sense, we are to cross the Jordan, enter in, and take possession of the land. Some people think that it augurs ill for this view of the case, that we commence the war by making alliance with Turkey: but the Book of Joshua commences with the alliance of the Israelites and the Gibeonites. They were more acute diplomats than ever were the Russians. They got the better of Joshua, but yet, when he had lifted up his hand, and pledged his honour that he would assist them, he was not backward in the day of battle, and the sun stood still, and gave him an opportunity of keeping his troth and fealty to them. I do not look at these alliances as a bad augury for us. I think it is rather a strong proof that we are in the right; that, contrary to our feeling as men, contrary to our feeling as Christians, we stand by the cause of truth and righteousness, and we have no object of our own to gain. But if we are to do this work, I take it there must be an immense revolution in the church. I think we have not a glimmering of what is before us. The Report just presented to us is a very splendid one, with reference to the past; but I do hope that, in the next twenty years, people will smile at us just as we smile at the wonder of our ancestors when they saw coaches going six miles an hour. I do believe that, very soon, instead of being amazed at what is doing, the Christian church will look at an idol as we look at a fossil brought up out of the earth—and this is not very far off. The truth is, there is a force in the Christian church not yet defined. There is a latent force in every man, infinitely more than the man himself knows. But I am speaking of a force that is to turn the world upside down—an unknown force that resides in man. Look at a story which I had from a friend, who visited the pastor of a small parish in a portion of Germany, who educates poor children, and stirs them up to a Divine life. When you come to ask him, "Can you do anything for Christ?" his answer is "Yes, we can; we have no money, but let us select six men, and teach these Christian men to be shoemakers, to be agriculturists, to be field-labourers; and I will teach them theology and the languages." That man has been labouring for years, and that humble man, and his assistants in that humble village, have prepared these men for foreign usefulness. Some months ago, afraid that

they might be corrupted by Europeans, they built a ship, and these men, educated in this poor parish, in a ship built by themselves, are gone off to Africa. This is the force that is in a man. I repeat, there is this force in the Christian church; and, if you would draw it out, what an ample force it is! You talk of your great forces in the East, you talk of your army. I defy all the forces under Sir Charles Napier, all the forces under France and England, to make a primrose grow; but the dew can do it—the sun of heaven can do it. There are forces which all the material Powers of Europe cannot exercise. I defy all the material forces in the world to quicken a human spirit, to bring a soul to God; but we have in the church of Christ these forces, according to the power that worketh in us. And what an omnipotent power it is, if you, and I, and every man, had but faith to draw upon it, to take advantage of it, to believe in the Word of God—the power inexhaustible, and able to convert a world! The other day, I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ear these few words, "I am strong in Him." The words were few, and uttered feebly; they were the words of a feeble child, in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; and these words seemed to lift the burden from the very heart—they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May you, sir, and I, and every one else be strong in Him! As I left, I saw a placard on the wall in the street, announcing a lecture by George Henry Holyoake, upon Atheism. "Well," I said, "either you (this dear boy) must be true, or you (Holyoake) must be true, when you say there is no God; there can be no middle course. There can be no God, or He in whom men and nations are strong is the Living One. It cannot be,—it is a moral impossibility, if there be a living God, that you, our dear one, should have trusted that God in vain—you, our dear one, should have been made strong in the dying hour, to lift up your eyes

and sing the song of praise as you descended to the grave, because you trusted in One that was not; it is morally impossible that weakness itself could have been made strong and glorious by believing a lie; it is morally impossible that a nation of human beings should become holy and happy in proportion as they believe in Him, if He be a lie; it is impossible that individuals and nations should have become depraved in exact proportion as they disbelieved,—it cannot be; either there is no God, or Jesus Christ lives, and, if Jesus Christ lives, what a solemn truth!" We do not believe it as we ought to do, that He is as much in this room as he was with Martha, and Mary, and Lazarus, and really with the same heart and spirit as he was when in Jerusalem and Naphtali. If we believed this, would we not be strong in Him who has a deep, profound, unutterable interest in what is going on in India, and China, and Africa? Would we not feel the deepest sorrow on account of what is going on among the heathen, and deep sympathy with Him who, with a broken heart, wept over Jerusalem because Jerusalem did not believe? When a Missionary is longing for the salvation of men, would he not feel that his deepest emotions were only the feeble echo of Him who called the weak to come unto Him, who were heavy laden, that he might give them rest? Christ approves our work. We can only work well when we sympathise with Him; we can only work truly when we feel identified with Him. If we have not undying faith in his love, we may be at work outwardly in the body, but there is no real light in the soul. But we may be strong, and must be strong, and then we shall be more than conquerors.

The Resolution was then put and carried.

Rev. G. W. CONDER, of Leeds, said: The Resolution which I rise to move is,—

"That this meeting devoutly recognizes the Providence of God in the wonderful revolution now in progress in the Empire of China; and while it deprecates the gross errors that are found in the doctrine and practice of the revolutionists, it rejoices in the large amount of moral and Christian truth embodied in their publications, and also in the downfall of idolatry which universally attends their triumphs. The meeting also contemplates with joy and thankfulness the revision and printing of the Holy Scriptures, at a great reduction both in size and cost, effected by the Divine blessing on the learning, diligence, and ingenuity of the agents of this Society, and completed at a crisis so important in the history of the Chinese people. It most cordially approves the measures already adopted by the Directors for increasing the numbers of the Missionaries in China; and, while gratified by the measure of success which has attended their appeal for the requisite funds, it trusts that no congregation affiliated with the Society will fail to contribute its measure of assistance to secure the accomplishment of an object of such unparalleled importance."

Having, then, made some observations on the article in the *Times*, referred to in the speech of Mr. Chambers, the speaker proceeded:—Sir, if these charges were true in the main, I feel quite sure that the majority of the men who stood on this platform to-day would have a most wholesome horror of this place; if it were true that “Exeter Hall” is the proper synonym for all that is narrow and bigoted in religion, and for all that is contemptible and capricious in philanthropy, I for one would rather spend my whole life in the profoundest obscurity than ever lend any feeble powers which I might possess to the perpetuation of a spirit so much in opposition to the true catholicity of the Gospel, and so detrimental to the true progress of mankind. Whatever our religious anniversaries may have become, I see no reason to doubt that they are, and will continue to be, what they have been in past times, mighty instruments for the diffusion of great sentiments about all our Missionary operations; I see no reason why they should not be the medium of presenting a world-wide picture of the great results of Missionary operations, and thus evoking that spirit of Christian enthusiasm which, I am delighted to say, pervades all the vast and complicated machinery of Missions, and without which that machinery, however well conducted, must eventually become inert and useless. Sir, it is this especially that we want, in greater force, at the present moment. Our organizations are all but complete; their enlargement, their alteration, their adaptation to new circumstances, have become a comparatively easy matter; what is needed is, that they should be filled and pervaded by that spirit of Christian enthusiasm which will make the work altogether a free, spontaneous, and mighty operation. I confess I do not look upon these great gatherings as the chief source of the diffusion of this spirit; for that we must look to the zeal and love which true religion always produces in the hearts of believers in Jesus Christ. But these great anniversaries just gather up all that, and give it a palpable form before the eyes of the world. These individual men, scattered throughout the world, are the several jars of the battery by which the mighty fluid is generated. These are only the scattered points by which it is made audible and visible; the power of reproduction is in our own minds; it cannot reproduce itself; and to be allowed to take the humblest part in such a work is, notwithstanding all the sneers and scorn with which this platform is treated in some quarters, a thing for which I confess myself to-day humbly thankful. Sir, we meet to-day to hold the anniversary of the London Mis-

sionary Society, under circumstances which are, I believe, new to the majority of those who compose this assembly, and possibly to the majority of those who will address the meeting. A cloud has been slowly gathering over the political sky of Europe for more than a twelvemonth; and it has now assumed that portentous blackness which forebodes the bursting of the storm. Already has the thunder been heard in the distance; and all eyes and ears are attentively turned to watch for tidings of its full bursting, it may be to embrace in its gigantic sweep the whole of Europe; already has commerce been affected by the coming struggle; already has our Legislature been impeded by its aspect; already has its presence begun to make itself felt in many of our homes. He would be a presumptuous man who should venture to predict what will be the issue of this conflict. It may be that it will soon spend its force; or it may be that it will wind itself around the horizon for many years, and sweep with devastating force over all parts of the civilized world. I am exceedingly anxious that the assembly should feel that this war is not a thing which they may ignore, but one which threatens the Institution they are so desirous to uphold. It behoves us to be anxious about the matter, and to beware how we indulge a spirit, or applaud actions, which may in the long-run prove the greatest disaster that could happen to society. It is quite true that there is no warrant for our fears as to the ultimate influence of these struggles, however they may end, on the true progress of the kingdom of Christ. Come what will, that shall take no harm. Let the storm sweep where it may, and spend its fury widely as it may; let the result be, that we shall see every sceptre in Europe dashed from the monarch's hands and broken in pieces, and that we shall see every throne in Europe overturned; let the result be that we shall see the present boundaries of Europe obliterated; let it be that we shall see all the tokens of imperial grandeur and of commercial glory strewn like wrecks over the face of Europe, one thing shall survive uninjured—the ark of the living God! But let us not imagine that this will be the result of miracle. Though God will put out his shield to defend his ark, He will also have his chosen servants defend it. Let us take care that we do not betray the precious trust which has been committed to us; let us see to it that we bear our proper part in this great and glorious work. Sir, as was very truly and beautifully observed by my dear friend and brother who preached to us, on Monday night, at the Weigh-house, the object which we have before us is so immense that it is very diffi-

cult, and almost impossible, for us to retain anything like an adequate and permanent impression of its greatness. It may, perhaps, help us in the object which we have in view to-day if we try to conceive of it for a moment as a thing accomplished, and so look on it as a palpable fact. Well, then, conceive that, as we leave this building, and issue forth into the streets, some news-vender should accost us, with his sonorous and musical voice, in these words, "Second edition of the *Times*,—astounding news from India." Suppose that, on opening the marvellous pages of that journal, we should read that one of the Peninsular and Oriental Company's steam-ships had just arrived with the astonishing intelligence that India, in its length and breadth, had become a Christian land; that, under some strange mysterious influence, the people scattered over that country, as if by a concerted movement, and at a given signal, had arisen and thrown down every idol from its place, and reduced every temple to ruins; and every Brahmin had cast away his sacred Shaster, and burned all the symbols of his worship; that Juggernaut had been brought forth in derision, and buried beneath the ruins of his gaudy car; that all the chiefs in that country had set the example of embracing the Christian faith, and that the whole people had followed it, and kissed the Bible in token of their allegiance; that, moreover, it was then discovered, that a large body of native converts, who had long existed as secret converts to the Christian faith, were fully competent to become expounders and teachers of that holy faith, and that places of worship were already being built throughout that mighty land. To-morrow morning, when the papers come out, we find, in the same large type, "Astounding news from China," and reading again, with new and breathless interest, we learn that the same thing has happened there, that the insurgents have taken the capital, and that this has been a signal to the entire nation to embrace the faith of the insurgents; that every family in China has brought forth its idols and its ancestral tablets into the midst of the cities, towns, and villages, and burnt them, and that, as the flame burst forth, all present joined in singing the hymn, "All hail the power of Jesu's name!" and that a new code of laws has been adopted, in which the relics of idolatry are abolished, and a system of Christian ethics established. Well, in the next paper that comes out, you find similar intelligence from the South Seas; you learn that the long hostile tribes have ratified a treaty of solemn amity, and that idol and temple are no more. The next ship brings our old friend Moffat, who hastens to Blom-

field-street; and, ere our friends can embrace him, he bursts forth, while the tears of joy roll down his brawny cheek, "Brother, my work is done; Africa is given to God; Kaffraria has surrendered itself to Christ; Ethiopia has stretched out its hand to Him; and, on my way home, I touched at Madagascar, and there I saw the banner of the Cross stretching side by side with the symbols of royalty; and, in the midst of the enfranchised and Christian people, the blood of the martyrs has spoken with mighty force." And, then, to complete our joy, a Moravian brother comes to tell us that the same thing has happened in the North, so that the name of Jesus is sounded from sultry Guinea to the icy regions of the Pole. And then come tidings from the Mediterranean that the tiara has fallen in the city of the Seven Hills—that the crescent has waned, having been eclipsed by the meridian splendour of the Sun of Righteousness, and that the Greek Church has joined with the Romish in professing a purer faith. To crown the triumph, an American comes to tell us that slavery is for ever gone. Oh! sir, what a jubilee would that be which we should hold when the last messenger had completed the strange recital, and we had awaked from the trance of surprise into which we had been thrown! How would our eloquent brethren become dumb with their own emotions, and their prayers find fitting vent in tears, under such intelligence as I have described! Sir, that is the end which we are aiming to accomplish, that is the end which we are met together this day to try to accomplish. God will not do it by a miracle; God will not crowd the whole into a single year or into a single age; it is His will that multitudes of His people should share in the prosecution and the honour of the work. Now, sir, I believe that if every individual in this room were told to-day that all this could be done in ten years, through the united strenuous efforts of the Christian church, there is no one here who would not be willing to devote all his time and all his efforts to the work during that period, even to the abandonment of everything else. Ay, and I believe too, that it would be impossible for the cold calculator who joins in the cant of the day against missions, to do otherwise than approve of your conduct. Oh, what manner of men ought we to be who have such an aim before us, and who have such a trust committed to us! The picture which I have put before you in faint and feeble colours is, perhaps, in one sense, an appeal to some of the lowest of the motives by which we can appeal to you for support of this great enterprise. If to that picture you add all that this involves of glory, and dignity,

and progress for mankind, and the development of all that concerns man's welfare, and the triumph of man by this means over the principalities and powers of evil, so that the earth will be filled with man's responsive joy and happy communion with his fellows, again I say,—What manner of men ought we to be! what manner of spirit ought we to possess! with what mighty, spontaneous energy ought all our machinery to be kept at work! Two words about China, and I will sit down. A little seed of truth has been buried in the Chinese mind by pure and Christian hands. Other elements were at work—other persons less scrupulous in their means and in the mode of reaching their end; and thus has there been opened a door, in the throwing open of which we all rejoice. No matter, sir, who has done it: when the door is thrown open, it is for us to sit with adoring wonder at the footstool of the universal King. And then, as if to complete the demonstration of God, that the thing is of Himself, just at the moment when the door has been thrown open for the truth, the truth has assumed that form in which alone it could enter the door and make itself felt. And now, sir, nothing more is wanted but the wings on which that truth may fly, and the living voice which may multiply the echoes of that truth, and carry them with all the force of a brother's aid and a brother's heart to whatsoever ear he may happen to arrest. These wings and these means it is for the churches to supply; for this my resolution, conveying the sentiments of the Directors, appeals to you to-day. Let the churches but worthily respond and find the money, and I have not the smallest doubt but that God will very soon point out the men, and will say to us, as he has said to us by this providential movement, "Go up and possess the land."

The Rev. Dr. ARCHER: I have read my text, and pondered upon its contents. The subject is China—a subject large enough to occupy more time than is rendered to me this morning, and to more than fill the hearts of this great and noble audience. Reference has been made by the preceding speakers to the idolatry existing in that land. I saw the other day the following advertisement, that appeared in one of the Canton papers, in the year 1823. Although there is a certain degree of the ludicrous about it, it will just show how the system of idolatry is interwoven with the minds of the people:—

"I, Achen Tea Chinchén, a lineal descendant of Coup Boi Roche Chinchén, the celebrated sculptor and carver in wood, who, through his unremitting studies to promote rational religious worship, by the classical touches of his knife and chisel, has been

honoured by emperors, kings, and rajahs of the East, and supplied them with superior idols for public and domestic worship, now humbly offer my services in the same theological line, having travelled from hence, at a considerable expense, to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, under those able masters Nollekens and Bacon. Achen Tea Chinchén is now in possession of casts of the most approved models, and Elgin marbles; he is ready to execute to order idols from twelve feet high, well proportioned, down to the size of a marmoset monkey, or the most hideous monster that can be conceived, to inspire awe or reverence for religion. My charges are moderate; for an orang outang, three feet high, 700 dollars; ditto rampant, 800; a sphinx, 400; a bull with hump and horns, 650; a buffalo, 800; a dog, 200; ditto couchant, 150; and an ass in a braying attitude, 850. The most durable materials will be used. Of statuary granite, brass, copper, I have provided sufficient to complete orders to any extent. Perishable wood shall never disgrace a deity made by my hands. Posterity may see the objects of their father's devotions unsullied by the inclemencies of the seasons, the embraces of pious pilgrims, or their tears on the solemn prostrations before them. Small idols for domestic worship, or made into portable compass for pilgrims." The price will be proportionate to the size and weight. No trust; ready money! Any order, post-paid, accompanied by a drawing and description of the idol, will be promptly attended to, provided that one-half of the expense be first paid, and the remainder secured by any respectable house in Canton."

This was about thirty years ago; let us now look at the contrast in regard to China. Instead of having these things now widely published, and idolatry so strongly grafted and working upon people's minds, as would seem by the advertisement, to have once been the case, we find a Chinese John Knox going along from one part of the country to another, smashing the idols down. I have heard these things referred to in strong and glowing terms; but we are not to forget that all these things are mixed up with a great amount of error. But I do not complain of that; quite the reverse. I rejoice in the fact that light has begun to dawn upon that people. Once get a nation to think, and in the end it is sure to think right. Stir up mind from its stagnation, from its state of spiritual and intellectual lethargy and miasma, and you will, in the course of time, enable it, by the right and proper use of right and proper means, to

tend heavenwards, to think of spiritual truth, and to consecrate itself to the service of the great and everlasting God. Says Lord Bacon, the father of inductive logic, "If you want to dislodge darkness, let in the light." That beam of light may be but straggling and faint at first, but it will swell and swell until it not only removes a corresponding amount of gloom, but completely remove the gloom for ever and entirely. Throw, then, light into China, the light of the Gospel of the Lord Jesus Christ, and you will get that mind, which is now in its transition state, stirred up into all the beauty, and lustre, and purity of the Gospel of our blessed Lord and Master. Then again, the languages of India are various; how many versions we have of the Sacred Scriptures in India I cannot tell; whereas the written language of China (though the oral dialects are many) is but one; once, therefore, get the Word of God in that one language, and it becomes accessible to 380 millions of souls. These are great advantages, and they ought to cheer and stir up our minds in this great and noble work. A word for our absent brethren. They are not here to speak for themselves, and perhaps, if they were, they would be the very last men who would speak in terms of self-eulogy. But let us be faithful to them, and from this hall let a voice go out to Canton, and Hong-Kong, and Shanghai, that we at home remember them, and think of them with that holy affection to which they are entitled at our hands. Now, sir, the question comes to me, "What are we to do in this case?" Here is China stretching before us. My friend who has gone before me has said, that if we get the funds, God will easily enough point out the men. Now, sir, I would rather reverse that idea; that is to say, I would put the men in the most prominent place, and the funds in the secondary. I have not the comfort of seeing the ministers of my own body on this platform: but the wings of the Press can carry the tones and affections of my heart where my voice cannot go: and from this place, sir, I would appeal to the United Presbyterian Church, of which I have the honour to be a humble minister—I would appeal to its professors, and ministers, and students of that church, by the entreaties of 380 millions of spirits in the regions of heathen darkness—by the grandeur of the work—by the magnificence of the motives—by the sublimity of the effect; I would appeal to them, and ask if they cannot give us some young men who will come forward to the help of the Lord in that land. Often do I think of that man (what a model he was, although a Roman Catholic,) Father Xavier. Certainly

he did many foolish and absurd things; his memory is bound up with many crotchets, but he was a noble man notwithstanding. See his little ship going through the Archipelago; the men are beginning to draw back; the Jesuit Missionaries he took out with him begin to tremble. He looks out from the quarter-deck, and says, "Were these islands covered with groves of sandal-wood and full of veins of gold and silver, there is not one of you who would not try to take possession of them" (he was going to China, but died before he arrived there); "but," he added—and the reproach contains a volume of thought—God send it home to my heart, and, fathers and brethren, to you—"there are only souls there." Sir, let us catch the spirit and temper of that man, and hear from him a distinct and living voice of reproach to us for our indolence and apathy in regard to this great work. Let us follow the line of conduct of our brethren who have worked in this great cause. We have a noble band; let us honour them, and let us seek to do more than we have done in this great and glorious cause. I have made reference to Xavier. When he went out in that Portuguese vessel he said—and I believe he never spoke a truer word—"If China yields to the crucifix, the whole of Asia is the Lord's." Get a strong foothold there, show the work of God, and your zeal in it, in taking possession of that country, and, from that moment, the whole of Asia must fall before the Cross of our blessed glorious Master, and his name become universally triumphant. Mr. M'Leod has referred to five o'clock at Waterloo. At five o'clock in the history of the world, according to the idea of Mr. M'Leod, the voice from Heaven booms down, and comes into Exeter Hall this day, and into each of our pulpits, and our closets, and our hearts, "Up, and at them!" The world is before you—the serried mass of human spirits all standing and frowning defiance to the Everlasting. Up, and at them! Not with the weapons of human invention, not with the artillery of human preparation, but with that armour which never costs one drop of blood; for all the blood needful for the salvation of the world was shed upon that day, that hour, the hour of mercy, the hour of agony, the hour of triumph, that concentrated hour of God's everlasting thoughts and feelings. Up, and at them! with weapons that will bear to be looked upon after we have done all we could in the field. Up, and at them! with this glorious conviction, that the Captain of our Salvation who gives the command, precedes us in the march, and, by his outstretched arm, will make us more than conquerors.

The collection was then made, and the chair being vacated by the Hon. A. F. Kinnaird, was filled by W. D. Wills, Esq.

The Rev. W. C. MILNE, from China, in supporting the Resolution, said : Mr. Chairman, as the time allotted to me is but very short, I will at once refer to that distant land which has already been repeatedly named on this platform—the empire of China; and I will refer to certain points in connexion with the mission to China, which I trust may act as an encouragement to cheer on the efforts of the London Missionary Society as well as to spur them forward in that grand crusade which has lately been taken up with such zeal by all Protestant Christendom. It is impossible for any one in this country, as it is impossible for your most intelligent Missionaries in China, to prophecy what may be the issue of the present conflict. There are many who wish in their hearts, and who believe also, that the insurgents will gain the day; others, not so decided, are apprehensive that the Imperialists will gain the victory. It is not impossible (for this has happened before during the Chinese history) that the country may be divided into a number of petty states. Nay, if the insurgents are checked in their progress, they may form a State of their own, and have their own laws and their own religion—the Christian religion taken from our Scriptures. But whatever may be the issue, I believe that it is intended in the providence of God, that the country should be opened, and that in due time He will open a wide and effectual door through which the Word of the Lord may enter and make progress. It has been asked, has all this opening been yet achieved? Do we find such openings in the heart of that country as we have been led to anticipate during the last nine or ten months? I cannot say that these openings have yet been made. Why not? We are not yet prepared for them. Your Bibles, though prepared and translated, are not yet printed; your Missionaries are not yet insufficient; you have no colporteurs there; you have not the agency to enter into the country and preach the Gospel, and distribute your Scriptures here and there and everywhere through that vast field, which is almost white to the harvest. But there is little doubt that when your Missionaries are ready, and when your Testaments are printed, God in his providence will open a way through which the Gospel may be preached to the people. Yet, whatever openings occur, I would not have my friends here carry away the idea, that the work of the Gospel there will be an easy work, or a plain-sailing work among the people. While they have the Scriptures among them, still they have

hearts hard as a stone, and that can be impressed only by the power of the living God. We shall have to come into direct contact with the Chinese prejudices and superstitions; and, whatever may be the opening which occurs, we shall, as we enter the field, have to fight Popery face to face. Popery is stirring itself to get ahead of us and win the day among that people. A short time before I left Shanghai, I met with a Roman Catholic priest, and, after a long discussion upon various points, he assured me—you may take it only upon the word of a Roman Catholic, but still there is something in it—that in the province where Shanghai is situated, a large province containing a population of 21,000,000 of inhabitants, they had 78,000 converts, and 35 foreign Missionaries. Now, that I believe to be the proportion of their Missionaries in all their other provinces. They are doing all they can to get possession of the country, and we may depend upon it we shall have to fight with them stoutly, fearlessly, as we have had to do in this country. As to the probable issue, I cannot take upon myself to decide. But suppose the Tartar dynasty should be overthrown, what encouragements you have. But, of all the encouragements that I see around me, I set my mind chiefly on these two: first, the leader of the Revolution is an enlightened man, and receives foreigners, and allows Missionaries among the people; and secondly, he has taken out Scriptures, and commenced the publication of them among his own people, so that he is pledged to assist us in our work, and join hand in hand with our Missionaries in promoting the cause of religion in his country. And, if he allows the Missionaries to go among the people, we shall be enabled by that means to check those errors into which he has fallen. They will not know better; they cannot know better until our Society, in connexion with other Protestant institutions, unite together as one man, and send forth a mighty host, that shall go, not to kill and slaughter, or compel the people to be Christians, but to visit them and open up to them the Scriptures that are lying before them. We need all this, and I hope the appeal that has been made this morning will be effective, that it will strike home to the hearts of our preachers on this platform, and of our countrymen throughout the land, to be up and doing, and send forth more men to that important land.

The Resolution passed unanimously.

The Rev. WM. GILL, from Rarotonga, then moved,—

“That Sir Culling Eardley Eardley, Bart., be the Treasurer; that the Rev. Dr. Tidman be the Foreign Secretary, and the Rev. Ebenezer Prout be the Home Secretary for the ensuing year;

that the Directors who are eligible be re-appointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the aggregate meeting of Delegates, be chosen to fill up the places of those who retire; and that the Directors have power to fill up any vacancies that may occur."

He said, I shall not occupy your time, I hope, very long, but I can tell you, my Christian friends, that it is my most solemn conviction that if you could go to the islands of the Pacific—if you could voyage from Western Polynesia to the Eastern islands—could you see the heathenism, and idolatry, and cannibalism there—could you see the naked savage men, as your Missionaries have seen them, and as they now exist, by thousands and tens of thousands, in Western Polynesia—could you traverse from west to east, and there see the triumphs that have been won by the Gospel, the idolatry that has been completely overthrown, the heathenism that has been completely abandoned, by entire nations of those islanders, the churches that have been collected, the individuals that have gone out as your agents, labouring among the yet heathen population,—you would have to record triumphs unknown in any past history of the church or the world. I have said in other places, and I say it now, that it is my firm conviction that, taking the most correct and enlarged view of all the success that attended the preaching of the Apostles in the first ages of Christianity, with all their gifts of tongues and working of miracles, they never won such mighty, complete, and universal triumphs over nations as there have been won during the last thirty or fifty years of the existence of this Society. Go into every part of the world, and there you see a testimony concerning the truth which I will just now mention. In Polynesia there are some five or six hundred larger or smaller islands. You have the Marquesian group, the Tahitian group, the Low Coral group, the Hervey group, the Samoa group, the Fejee group, the New Hebrides group, the Loyalty group, the Caledonian group, the Duke of York's group, and King's Mill group; and it is on these islands that this Society engaged its first Missionary efforts, and where it has also received some of its severest attacks from the devil and from the world, and where it has also been permitted by God to receive some of its brightest and most glorious triumphs. It is just sixty years ago since your Missionaries were first sent to the Tahitian group; it is just sixty years ago since your native agents landed on the Raratongan group; it is just eighteen years ago since your first Missionary agents landed on the Samoan group; and just thirteen years ago since your first native Missionary agents landed in Western Poly-

nesia, and only four years ago since your first native Missionary agents landed on the Manaiki group; and now, could you visit them, you would see on the part of the great majority of the people, a complete abandonment of idolatry, and a complete overthrow of their heathenish practices. Of the Raratongan group, especially the island from which I come, I will now speak; and I tell you, Christian friends, that could you land on any one of these islands to-day, you could not find out, by any possibility, anything in the manners or customs of the people showing that they had ever been idolaters, that they had ever been accustomed to any of those heathen practices which still prevail in Western Polynesia. The young people among us, called the Christian-born population, have to be told what idolatry, and heathenism, and cannibalism are, just as much as they have to be told in this country. Go there, and see the triumphs that have been won by those men who have been held up to be despised by the whole nation. We have been told that these islanders are a lazy indolent people, and that after we have unmade some of those idolaters we can do nothing else with them. Oh, I wish you could see the power that the Gospel has infused into the minds of those people, enabling them to rise to a state of civilization and dignity! Let me just give you one illustration, which I think will show you the industry of the people. You remember—if you don't, we do, and I know you do, for we had tangible proof of your remembrance—the dreadful hurricane that swept over the Hervey group in 1846. Oh, it was an awful scene, and we shall never forget it! I really thought we should not survive the night. I fully expected that our little island would be broken up by some great convulsion. The sea rose around our coral reef eighteen feet higher than its wonted level; and a vessel lying at anchor was in danger; she had come from Tahiti for trade. The captain felt that if he remained he should lose his vessel and his life, and he cut the cable, hoisted the sail, and sailed over trees eighteen feet high, some distance inland; and it took the people three months to get that vessel down again into the sea. This will give you some idea of the fury of the sea that lashed upon our shores. Well, there was a beautiful chapel there—perhaps we were too proud of it, and yet I don't know that it was a sin to be proud of it, sir. I had worked with the people, and the people had worked with me, to raise up a beautiful stone chapel, the first that was ever erected at my station. It was 70 feet long, 60 feet wide, and 23 feet high, and there were galleries round three sides of the

chapel, which was neatly floored and pewed. Oh, it was a glorious day for us when we opened that chapel! People from all the churches on the island came on the occasion. Well, sir, we had been worshipping there just twelve months when the winds were commissioned on that awful night for its destruction, and so great was the roar of the wind, that the roar of the thunder could not be heard, and I had to crawl on my hands and feet to my devoted wife, who had gone to a little hut some hours before me. So great, indeed, was the roar of the wind that, when that strong, large, coral building fell, the people who lived near could not hear it, and it was not until the morning light came that they witnessed the desolation. Oh, that next morning! I was going over the ruins of my house. My wife had been taken, at morning dawn, in the chief's blanket, to his hut. Looking towards the settlement, I saw a long procession of some 300 or 400 men and women, who came literally clothed in sackcloth, and rags, and ashes. It was quite an unexpected scene to me. At the head of the procession was a man whom I knew to be an old warrior, and who had once been a cannibal; he was to be the orator. I listened and the sounds of lamentation and woe caught my ear, and I said, "What is this?" "Oh," said the few servants that were around me, "these people are come to compassionate with you." Well, I wished myself further. How could I bear the great burst of their feelings upon me, already so crushed that morning? Well, they came, and the old man and his party set up a long cry, "Alas, alas! our Missionary, O, our Missionary! We are at home, we can go and dig roots in the mountains, we can live on the fish of the sea, but, oh! what will our Missionary do? What will his wife do? There are no foreign ships coming now." It was three months before we expected the *John Williams*; and our flour-barrel was completely filled with water; and that was all the flour in the island; our sugar, too, was all dissolved, and the salt was gone. The poor people had heard of this, and they came to sympathise. Then they said, "Oh! Ziona, Ziona ('Zion,' the name we gave the chapel), how shall we be able to build such a place again?" I requested them to retire as soon as possible, and they did so. Now, I will mention what followed, to show you how the Gospel had enabled these poor people, thus crushed, to rise up and meet the exigencies of the case, and be prepared for all the difficulties by which they were surrounded. In less than three years after that calamity, in one settlement, containing a population of only 800 people, men, women, and children (so that

there could not be very many efficient working men among them), they built a chapel, a large school-house, composed of stone and coral, a Missionary-house, and forty stone cottages, besides planting all the food we had to eat, furnishing the market for the ships in return for clothing, and sending their contributions to this country. In five years after that hurricane, on our two islands twelve large chapels and school-houses were built, three substantial stone Mission-houses, and 200 or 300 neat stone cottages, besides a large number of lath and plaster houses. Thirty years ago, they did not know the use of a chisel, a saw, or a plane. Well, there were ships calling at those islands, and I can tell you that during the last two or three years the people annually raised produce to the amount of 2500*l.* or 3000*l.* a year, which they principally expended in barter for American and English manufactures. These men, be it remembered, have to dig the soil, and plant their food; to pay their rentals, and provide for their families; and yet about 100 or 120 ships touch annually at that group of islands, bearing away to England and America some 100,000 barrels of sperm oil, and other produce, receiving scarcely any money in exchange, but taking it all in clothing, tools, and other articles of civilization. In addition to all this, they send home to this Society 300*l.* annually. Mr. Gill, in concluding his speech, announced that he had presented to the Queen a specimen of native manufacture and also a copy of the Rarotongan Scriptures, which had been most kindly received by Her Majesty.

The Rev. B. RICE, from Bangalore, in seconding the resolution, said: Mr. Chairman and Christian friends, I have to speak to you about 150 millions of immortal beings, and I have to tell you of a vast empire that is white to the harvest; and I am called up to do this at twenty minutes past three o'clock. I cannot do it; but, blessed be God, I can say this, that the whole of India is open to Missionary effort. The people are waiting anxiously for the Gospel. Hindooism is fairly undermined; and, if you will only persevere a few years longer, I believe the Word of God Omnipotent will reign throughout the length and breadth of that vast empire. Oh, my friends, let us labour and strive, in the spirit of that magnificent sermon we heard yesterday morning in Surrey Chapel! let us seek to reflect the glory of God, through His Gospel, by the efforts of his church; and let us look for that bright crown of glory with which he will encircle our brow in the day of his appearing.

The resolution passed unanimously.

A vote of thanks to the two Chairmen, the Hon. A. F. Kinnaird and W. D. Wills, Esq., moved by E. SWAINE, Esq., and seconded by Rev. T. BINNEY, having been carried, the benediction was pronounced, and the proceedings terminated.

ADJOURNED MEETING.

The Adjourned Meeting was held in Finsbury Chapel, at six o'clock in the evening; D. W. WIRE, Esq., Alderman and Sheriff, took the chair.

The services were commenced by singing the 40th Hymn, Missionary Collection; and after prayer,

The CHAIRMAN rose and said: He was happy to have an opportunity of discharging a debt which, as a private Christian, he owed to the London Missionary Society. The Directors had looked through the churches and selected young men for this important sphere of labour, best adapted to sustain and carry out the object in view. The Missionaries now occupied in the field of labour deserved the sympathy of the churches of England. In the West Indies Missionary labour had prepared the negroes for the enjoyment of freedom. In Polynesia it had converted the barbarian islander into an enlightened, civilised man. In the East Indies it had effected most important and beneficial results. In China the Missionaries had acquired the language and prepared the way for the universal diffusion of the Scriptures throughout that great empire. In every portion of the Missionary field, light had been substituted for darkness; instead of moral degradation and impurity, there was morality and purity; where there had been barbarism there was civilisation; where there had been no respect for human life, it was now regarded; where there had been no liberty it was now enjoyed; and Christianity had carried in its train all the blessings and advantages which were possessed at home.

The Rev. E. PROUT read a brief extract from the Report.

The Rev. L. H. BYRNES rose to move:—

"That this meeting, cherishing a deep and affectionate interest in the comprehensive operations of the London Missionary Society, rejoices in the assurance, that throughout the past year its faithful and laborious agents have zealously prosecuted their various efforts in the education of the young, the translation of the Holy Scriptures, and above all, in making known to the perishing heathen the way of salvation by our Lord Jesus Christ."

The three departments, he said, of Missionary operation referred to in the latter part of the resolution, fully justified the term used regarding them in the commencement of it—"comprehensive." He knew of no object so comprehensive as the Missionary

cause. The spirit of missions was confined to no sect, to no particular part of the world. Christianity sought to save men lost in ignorance and steeped in crime. The very idea of Christian Missions was expansion, comprehension, and extension. Let the Gospel be carried to every part of Britain, but let it not stop there; it must be conveyed to the darkest regions of the earth. Moham-medanism, Brahminism, Secularism, *alias* Atheism, had no missions. Why? Those systems had no centre, no heart, no main-spring. The resolution referred to three departments of Missionary labour—education, the translation of the Scriptures, and the preaching of the Gospel. This Society had always encouraged education. Those who wished to keep the people in despotism, set aside education; those who wished to raise them, laboured to instruct them. The translation of the Scriptures was the forging of the implements for the spiritual warfare in which they were engaged. The great object, however, which the Society had in view, was to preach the Gospel to the heathen; and there were thousands now in glory who had been saved through the instrumentality of their Missionaries. It must, however, be remembered that souls were not converted by mechanism; the descent of the Holy Spirit was required to effect it; and if they would possess that blessing in the churches, both at home and abroad, there must be united fervent prayer for its bestowment.

The Rev. THEOPHILUS LESSLY, in seconding the Resolution, said that the principal subject to which it referred was success. Regard men in whatever respect they might, they were all bending their energies on improvement. Two classes of men were engaged—the selfish and the liberal. The selfish were seeking to improve themselves and their own condition; those who were liberal were seeking to improve the condition of others. The latter were divisible into two classes—those who sought the temporal, and those who endeavoured to promote the religious welfare of their fellow creatures. Religious men sympathized with those who sought to mitigate earthly suffering; but there were thousands who would devote themselves to that work, while there were comparatively few who would aid purely religious objects. Let those who had no love for eternal things spend their time in giving temporal benefits; but let Christians, who fastened their thoughts on another world, spend their time in bringing men to a knowledge of the truth.

The Chairman being under the necessity of retiring he was succeeded by Geo. Wilson, Esq.

The Rev. B. RICE (Missionary from Bangalore) rose to support the Resolution. It was now eighteen years since he had been privileged to attend the annual meeting of this Society. In the interim, he had travelled in various parts of India. He had taught in the houses of the natives, preached in their streets, and disputed in their temples: and if he were asked, what was his present estimate of the Missionary work, he would reply deliberately and emphatically, that it was the greatest, the grandest, and the most glorious work in which it was possible for a human being to be engaged. India was the most extensive Missionary field hitherto occupied by the Christian church. It was divided into forty provinces, which might be called kingdoms, with a population speaking eighteen languages, and amounting altogether to 150 millions. After describing the lamentable condition of India viewed morally, he went on to urge the necessity of adopting increased measures for diffusing the Gospel there. At present, there was only one Missionary to labour among every 500,000 of the idolaters. But what had Christian Missions done for India. They had moved the Government to pursue a more enlightened policy than heretofore; they had changed the face of European society; translated the Bible, or portions of it, into eighteen or nineteen languages; raised up and were rapidly increasing a Christian literature; educated youth, both male and female, by which Hindooism was being undermined; established 300 native Christian churches, in connexion with which there were 18,000 members, and a body of professing Christians amounting to upwards of 100,000; produced conviction in the minds of many who, Nicodemus like, were afraid to profess their faith in Christ from the persecution to which it subjected them; loosened the power of the Brahminical priesthood extensively; done much to undermine the whole system of idolatry wherever they had long laboured. Had not Missionaries, then, done something for India? A more self-sacrificing body of men than those employed by the various religious

bodies in India, they would go far to seek. Let them, then, be effectively sustained.

The Resolution was then put and agreed to.

The Rev. H. J. GAMBLE rose to move—

"That this Meeting, regarding with peculiar solicitude the position and prospects of Christianity in Polynesia—that first field of the Society's labours, and of its brightest triumphs—is gratified to learn that the Directors have been enabled, by the liberality of their friends at Sydney, to send forth two additional Missionaries to labour for the salvation of the savage islanders, at whose hands the martyr Williams died. The Meeting also acknowledges with humble thankfulness, the special providence of God in the preservation of the Missionary ship in a moment of great danger, and the merciful deliverance both of the captain and the crew."

They would all agree that the Missionary cause was no longer characterized by novelty. Missions had gone through every ordeal to which it was possible to expose them, and the verdict, certainly not of every man, but of every thoughtful man, whether a Christian or not, was, that the Missionary enterprise was one of the most important and most valuable in which the human mind ever engaged, or to which man's energies were ever directed. There was a spirit of inquiry universally abroad. It was seen in Italy, Turkey, and India, where systems hitherto prevalent were on the wane. When they considered the difficulties connected with the Missionary enterprise, they had abundant reason for gratitude to God for the men whom he had raised up to embark in it. All they wanted was more confidence in their principles and in God. In order to raise and elevate mankind, it was said, educate, by political economy, introduce ceremonial observances, and send out bishops with a splendid retinue. But nothing would satisfy the wants of man, and accomplish the objects in view, except the Gospel of Christ.

The Rev. WM. GILL (Missionary from Raratonga) seconded the resolution, which was then put and carried.

A vote of thanks to the two Chairmen having been moved and carried, the meeting closed by singing the Doxology and pronouncing the benediction.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR JULY, 1854.

MEMOIR OF THE LATE REV. THOMAS STRATTEN, OF HULL.

“‘The memory of the just is blessed.’ It is a portion of the treasure by which the church is enriched and made fruitful. Holy Scripture is pervaded throughout with biography. Every type of human experience finds there its exemplar—the Lord himself, the perfect model of our humanity, having, as in all things is due to Him, the pre-eminence.”—Thus wrote Thomas Stratten two years ago, when preparing a brief memoir of his friend, the late Rev. B. Kidd, of Scarborough; the words may form an appropriate prefix to the following sketch of his own life and character. So, while we trace the history and labours of those who have spoken to us the word of God, whose faith we follow, a hand which we see not, and think not of, is just ready to do the same service for ourselves;—the writer of memoirs is himself speedily memorialized. One after another—generation after generation—we pass away, not to extinction, but to the rest which remaineth for the people of God.

Mr. Stratten was born in 1793, at Bradford, Wilts. It was his privilege to enjoy the prayers, instructions, and consistent example of pious parents. It was their constant endeavour to train up their children in the nurture and admonition of the Lord, and to encourage in their young minds a desire

for usefulness to those around them. Amongst the earliest recollections of his boyhood was his helping them to teach a number of poor children to read, as they gathered together every Sabbath in his father's house. On leaving the parental roof he was apprenticed to a woollendrapery at Bath, and there, amidst worldly companions, the impressions made by the instructions and example of his home seemed to be passing away as the early cloud and morning dew; he began to forsake the house of God, to disregard His day, and to yield himself to the sinful pleasures of the world. During a recent visit to Bath, he pointed out to the writer of these lines the hells where, with ungodly companions, he had spent the Sabbath in worldly pastime and dissipation. He ever spoke of this period as the time when he was on the brink of a precipice; his feet had well nigh slipped, but the good Shepherd beheld his wandering steps, and sought out and brought safely back into the fold the sheep which had gone astray. About this time he had gone home on a short visit. A new chapel was being opened in the village where his parents then resided, and it was there, whilst listening to a sermon from the lips of the late Rev. Richard Elliott, of Devizes, that the truth was brought home

to his heart; he saw his guilt and danger, and felt his need of that Saviour whom he had been neglecting. He set out on his return to Bath with new feelings and desires, and he could refer to secluded spots on the road between his father's house and that city as hallowed places in his remembrance, where, like Jacob at Bethel, he poured out his vows and prayers, and like him wrestled with God and prevailed.

Being then seventeen years of age, he united himself with the church under the pastoral care of the late Rev. W. Jay. Exemplifying the apostle's exhortation, "not slothful in business, fervent in spirit, serving the Lord," he sought to consecrate all his powers to the service of his Saviour. Although his hours of business were very long, he managed, by early rising, to secure time for the improvement of his mind. This habit, formed in early life, he ever after continued, and much of the peace and tranquillity of spirit which he enjoyed may be attributed to the secret communion with God which in the earliest hours of the day he secured.

There was in Mr. Jay's church a band of earnest and devoted young men, who were accustomed on the Sabbath to go out, two and two, into the villages around Bath, where, in some cottage, they would gather together the children, and after teaching them, would occasionally speak to the neighbours who came in. In these duties Mr. Stratten took a very active part. The meetings were greatly blessed; and some of them formed the nucleus around which flourishing churches were gathered, which continue to the present day.

The circumstances connected with his call to the ministry were somewhat remarkable. He had devoted himself assiduously to his worldly occupation, and had been given to understand that, on his master's retirement, he was to have a considerable share of the business. One day, however, without any previous intimation, he was informed that his employer had unexpectedly made a totally different arrangement.

On the evening of the day on which this sudden change had taken place in his earthly prospects, he was attending the usual week-night service at Argyle Chapel. At its close, he was told that Mr. Jay wished to speak with him. On going into the vestry Mr. Jay, quite unaware of what had passed, asked him whether he had ever had any thoughts of entering the ministry. He replied that he had not, but hoped, that whilst following his secular engagements, he might be useful in the villages around Bath on the Sabbath. Mr. Jay told him that he was purposing to take a few young men to prepare them for the ministry, and he should wish him to be the first. On Mr. Stratten's telling him of what had just occurred, he said, "That settles the matter; we must regard it as the hand of God." Although Mr. Jay subsequently relinquished the idea of taking students, Mr. Stratten, at the earnest wish and recommendation of his pastor, went to Hoxton Academy in 1815. His preaching when a student was greatly blessed of God, especially at Chertsey, in Surrey, as not a few living witnesses can testify. In September, 1820, he received an invitation to become pastor of the newly formed church at Bethel Chapel, Sunderland. His ordination took place there in February, 1821. Appended to a document referring to this we find the names of the following ministers as having taken part in the service:—the Revs. J. Fletcher, A.M., Thomas Raffles, LL.D., Edward Parsons, Charles Gollop, Ralph Davison, David Jones, William Robertson, John Scott, William Nicoll, and George Sample. At his settlement the congregation did not number more than about 400, and, in the earlier years of his labour there, many obstacles and difficulties had to be encountered; but, by the Divine help, he was enabled to overcome them, and had the happiness of seeing the steady increase of the congregation, and numbers added to the church, the fruits, by the Holy Spirit's blessing, of his ministry. With the brethren of his

own denomination, in connexion with the Northumberland and Durham Association, which was formed during his residence in Sunderland, he had very delightful communion and fellowship. He enjoyed also the confidence and esteem of all his fellow Christians of other denominations. With the Society of Friends he enjoyed much pleasant intercourse, being joint secretary with one of them, the late Mr. Thomas Mounsey, in the first Temperance movement, and in the Anti-Slavery Society. He was on the happiest terms of friendship with the evangelical ministers of the Church of England, and during the residence of the late excellent clergyman, the Rev. Mr. Parker, in Sunderland, they met alternately at each other's house for prayer and conference. As an instance of the mutual regard and Christian feeling which then existed amongst the different parties, the following letter addressed to Mr. Stratten by the late Rev. Robert Gray, Rector of Sunderland, on receiving a report of the Sabbath-school connected with Bethel Chapel, may not be out of place:—"The report of a Sunday-school under your superintendence which has been sent me, is drawn up with such fairness and candour towards similar institutions, that I beg you to give the enclosed note to the treasurer."

It is evident from these statements that his strong and decisive nonconformity did not interfere with the warmest glow of charity on his part towards Christians of other communions, nor with their respect and affection for him in the consistent and manly avowal, and defence of his own distinctive principles and convictions.

Soon after he settled at Sunderland, he was united in marriage to Miss Mary Shoveller, and this union was fruitful to him of a large amount of peace and happiness. As a husband and a father, he was distinguished by tenderness, sensibility, and wisdom of no ordinary stamp, so that the present loss and blank in his home and family can be sustained, by his bereaved widow

and sorrowful children, only by the power and sweetness of heavenly consolations.

Mr. Stratten continued at Sunderland for twelve years amidst mingled encouragements and trials, to "make full proof of his ministry" in his first sphere of labour. The Rev. R. W. McAll, the present minister of Bethel Chapel, says, that "If a bond of affection in many hearts, which twenty-two years of separation have been quite powerless to slacken, and, still more, the steadfastness of a large number given as the fruit of his labours in this town, may be regarded as enstamping such a course with Christlikeness and beauty, these marks rest, eminently, upon the earlier pastorate of our departed friend. A vast proportion of those whom that hand, now cold and stiff, welcomed to Christian fellowship, were called to cross the stream *before* their 'father in Christ;' and they, in latest moments, in not a few instances, breathed, with thankfulness, his name. But, in the two churches now representing that over which he presided, there are, after the long interval, upwards of sixty members *remaining* whose profession dates from his ministry."

In 1832, Mr. Stratten accepted an invitation to take the charge of the church in Fish-street Chapel, Hull, vacant by the resignation of the Rev. Joshua Fox, of which church he continued pastor until his death. The cause of Christ in that place was greatly prospered under his ministry. New and commodious school-rooms, &c., were built, there having been neither school-room nor vestry suitable for meetings previous to his coming. On the erection of Albion Chapel, upwards of forty members were dismissed from the old church to form the new interest; and there were several smaller offshoots from the parent stock during his pastorate. The mother church, however, still continued to increase and prosper, and the amount raised for Missionary and other objects was as large as before these new plantations had taken place.

Mr. Stratten took an active part in the public institutions and societies of Hull, and was much respected by his fellow townsmen for his uniformly straightforward and consistent conduct. Always a firm Nonconformist in sentiment, he ever entertained feelings of Christian love and friendship towards all who, though differing in opinion and outward forms of worship, believed in the same Saviour, and were travelling by Him, the only way of life, to the same rest and blessedness.

He was, from its commencement, a member and warm supporter of the Evangelical Alliance; and the extent to which his services and sympathy were appreciated by its council, is strongly testified in the following "expression of esteem," which has been recorded in their minutes:—

"The committee feel themselves again called upon to respond to the voice of God in this bereaving providence. The death of the Rev. Thomas Stratten, late of Hull, is cause of profound lamentation to all, of every name, who knew him, but especially to his own family and congregation. The rapid succession of such strokes scarcely allows of more than the briefest utterance of pain, and of reverent submission, under each. Yet the committee cannot refrain from declaring, on the present occasion, that death has never deprived the British Organization of the Evangelical Alliance of any one member, from whose high Christian character, from whose meekness of wisdom, from whose activity in its counsels and service, but above all, from the consistency of whose *local and daily* influence on its behalf, it has derived more conspicuous advantage, than from those of the revered Thomas Stratten. They are comforted to know that he received a rich return of blessing into his own bosom, in the living experience of that perfect love which casteth out fear. And, while they weep with those that weep, they give his family and many friends joy, and God alone the praise, of his abundant dying consolations, and the exceeding greatness of his reward in heaven."

In the month of May, 1847, Mr. Stratten was unanimously invited by the committee of the Hackney Society for the Propagation of the Gospel, to become theological tutor of their college. The secretary writes: "At a meeting of the committee, held yesterday, the sub-committee appointed to make inquiries for a suitable theological tutor, reported, that of the various individuals whose names had been mentioned, you appeared to them most suitable to fill that office. This report was adopted by the general committee, and I have great pleasure in being the medium of transmitting their very cordial and earnest request that you would become the resident and theological tutor." To this application Mr. Stratten replied, "I have held two meetings with my deacons, in which we have been anxiously concerned to look at all the points in the case, and to seek by prayer counsel from God. The result has been our unanimous conclusion, that whatever might be to me the attractions of a more quiet and studious life, like that presented by your committee, in the prospect opened so unexpectedly to my view; yet, that the post of my duty—although it has been for some time past, and may be for some time to come, a post of considerable difficulty and trial—is the pastorate of Hull."

Had Mr. Stratten seen his way clear to accept this professorship at Hackney, he might have been a great blessing to that institution; his deep piety, his practical wisdom, his sound theology, and his extensive acquaintance with biblical literature, would have been useful and advantageous to all parties. But the will of Providence was not in this direction.

It may be mentioned here that Mr. Stratten was well known as an author; besides his most considerable work, "The Book of the Priesthood," he wrote several smaller treatises, some of them of permanent value. But among his own attached flock ever lay the *main* path of his daily usefulness.

As a pastor he was much beloved. His visits to the members of his flock

were always felt to be refreshing seasons; and especially were they appreciated in times of sickness or affliction; he might truly, like Barnabas, be called "a son of consolation." His preaching was eminently scriptural,—his clear elucidation and exposition of the word of God was greatly calculated for instruction and edification. Amongst his brethren in the ministry he was looked up to as a friend and counsellor; and his advice and sympathy were sought and enjoyed by many in times of difficulty and perplexity. Uniformly tender and affectionate in every relation of life, he was most loved by those who knew him best. His prayers in his family and in public were sweet and comprehensive; his petitions, like streams ever fresh, flowed from a heart full of holy love and heavenly desires and aspirations. Always fond of singing, his melodious voice often led the praises of God in the family circle. The 15th hymn in the Congregational Hymn Book, commencing, "Now with angels round the throne," he latterly very often selected. His unvarying kindness and affection were at all times manifest; but lately his heart overflowed with a love that seemed remarkable even to himself. Shortly previous to his illness, he said, "I feel such an increase of love in my heart that I cannot but attribute it to the work of the Holy Spirit, I feel such a tenderness towards *all*." Indeed the *special* increase of these holy feelings may be dated from the time of his attendance at the Chester Conference. These meetings were felt by him to be most sacred and delightful. Days of wrestling prayer and self-examination had preceded them; and the heavenly atmosphere breathed in that communion of saints ever remained, pervading and vivifying his mind; he seemed to be evidently meetening for the higher communion with the spirits of just men made perfect. The words of Mr. McAll may here again be quoted; he says: "I had the happiness to meet him last June, at the Anniversary of the Hull Auxiliary to the London Missionary Society. We did not fail to notice then

his absorbing desire that he, and his fellow-labourers in the ministry, might *live nearer to Christ*. This desire had been kindled in his breast, even beyond its wonted intensity, at the meetings held (in the city of Chester,) a short time previously, regarding the state of religion in our churches. In a more private company, he expressed himself on the subject with his characteristic blending of mildness and decision. He would suffer us to converse of only one theme,—personal piety in its connexion with the success of our labours."

Towards the close of last year, on leaving the desk after the usual Wednesday evening service, he was seized with giddiness, and a feeling of numbness in the right hand and side, and, although able to walk home, yet these symptoms, which proved to be a slight attack of paralysis, rendered it necessary for him to rest for a time from his public duties. His conversations during this period showed a heart filled with the Holy Spirit, very lowly and abased in his own estimation. Christ and his salvation were embraced with a fulness of joy and confidence, and were the subject of his frequent conversation and discourse. Herbert's poems having been kindly lent him, amongst others which he greatly enjoyed, the one entitled "Aaron" especially delighted him; he was never tired of hearing it, frequently recurring to it, and repeating some of its lines, appropriating them to himself.

As it was thought that a change of air might be useful in recruiting his strength, Mr. Stratten spent the month of January at Filey. The pleasure of his visit there was much enhanced by the society of kind and Christian friends, and he found much enjoyment in reading the "Broadmead Records of the Early Baptist Church in Bristol," lent him by them; little was it thought that he was about so soon to converse in the heavenly world with those martyrs for the truth, in whose history he had been so much interested.

He returned home with health considerably improved, had resumed the

week evening services, and on the two Sabbath mornings preceding his death expounded the 55th chapter of Isaiah, having gone as far as the 7th verse with much tenderness and earnestness, entreating the people to accept of the gracious offers of mercy and reconciliation. He was looking forward with pleasure to the Wednesday evening lecture, having selected for his text 1 John ii. 28; but on the Monday, symptoms which had been before thought to be merely a slight cold, were found to be erysipelas, and so rapidly did the swelling spread, that on that day both his eyes were closed, never to be opened again on earthly scenes. From the nature of his illness, erysipelas and also inflammation of the lungs, the doctors gave strict injunctions that none were to be admitted to his room but the members of his family, nor was he allowed to hear of anything which would lead to a conversation. The only public topic which was mentioned to him, was the account of the reception by the Emperor of Russia of the deputation from the Friends, a mission which he had previously regarded with great interest, and which had had his earnest prayers; on being told of their visit, he said: "I am rejoiced to hear they had an interview, they will have delivered their faithful testimony, and though their object may fail, it will redound to their eternal honour."

During the last few days of his life, though in much bodily pain and weakness, his mind was filled with holy calmness, resignation, and love; not a shadow or a cloud seemed to pass over it; he was observed to be often engaged in prayer, and dwelt much on the sufferings of Christ.

When made acquainted with the probable result of his illness he said: "Blessed hope of the gospel! I have nothing to do now but to fall into the everlasting arms of love that are underneath me; I have nothing to settle, if I had I could not do it now."

That text, "He shall sit as a refiner

and purifier of silver," was much upon his mind; he was often quoting it—"He sits, there is no hurry in his work."

When, on referring to the day of exposure to a keen wind, after which the first effects of cold were manifest, one of his family said, "That was the sad day that did the mischief." He replied, "Oh! no, not sad; we won't call it a *sad* day; that rough wind was God's appointed messenger, and how many had it much rougher than I."

At one time, when his whole frame was parched and burning with fever, he said, "I feel such a longing to plunge into a stream of water;" but, added he, "There is the water of life."

When taking a cooling drink he said, "They gave Him vinegar to drink mingled with gall, but I have this, so cool and pleasant.

"His way was much rougher
And darker than mine,
Did Jesus thus suffer,
And shall I repine?"

On awaking on the last morning he was to spend on earth, February 26th, it was evident that he felt heaven to be very near; and when told that it was Sabbath morning, said, "I shall ask no more questions about time now, it is eternity I look at—sweet Sabbath that shall never end."

About the time when his beloved flock were uniting in the hymn of praise in the sanctuary, he quoted the words—

"Part of his host have crossed the
flood,
And part are crossing now."

Reiterating the last line, also the words,

"A guilty, weak and helpless worm,
On thy kind arms I fall;
Thou art my strength and righteousness,
My Jesus and my all."

During his last few hours increasing weakness and difficulty of breathing rendered him unable to speak, but on texts of Scripture being repeated to

him, he gently raised his hands, and once gathering his remaining strength, lifted his arm upwards as if to intimate his longing desire to soar to the bright world above. He was conscious to the last; a few minutes before his death one of his children said to him, "Jesus is with you, father." He gently pressed the hand which was in his, and then his breathing becoming more feeble, and at longer intervals, at a quarter past four in the afternoon, without a struggle or sigh, as a child that falls asleep in the arms of a tender parent, his soul departed to be for ever present with the Lord. Those who were permitted to witness the closing scene, and to see the peaceful smile upon the countenance, felt that the chamber of death was converted into the gate of heaven; and as they saw, with the eye of faith, the glory of the bright multitudes there, who have washed their robes and made them white in the blood of the Lamb, could say, indeed, with Bunyan, "Which when I had seen I wished myself among them."

The funeral, which took place at the Cemetery, on the Thursday following his decease, was attended by most of the Clergy and Dissenting ministers of the town, as well as by a large number of the inhabitants. Appropriate addresses were delivered by the Rev. James Sibree, of Hull, and the Rev. T. Hicks, of Cottingham, and prayer was offered by the Rev. J. Winterbottom, of Barton. In the evening of that day, the Rev. James Stratten, of London, addressed a large and attentive congregation in Fish-street Chapel, from 2 Corinthians v. 9. The funeral sermon was preached in the same place by the Rev. James Parsons, of York, on Sabbath evening, March 12th, from Acts viii. 2.

A deep solemnity pervaded the whole of the services, and the impressions made by them, in connexion with the solemn event, on the minds of many, will never be forgotten.

THE LATE JAMES MONTGOMERY, Esq.,

HIS CHARACTER AND POETIC GENIUS.

"Sweet Bard of Zion, thy strains have ceased!

Thy notes no more we hear! a nobler, richer,

More mellifluous song thou pourest forth
Before the throne of God:—yet, while we live,

Or children's children live, thy name, thy chaste

And holy songs the mind will firmly hold,

And treasure up with dear remembrance!"

Poetic Vigils.

WHERE is the person of any intelligence, any taste, any love of poetry, and, especially, of any attachment to what is pure and elevated in principle, or beautiful in character, who did not

feel deeply, feel not only that he had parted with a choice and favourite writer, but with an affectionate and revered friend, with a warm-hearted and Christian benefactor, when it was announced, that James Montgomery, the Bard of Sheffield, and the "sweet singer in our British Israel," was no more? We were, certainly, expecting his removal from us by death; we were well aware, from his age and growing infirmities, that he could not possibly remain much longer among us;—still we wanted, were it the will of God, to retain him yet a few more years with us, and we could not bear the thought of pronouncing with regard to him the word—"Farewell!" and that, too, for ever, in relation to the present world.

We knew that the hour of separation was near, but involuntarily shrank from it; we avoided recurring to it; we could not endure to think of its arrival. That hour, however, to which all, whatever may be their greatness or goodness, must come, has arrived at last,—and the poet, philanthropist, and Christian, on whom we now dilate, has descended into the grave, amid the unfeigned and affectionate regrets of multitudes, his character and memory being crowned with universal and undying honour. In the town where he had so long resided, and where, from his spirit, his conduct, his exertions to be useful to all, he was so much beloved, the tidings of his decease filled all with sorrow, and his body was committed to the last resting-place in the presence, and amidst the regrets, of assembled thousands, comprising persons of every age, condition, political, moral, and religious creed. James Montgomery, by his character, by his meek and quiet spirit, by his catholicity and benevolence of temper, by his holy and blameless life, and by the beauty and usefulness of his writings, had taken a firm hold on all classes in the populous and intelligent town of Sheffield, and lodged himself so completely in their hearts, as few men residing there had done before him, and as few after him, whatever their position or excellence, will be able to equal.

But not only was the late James Montgomery dear to Sheffield, he was valued, loved, revered everywhere. He was regarded as the common property of the empire. His name was a household word. His character was always thought of with respect and veneration. His poems were in every library. His Hymns and Lyrical effusions charmed and benefited young and old. He was regarded as a philanthropist and Christian of a high order, one who gave a beautiful development of the true spirit of the gospel of our Lord Jesus Christ; and he was esteemed by all, as one who reflected the purest, the chastest lustre on

the literature of his country, and his age.

Now that he has departed, a vacuum has been created, in one department especially, that of Hymns, and sweet and sacred Lyrics, which will not be soon or easily filled up. Every intelligent Christian feels, that, in this respect, pre-eminently, we have sustained a loss which is great, and almost irreparable, and which, perhaps, for many years, will only be partially supplied;—for it is not often that we have a Christian poet rising among us who can pen such exquisite Hymns and sacred Lyrics, as James Montgomery was enabled to produce, and which have yielded unmingled instruction and delight, even to millions; inspiring and heightening the strains of multitudes in the Christian church, feeding the minds and warming the hearts of thousands in their closets and retired chambers, and ministering the richest support and consolation to numbers of the children of God lying on the bed of sickness, and anticipating a speedy entrance into the world beyond the grave. In this respect, the honour conferred by God on the sainted Bard to whom we refer, since the days of Cowper, Watts, Wesley, Newton, and Doddridge, has been pre-eminent, and that honour, we are persuaded, will continue for generations yet to come. James Montgomery, referring to him generally, is an exquisite writer. We are familiar with his compositions, and increasingly value them. Much of his prose is beautiful—full of thought, imagination, and eloquence. As a poet, he has been long and generally admired, and will be unquestionably appreciated by all intelligent minds, while a taste for simple, pure, beautiful, and elevated poetry is cultivated. His “World before the Flood”—and his “Pelican Island”—abound in rich and fascinating passages. He certainly does not, as a poet, display the nobleness, exhibit the towering loftiness, wield the power, or develop the sublime and luxuriant imagination of some

of our greatest Bards. He is not grand, but chaste, beautiful, and tender. He is not majestic and sublime, but engaging and attractive. In respect of simplicity, tenderness, genuine effusions of melting pathos, lyrical flow and beauty, and lovely expressions, or rather portraiture of devout and celestial feeling, he has not been surpassed, if equalled, by any in the present age. In this last-mentioned respect, James Montgomery can never be recurred to, except with profound regard; and, if nothing else could be relied on, this would be amply sufficient to secure him a large and honourable meed of fame.

As a writer of devotional poetry, or poetry adapted to devotional purposes, Montgomery advanced transcendently beyond the tame, common-place, and lifeless versifier. He wrote with the utmost freshness and spirit. There is all the play, vivacity, and energy of life; and all the lovely, the rare qualities of a genuine poet are finely and most luminously exhibited. He often disposes an intelligent reader of his poetry, and one of congenial feeling, to institute a comparison between him and Cowper, and, in this respect, Montgomery does not suffer by the comparison. There is much of Cowper's exquisite sweetness, simplicity, beauty, energy, impressiveness, and devotional fervour. There is no cant; no indelicate or inappropriate language; no employment of what may be termed luscious epithets or phrases; there are no bold and improper allusions; no mysticisms;—all is plain, natural, solemn, pathetic, beauteous, and devotional, as "Hymns and Spiritual Songs" should be.

It is indubitable that few individuals excel as Sacred poets. It cannot arise from the nature of the subjects contemplated, for no topics of meditation can possibly be more sublime, vast, important, or interesting—involving all that is real, momentous, holy and happy, in connexion with both worlds. The circumstance of general failure, then, must spring from another, and

very dissimilar cause—the want of a deep-toned and sublimely devotional spirit, operating on a mind of genuine sensibility, of elevated fancy, and of superior power. How trivial is the number of those who combine genius with piety—a commanding and creative imagination, with ardent love to God, and an entire consecration to Him of their powers and resources! Hence it is that we have had so few genuine and fascinating Sacred poets. Besides, there is another circumstance which ought to be considered. The subjects connected with Divine Revelation, and those, especially, which relate to God and eternity, are so solemn, so grand, so undefinable in their nature and issues, that, in dwelling on them, the utmost simplicity, unaffectedness, and caution are required. The fancy must be well reined in; there must be no wild, ridiculous, or irregular flights. Everything should harmonize with the simplicity, sacredness, and importance of the theme contemplated.

Now, there are few poets who are disposed to make this effort, or rather, in their estimation, sacrifice; indeed, we have few, whatever their powers, who have the corresponding principles and spirit, and hence it is that we have no more genuine Sacred poets.

These observations will particularly apply to Hymns and Devotional Lyrics. If any compositions should be plain, chaste, natural, perfectly unaffected, vivacious, and yet profoundly serious, free from the splendid colouring of art, aiming at the accomplishment of one grand and important object, these should be the compositions. Anything like bombast—false and meretricious ornament, idle and tawdry glare—would not only be objectionable but most offensive and ruinous. The reason why the "Hymns and Spiritual Songs" of Watts are so much and so generally valued from generation to generation is, because they are so natural, so simple, so tender, so artless, so richly fraught with the language and sentiment of the Scriptures, so abounding

in evangelical fervour, so truly devotional and experimental, and so eminently calculated to subserve the noblest and most hallowed purposes.

Regarded as the "Poet of the Sanctuary," no individual, take him altogether, surpasses Watts, and indeed he will never be superseded; though numerous Hymns of Cowper, Newton, Toplady, Steele, Kelly, Doddridge, the late Dr. Collyer, Josiah Conder, and others, display many beauties; some few are unrivalled, being perfect gems, and are universally and highly admired. Among the select few who have developed taste and genius, happily combined, for illustrating and applying sacred themes, the late revered Bard of Sheffield demands peculiar attention. Numbers of his devotional pieces are gem-like in their construction and perfect specimens of simplicity, artlessness, tenderness, ease, as well as of fervour; and, indeed, we think that James Montgomery will be *principally* valued and honoured by posterity for his "Songs for the Sanctuary," and his Lyrical pieces.

We have observed that Hymns for Divine Worship should be exquisitely simple and unaffected. What can be more admirable for their plainness and appropriateness, than the following lines from "A Sabbath Hymn?"—

"While thy ministers proclaim
Peace and pardon in thy name,
Through their voice, by faith, may I
Hear thee speaking through the sky.

"From thine house, when I return,
May my heart within me burn;
And, at evening, let me say,
'I have walk'd with God to-day.'"

Can anything be finer or more impressive, as a devotional and gratulatory Hymn, than that beautiful effusion, so deservedly admired, beginning with—

"Angels! from the realms of glory,
Wing your flight o'er all the earth."

It is one of the finest inspirations of his Sacred Muse.

We have always regarded the fol-

lowing verse as exquisite for its beautiful simplicity:—

"Sages! leave your contemplations,
Brighter visions beam afar;
Seek the great 'Desire of Nations,'
Ye have seen his natal star;—
Come and worship,
Worship Christ the new-born King."

What beautiful sentiments, most sweetly and admirably expressed, are those contained in the following lines:—

"Poor mortals, blind and weak below,
Pursue the phantom bliss in vain;
The world's a wilderness of woe,
And life's a pilgrimage of pain.

"Till mild Religion from above
Descends, a sweet engaging form;
The messenger of heavenly love,
The bow of promise in a storm.

"At her approach, the grave appears
The gate of Paradise restored;
Her voice the watching cherub hears,
And drops his double-flaming sword."

How the subjoined stanza enters into the feelings of an enlightened and devout Christian; a stanza so clear and impressive for its simple exhibition of evangelical truth, and for the announcement of the only medium of joyful and secure access to God!—

"Between the cherubim of old
Thy glory was express'd;
But God in Christ we now behold,
In flesh made manifest;—
Through him who all our sickness felt,
Who all our sorrows bare;
Through him in whom thy fulness dwelt,
We offer up our prayer."

His "Invocation to the Holy Spirit" is one of the finest Hymns in the language. What can exceed in tenderness and beauty these stanzas?—

"Come as the fire, and purge our heart,
Like sacrificial flame;
Let our whole soul an offering be,
To our Redeemer's name.

"Come as the dew, and sweetly bless
This consecrated hour;
May barrenness rejoice to own
Thy fertilizing power.

"Come as the dove, and spread thy wings,
The wings of peaceful love;
And let the Church on earth become
Blest as the Church above."

In the year 1822, Mr. Montgomery published a little volume, entitled "Songs of Zion; being Imitations of Psalms:" and, in the Preface, he modestly observed,—“If it shall be found that the Author has added a little to the small national stock of ‘Psalms and Hymns and Spiritual Songs,’ in which piety speaks the language of poetry, and poetry the language of inspiration, he trusts that he will be humbly contented and unfeignedly thankful.” These Sacred Songs are sixty-seven in number, are close imitations of the Psalms, and are marked by their simplicity, terseness, and fidelity.

The 123rd Psalm has seldom been rendered more happily; rarely have chasteness, accuracy, and a beautiful liveliness, been more simply and sweetly blended:—

"Glad was my heart to hear

My old companions say,
Come—in the house of God appear,
For 'tis a holy-day.

"Our willing feet shall stand
Within the temple-door,
While young and old, in many a band,
Still throng the sacred floor.

"Thither the tribes repair,
Where all are wont to meet;
And, joyful in the house of prayer,
Bend at the mercy-seat.

"Pray for Jerusalem,
The city of our God;
The Lord from heaven be kind to them
That love the dear abode.

"Within these walls may peace
And harmony be found;
Zion, in all thy palaces,
Prosperity abound!

"For friends and brethren dear,
Our prayer shall never cease;—
Oft as they meet for worship here,
God sends his people peace!"

The subjoined lines strike sweetly on the troubled ear, and diffuse the most soothing and delightful tranquillity through the agitated and suffering spirit:—

"O where shall rest be found,
Rest for the weary soul?
'Twere vain the ocean's depths to sound,
Or pierce to either pole.

"The world can never give
The bliss for which we sigh,
'Tis not the whole of life to live,
Nor all of death to die.

"Beyond this vale of tears,
There is a life above,
Unmeasured by the flight of years,
And all that life is love."

Can anything be more exquisite and consolatory than the following stanzas on the death of a minister of the gospel?

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

"His sword was in his hand,
Still *warm with recent fight*,
Ready that moment, at command,
Through rock and steel to smite.

"At midnight came the cry,—
'To meet thy God prepare!'
He woke—and caught his Captain's eye
Then, strong in faith and prayer,

"His spirit, with a bound,
Left its encumbering clay;
His tent at sunrise in the ground,
A darkened ruin lay.

"The pains of death are past,
Labour and sorrow cease,
And life's long labour closed at last,
His soul is found in peace.

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

Can any Sacred Lyric in the language be more majestic in its march, or mellifluous in its flow, than that

inimitable effusion which commences with the subjoined lines:—

“Hark ! the song of Jubilee,
Loud as mighty thunders roar ;
Or the fulness of the sea,
When it breaks upon the shore :
Hallelujah ! for the Lord
God Omnipotent shall reign ;
Hallelujah ! let the word
Echo round the earth and main.”

How simple, yet how sublime and magnificent, the closing stanza!—

“He shall reign from pole to pole,
With illimitable sway ;
He shall reign, when, like a scroll,
Yonder heavens have passed away ;
Then the end,—beneath his rod
Man’s last enemy shall fall ;
Hallelujah ! Christ in God,
God in Christ, is all in all.”

The above strains are only worthy to be set to the majestic music of Handel.

Though these short specimens, however, are so interesting in themselves, and convey so clear and impressive an exhibition of the enlightened and fervid piety, the refined taste, the pure and elevated imagination of the late James Montgomery, the writer cannot help expressing his decided partiality towards three Sacred Lyrics, which have uniformly appeared to him exceedingly, and, in some respects, pre-eminently beautiful. The first is termed, “The Three Mountains,” so delightfully familiar to the children of God; which has imparted exquisite joy and delight to thousands in every part of the world; and which is in itself, though very concise, a Hymn of striking and peculiar merit. We shall never have the pleasing impressions obliterated from our mind which were produced on a certain occasion, when it was sung with the utmost pathos and beauty, and was correspondingly effective upon the minds and hearts of the immense assembly convened. Nothing can be simpler, or more unpretending, than this little sacred poem,

and yet it is, unquestionably, the production of a master of “Sweet Songs” in our modern Israel. It is pathetic, original, consolatory, and devotional in a high degree. It is unique; a perfect gem. The contrast between the “Three Mountains” is beautifully maintained, and the concluding verse, to the humble and penitent sinner, is sweetly and resistlessly impressive:—

“Here I would for ever stay,
Weep and gaze my soul away ;
Thou art heaven on earth to me,
Lovely, mournful Calvary.”

The next Hymn, which has always awakened our chaste and lively admiration, and which is continually quoted by every person of taste and devotion, is the one founded on that simple expression of the Apostle’s, Ephesians vi. 18, “Praying always with all prayer.” No Christian can peruse this Hymn without being alive to its beauties, and sensibly affected. Prayer was never so defined before—never more simply, clearly, eloquently, and impressively exhibited. Its expressions are gem-like. Its rhythm is beautiful. It reaches the true sublime of Christian experience and devotion. The four following stanzas can scarcely be lauded too highly. They are, on the subject, unequalled.

“Prayer is the soul’s sincere desire,
Utter’d or unexpress’d ;
The motion of a hidden fire
That trembles in the breast.

“Prayer is the burthen of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

“Prayer is the simplest form of speech
That infant lips can try ;
Prayer the sublimest strains that reach
The Majesty on high.

“Prayer is the Christian’s vital breath,
The Christian’s native air ;
His watchword at the gates of death,
He enters heaven with prayer.”

Who can read this lovely Hymn for

the *first* time, without feeling most deeply—without being charmed? and it will never become stale. It will always be fresh—always exert power. It will be doing good while the church stands, or a Christian exists. If Montgomery had never written anything but this Devotional Lyric, it would have been sufficient, in the estimation of every man of cultivated mind and enlightened piety, to have stamped him with the honourable and enviable appellation of a true poet. Surely, he was inspired to pen it, that all might be taught the nature and efficacy of prayer, and that he might essentially and permanently benefit the Christian world, until the Redeemer shall come again.

The last Hymn, or Sacred Lyric, which has always riveted and impressed us, is the one founded on Revelation xiv. 13, and designated,

ANGELIC WELCOME OF A SAINT.

Peruse it again, disciples of Christ!
Commit it to memory! How pure it is!
Few could have penned it.

“ Spirit, leave thine house of clay,
Lingering dust, resign thy breath!
Spirit, cast thy chains away!

Dust, be thou dissolved in death!”
Thus the Almighty Saviour speaks,
While the faithful Christian dies
Thus the bonds of life he breaks,
And the ransom’d captive flies!

“ Prisoner, long detained below!
Prisoner, now with freedom blest!
Welcome from a world of woe,
Welcome to a land of rest!”
Thus the choir of angels sing,
As they bear the soul on high,
While with hallelujahs ring
All the regions of the sky!

“ Grave, the guardian of our dust!
Grave, the treasury of the skies!
Every atom of thy trust,
Rests in hope again to rise.
Hark! the judgment-trumpet calls!—
Soul, rebuild thy house of clay!
Immortality thy walls,
And eternity thy day!”

Nothing of its kind can exceed this. It is most concise, most touching, most elevated, and is full of lyrical fire and finish, while it is characterized by exquisite accuracy and tenderness of Christian sentiment.

We close our observations by remarking that the revered James Montgomery as a poet, in his own department and sphere, in the delineation of experimental and devotional subjects, and in the metrical adaptation of Scripture, is almost unequalled. As a lyric poet few, except Thomas Campbell, have surpassed him;—as a strictly devotional poet, he has had scarcely a rival. Even Cowper himself, simple, elegant, and beautiful as he is, in his Hymns and Devotional Lyrics, is not always so original and striking as Montgomery. Charles Wesley’s Hymns are full of boldness, point, and energy; and the Bard of Sheffield admired, and, we think, often imitated him; but in poetic spirit, tenderness, and beauty, he frequently goes beyond him.

For chasteness, simplicity of expression, pathos, pregnant brevity, and the clear, the beautiful development of rich, Christian thought and feeling, he will never be surpassed; we mean, of course, in relation to his lyrical effusions, and in connexion with these he will live, and will be permanently and gratefully remembered.

Farewell! Farewell! Sweet Bard of Zion! Thy name the church will ever preserve, and Christians in every age will peruse, in the chamber of devotional retirement, the tender and sacred compositions of thy muse with the utmost benefit and delight. Thy works will be thy noblest monument, and thy lovely character will ever be fresh and fragrant.

—“ Thy star will ever shine,
Thy pure and silvery light will never fade.”

W.

June 1, 1854.

THE THREEFOLD RELATION OF THE CROSS OF CHRIST.

THERE is no object in the world so contemptible and so glorious—so repulsive and so attractive—so little regarded and so inestimable—so neglected and so momentous, as the cross of Christ. Most contemptible as the instrument of punishment for the worst of criminals; most glorious as the means of the Redeemer accomplishing his great mission; most repulsive to the self-righteous, the carnally wise, the proud; most attractive to humble, believing penitents; most worthless to the creatures of time and sense, the rich in their own eyes; most inestimable to those feeling their spiritual poverty; most neglected by the world; most momentous as the world's life. To the Jew it is a stumbling-block, to the Greek foolishness; but to every one that believes it is the power of God unto salvation. Surely, then, if there is a subject which demands the consideration of mankind, this is that subject.

I. THE CROSS OF CHRIST IN RELATION TO GOD.

It displays God's highest wisdom.—Christ crucified is said in the sacred oracles to be the wisdom of God. It is the very consummation, the perfection of infinite wisdom. If true wisdom consists in employing the best means to accomplish the best end, we have it here. If we reflect on the end for which Christ was crucified, we shall perceive it to be the best. That end is so to develop the attributes of God as that his rational creatures may discern his excellence, and yield him the glory due unto his name. A better end there cannot be. It is the highest. Then, if we examine the means by which this end is effected, we shall see that Christ crucified is the best. We cannot conceive of better. In the cross may be seen one ray of Him, who is light shed forth, which gives a beautiful tinge to all the other rays emanating from Him,—mercy so manifested as to cast a lustre over the rest of the Divine per-

fections—the exhibition at once and in exquisite harmony of the natural and moral attributes of Jehovah—pardon, sanctification, and life, for guilty, polluted, ruined man—influences fitted to subdue the hostile spirit of the sinner, humble his pride, lay him low in the dust of self-abasement, soften his obdurate heart, bring him to repentance, inspire him with love to God, and lead him to respect and obey the law, which before he despised and trampled under his feet—Satan and his emissaries defeated, the death-blow they aimed at Jesus proving their own overthrow, the means of man's deliverance, and the death of death. Here then is there not the exhibition of the profoundest wisdom?

It opens up the way for the most glorious display of God's power.—Christ crucified, or the preaching of the cross, the apostle terms the power of God. It is a matchless manifestation, the very concentration of Almighty power. The splitting of rocks, the removal of mountains from their base, the shaking of the earth to its centre, the speaking of worlds into existence, invested with laws for their regulation, and the destruction of others, are not such displays of Divine power as the cross of Christ. To create a world requires stupendous potency; but to recover an apostate world requires much more stupendous potency. It was far easier to produce man than to redeem him—to form man a loving, obedient creature, than to render rebellious man such—to create man holy than to free him from guilt and pollution—to make man a child of God and an heir of heaven, than to cause man, a child of the devil and an heir of hell, to become a child of God and an heir of heaven. “Let,” said Jehovah, “light be, and light was;” he spake and worlds sprang into being; he commanded, and they stood fast; but when he wished to ransom fallen man, he had to put aside his glory,

stoop from heaven to earth, assume and unite humanity with Divinity, live the law among those who were wilfully violating it, and present himself an offering for sin by agonizing in the garden, and laying down his own soul. To give existence to worlds he only had to exert his energetic word; but to give life to a perishing world he had to withdraw the symbols, or outward expressions of his majesty and glory, to take upon him all the attributes of man and the condition of a servant, and be obedient unto death, even the death of the cross. Though the Jews said tauntingly they said rightly, "he saved others, himself he cannot save." For would he rescue the sinner from ruin he could not release himself from the accursed tree. *Then the cross affords God a power over man and devil he could not otherwise possess.*—It enables him to change men from enemies to friends—from a state of ignorance, guilt, and pollution, to one of knowledge, pardon, and holiness—from subjection to everlasting shame, contempt, and misery, to the possession of endless honour, commendation, and felicity. It empowers him to defeat the designs of Satan—to foil him with his own weapons—to drive him from his usurped throne in the heart of man—to seize the prey out of his mouth—to overthrow his kingdom on the earth, and rear for himself a kingdom out of the materials—and to heap upon him the woe and infamy he thought to bring on man, and the dishonour he intended to pour upon his Creator.

It presents God's justice in its most awful aspect.—Who can think of the worth of Christ's character, the dignity of his person, the close and endearing ties between him and God, and the cross he had to endure on taking the transgressor's place, without being constrained to exclaim, How awful is Divine justice! Such a death borne by such a person, and on such an account, clothes the equity of God with a majesty, a sacredness, not to be gained

even by the everlasting punishment of the whole human race, and calculated to strike the very arch-fiend with the greatest alarm, and the mightiest angel with the most profound reverence. If the justice of heaven would ever relent and waive its claims, it certainly would have done so when the sinner's Judge, the coequal with the Father, presented himself as his substitute. But did it? When the Lord of Hosts cried, "Awake, O sword, against my shepherd and against the man that is my fellow, and smite the shepherd," did it slumber on? Did it not awake and sheathe itself in his very vitals? If, then, it shrunk not from exacting its demands from the Judge himself on his becoming the criminal's surety, must not its rights be inviolable, and does not the Judge, willingly satisfying them in the manner he did, invest it with the highest sanctity—a sanctity the offender's death could not have conferred? Sinner, weigh well this. If the Son of God escaped not when he stood in your room, how will you escape if you avail not yourself of what he has done on your behalf? If justice spared not him, how will it spare you should you appear at the bar of God in your iniquities? Verily, if there is everything in the cross of Christ to prove the boundless mercy of the Almighty, and to inspire the penitent and believing with a blessed hope, there is everything in that cross to demonstrate the strictness of his equity, and to fill the obdurate and faithless with black despair.

It sets forth God's mercy in the most amiable form.—Christ crucified prepares the way for the exercise of mercy not towards afflicted but guilty creatures. The death of our Lord, it is true, furnishes means for the support, relief, and deliverance of creatures in distress; but its main intention is to provide for the pardon of rebels—the salvation of those who deserve to perish. Then this is accomplished, not at the expense of justice, or by making void the law, but so as to satisfy the demands of the one and the claims of

the other. A sovereign, when he forgives a criminal, does so without compensating either. At the sacrifice of the principles of both, he shows mercy. Not so here. Such is the respect paid to the requirements of justice and law by the Lord of Glory dying, that God can, without infringing in the least on the rights of either, extend mercy to the worst of offenders. "He can be just, and the justifier of the sinner who believeth in Jesus."

It exhibits the attributes of God to perfection and in harmony at once.—Here may be seen the wise Governor, the just Judge, and the merciful Father—mercy and truth meeting together, righteousness and peace embracing each other—infinite wisdom, spotless justice, and boundless mercy shining in all their perfection, and so mingling their beams as not to eclipse, but to add to one another's brilliancy. Where else is to be obtained such a light as this? What other object affords so glorious a view of the Divine perfections at once? Does earth, heaven, or hell? In the two latter, there are striking manifestations of God's equity in the rewards and punishments they respectively yield to the obedient and disobedient angels; and in the former, there are some faint indications of his lenity in the herbs, the skill and self-restoring power of the body which administer relief and health to those who have brought on disease through pursuing a vicious course; but in not any one of them, or in all taken together, have we so exquisite and harmonious a display of Jehovah's attributes as in the cross of Christ. Well, then, might the celestial inhabitants desire to look intently into the wondrous plan of redemption! Yea, the cross of Christ will not only be the constant theme of the everlasting song of the redeemed, but attract the reverential gaze, and excite the wonder, admiration, and praise of the whole of the heavenly hosts throughout the countless ages of eternity.

II. THE CROSS OF CHRIST IN RELATION TO HIMSELF.

The cross was to him a source of indescribable distress.—The crucifixion, with the whole of its introductory and attendant evils, was fitted to fill the spirit of the blessed Redeemer with overwhelming anguish, and, from his conduct, undoubtedly did. Added to this must be that which would spring from its being previously known to him. Not a few have to pass through great troubles; but they are not aware beforehand that they have. Hence, they are preserved from all that anxiety, fear, and misery which arise from anticipating them, and which would, in most instances, be worse than the troubles themselves, as the anticipation generally far exceeds the realization in regard either to good or evil.

"Man feels a thousand deaths in fearing one."

Unlike all others, Christ was expressly born to endure inconceivable sufferings, and knew he was. He not only had to sustain, but to expect them—not only to bear the cross in reality at the termination of his career, but to bear the cross in anticipation from the beginning of it. This deeply affected him, and increasingly so as the time approximated. Soon after he had commenced his ministry he discovered he was perfectly conscious of what awaited him, and looked forward with extreme solicitude to the awful and important crisis. "I have," he remarked, "a baptism to be baptized with, and how am I straitened till it be accomplished." So uppermost was it in his thoughts that, whenever a favourable opportunity occurred, he referred to it in his private and public discourses. On one of those occasions he seemed to have so vivid a view of it, that the words burst from his lips, "Now is my soul troubled, and what shall I say? Father, save me from this hour! but for this cause came I unto this hour." When entering the garden, perceiving, as he did at that moment, the agonies and conflicts of Gethsemane, the traitorous conduct of one, the denial of another, the unfaith-

fulness of the rest, the unfair trial, the cruel mockings and scourgings in the judgment hall, the shame and insult connected with dying publicly as a malefactor, the pain of being crucified, and the hidings of his Father's face while in these afflictive circumstances, "he began to be sore amazed, and to be very heavy," and said to the three disciples he took with him, "my soul is exceeding sorrowful, even unto death." The greatest dejection, the most fearful consternation, the deepest horror of mind, and the most violent distress, apprehended and completely hemmed him in. Then it was that the world's grief, Satan's assaults, and God's just displeasure against guilty man, met upon his devoted head. But who can measure the heights and depths, and lengths and breadths, of his sufferings? Behold, and see if there be any sorrow like unto his sorrow!

It shows the regard He has for his Father's claims.—If Christ's heart beats towards the sons of men, it beats towards God; if he sympathizes with mankind in their miseries, he sympathizes with Jehovah under his injuries; if he was prepared to meet the wants of sinners, he was prepared to meet the wants of the Almighty; if the cross he bore is an exemplification of his boundless compassion for rebels, it is an exemplification of his boundless respect for the claims of the moral Governor of the universe; if he died that those who deserve to perish might live, he died that Deity's demands might be so entirely satisfied, as that in their very redemption his attributes might be exhibited to such perfection, and in such harmony, as to redound to his glory. The course he pursued, and the manner in which he ended it, prove, that while he felt the profoundest concern for the welfare of man, he considered the Creator had a right to be obeyed by his rational creatures; and the law he required them to observe was holy, equitable, and good, and just the law they ought to have, and that in becoming their surety he had no wish to set it

aside, but was quite ready to obey it to the furthest extent, and to endure its curse, and did. From the preceding may be inferred sufficient to convince the most gainsaying of the high estimation in which Jesus held his Father's requirements.

It bespeaks His love for man.—While Jesus assures us God loves us, and points to himself as the expression of that love, he does not tell us in so many words that he loves us; but assumes our nature that we may be partakers of his nature; becomes poor that we may be made rich; encounters the arch-foe that we may be delivered out of his hands; humbles himself that we may be exalted; submits to be houseless and homeless that we may have a mansion and a home; sustains Jehovah's just displeasure that we may enjoy his favour; weeps that we may rejoice; receives the traitor's kiss that we may experience the Father's embrace; allows himself to be condemned at Pilate's bar that we may be acquitted at God's tribunal; suffers disownment and desertion that we may be owned and befriended; wears the crown of thorns, has on the purple robe, and bears the mock sceptre, that we may wear the crown of glory, be clothed in the white robe, and bear the palm of victory; bows to reproach and shame that we may be commended and honoured; permits his name to be cast out as evil that ours may be had in everlasting remembrance; dies an accursed death that we may have a felicitous life—and leaves us to conclude whether or not he loves us. He does not love in word, neither in tongue; but in deed and in truth. With him love is not a mere profession. It led to the most wondrous sacrifices on behalf of its object—sacrifices which have no parallel. You who doubt this, think of his stooping from heaven to earth, laying aside his glory, and taking the form of a servant—accompany him through his public and private life, and observe his devotions and temptations, his miracles and instructions, the reception they met with from the people

and his disciples, and the way he acted—go with him to the passover, and notice his sympathies for the disconsolate eleven, and forbearance of their ignorance and waywardness, his solemn warning to one, appraisal of another of his danger, and encouragement to the rest, the things he taught them by word and example, and his intercessions for them and those who should believe on his name through their instrumentality—follow him to the garden, and mark his overwhelming anguish, his agony, his bloody sweat, his prayers and supplications, with strong crying and tears, his deep solicitude for those with him, his betrayal, his apprehension, his being forsaken of the apostles—proceed with him to the judgment-hall, and witness the false charges brought against him, the impatient, incessant, and peremptory cry for his crucifixion, his offering nothing in his own defence, his condemnation, the thorny crown pressed on his sacred brow, his back smitten with the scourge, the gross insults poured upon him, and his being nailed to the tree—stand by the cross, and note the scoffs of the populace, and of the two in the like circumstances, the pardon he bestows on one, his mourning the loss of his Father's presence, the care he manifests for his mother, his entreaty for his murderers, and the manner in which he expires; and remember all this he endured for us while we were yet enemies, and see if ever there was such love as his?

It yields Him the most precious return.
—It secures to him the desire of his heart, the redemption of a number which no man can number, from every nation, kindred, people, and tongue, and the promotion of his Father's glory—the exquisite pleasure resulting from seeing them saved and the felicity they enjoy—the constant gracious feelings of their renewed nature and their perpetual praises—the eternal gratitude, love, and adorations of the heavenly hosts for his amazing sacrifices for the recovery of the lost—the highest approbation of his own mind—and the

unqualified commendation of God. Indeed, it is impossible to entirely know the character and extent of the joy and the honour that will ever accrue to him from the cross.

III. THE CROSS OF CHRIST IN RELATION TO MAN.

It commends God to man.—God is the embodiment of every excellence in perfection. Self-existence, immutability, omnipresence, almightiness, omniscience, rectitude, justice, veracity, goodness, mercy, and wisdom, are his. In him is no darkness at all—no intellectual darkness—no moral darkness—no spiritual darkness—no darkness of death. He is replete with beauty, and altogether lovely. So overflowing with all good is he that he is continually calling myriads of creatures of various kinds into being to share in his happiness. Numerous as are the products of his hands, each bears the impress of consummate skill, benevolence, purity, and grace. From what may be seen in his works, there is everything to attract mankind to him and to cause them ardently to long to enjoy his favour. Yet sin has so jaundiced the eye and warped the judgment, that he is taken to be “a hard master reaping where he has not sown, and gathering where he has not strawed.” The cross, however, presents him in an aspect calculated to give the very opposite view. It shows that so far from wishing to exact more than his due, he was ready to forego his rights, as far as regards requiring them from sinners themselves, and even to furnish at immense sacrifice One who would satisfy his claims for them, and be able and willing to save them from the evils to which they were deservedly exposed.

It makes man displeased with himself.
—In proportion as the Cross raises God in the estimation of men, it sinks men in their own estimation. No person can be pleased with Jehovah without being displeased with himself. He cannot perceive the excellency and loveliness of the Divine character without being struck with the turpitude and

hatefulness of his own. He cannot consider the Lord's gracious dealings towards him without remembering his ungracious dealings towards the Lord. Like Job he is led to exclaim, "Behold, I am vile." "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself."

It renders man contrite.—There is a power in the dying love of Jesus none can withstand. It melts the icy heart—changes the heart of stone into a heart of flesh—smites the rocky heart, and the waters of repentance gush forth. "And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." Bilney, an English reformer of the sixteenth century, was prevailed on to recant on the ground he would convert more by living than by dying the martyr's death. "He returned to Cambridge tormented by remorse; his friends in vain crowded round him by night and by day; they could not console him, and even the Scriptures seemed to utter no voice but that of condemnation. Fear made him tremble constantly, and he could neither eat nor drink. At length an heavenly and unexpected light dawned in the heart of the fallen disciple; a witness whom he had vexed—the Holy Spirit—spoke once more in his heart. Bilney fell at the foot of the cross, shedding floods of tears, and there he found peace. But the more God comforted him, the greater appeared his crime. Only one thought possessed him, that of giving his life for the truth. He had sunk from before the burning pile; its flames must now consume him." Nothing so effectually brings the wicked to repent as a sight of Christ crucified. It overcomes all opposition, slays the enmity of the carnal mind, and produces in the most obdurate and insensible a broken and a contrite spirit.

It frees man from the burden of sin.
—To the awakened, sin is a burden—

an intolerable burden. It is as lead at the heart, or as a burning coal in the breast. Such is its pressure on the mind, that they know not what to do: The arrows of conviction pierce the soul, and cause pain not to be equalled, much less surpassed. No wound is so deep as that inflicted by the sword of the Spirit—the word of God. Of this the bitter tears of Peter, the despairing cry of the multitude on the day of Pentecost, the inability of Saul of Tarsus to eat or drink for three days after Christ had met with him in the way to Damascus, the alarm and agitation of Felix under the reasoning of Paul, the first stages of the experience of Christians generally, and the attempts of many to effect self-destruction, supply abundant proof. Gay society, light reading, amusements, pleasures, recourse to excesses, the observance of rites and ceremonies, the afflicting of the body, or anything else of man's devising, can convey no permanent relief. All sorts of means—means, in many instances, extremely repulsive and grievous to flesh and blood—have been had recourse to, but without success. The instant, however, a glimpse of Christ crucified, "the Lamb of God which taketh away the sin of the world," has been obtained, the burden has been lost, fear has given place to a peace which passeth understanding, and sorrow to a joy unspeakable. The Philippian jailor, the eunuch, those pricked in their heart under the preaching of the apostle, and, indeed, every true believer, are striking illustrations. It is at the cross, and only there, sinners can get rid of their load of guilt, and realize peace with God.

It delivers man from the dominion of sin.—Jesus not merely saves from the punishment, but from the thralldom of iniquity. By his sacrificial death he atones for our trespasses, secures grace to enable us to purify ourselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God, and supplies us with such motives as will prompt the effort necessary for the

obtaining of forgiveness and the attainment of sanctification. Blood flowed from his wounds for the expiation of our crimes, water ran out of his side for the cleansing of us from pollution, and incentives arise from his vicarious sacrifice to urge us to labour to realize the one and to attain the other. While the cross makes way for the remission of offences, and for the communication of the aid of the Holy Ghost to assist in effecting deliverance from its power, it evinces the exceeding sinfulness of sin, indicates the impossibility of escape if found in transgression, presents a surpassingly amazing proof of the strength of Divine love, holds out invaluable blessings, and inspires with a most potent love, and thus stirs us up to exercise that faith in Christ which insures our pardon, and so to seek and follow the gracious influences of the Spirit as to become holy. Are instances called for? Turn to the biography of a Saul, a Newton, a Bunyan, a Williams, or to the past and present conduct of many in our churches.

It gives man life.—The expiration of Christ is the vitality of sinners. Had he not died, they must. Through pouring out his soul unto death, he is enabled to quicken the dead in trespasses and sins, to reanimate all that are in their graves, and to rescue man from hell—the second death; and where a sight of the cross is gained, the soul springs from the death of sin into spiritual existence; the body, though ultimately sown in corruption, in dishonour, and in weakness, will come forth in incorruption, in glory and in power, and both will be reunited and raised to eternal life. “I am,” says the Redeemer, “the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.”

It raises man to glory.—Iniquity clothes men with shame and everlasting contempt. The cross loads them with

honour and unceasing praise. The one sinks them to the lowest depths of infamy and disgrace; the other raises them to the highest pinnacle of excellence and glory. How has the former even here degraded some, and the latter elevated them! Of this each can easily supply himself with apt examples. A glimpse of Christ crucified never fails to exalt the most abandoned, now as well as in eternity. Through the Messiah having borne the ignominy of the cross, every one who will only have faith in him may and will share in his ineffable and unfading glory.

In conclusion,

1.—*If such be the effect of the Cross, should it not be the constant theme of the Christian teacher?*

Other preaching may attract and please, but it will not meet the wants of man, much less prove successful. Only so far as Christ is set forth crucified will the people be enlightened, renovated, and saved, and God glorified. Let those who are disposed to question this attend the ministry of the moral essayists and that of the gospel preachers, and they will soon see sufficient to scatter every doubt. “And I, if I be lifted up from the earth,” said the Lord, “will draw all men unto me.”

2.—*Reader, what influence has the Cross on you?*

Has it exalted God and sunk self in your estimation, caused you to be humble and contrite, reconciled God to you and you to God, freed you from the guilt and dominion of sin, filled you with peace and joy, inspired the hope of perpetual felicity and eternal glory, and led you to pray and labour for the salvation of those out of the way? Or has it had no effect on you? If it has, you are truly blessed, and should rejoice and be exceedingly glad; if it has not, you are in a perilous state, and should tremble for yourselves, and instantly flee to the Redeemer.

J. S.

Poetry.

THE BROKEN BOW, OR DISAPPOINTED HOPES.

"Hopes that were angels in their birth,
But perish'd young, like things of
earth."

Jas. Montgomery.

THE writer of the following verses had gone on a little journey into Scotland, and hoped to have seen much of the beautiful scenery of that country; but very wet weather, personal indisposition, and other circumstances, combined to oblige him to return sooner than he had intended, after only a very hasty glimpse of the country visited. While sailing down the river Forth from Stirling to Edinburgh, on a showery afternoon, in order next day to return to England, a rainbow was seen, gilding some very dark and threatening clouds. For a long time only half the bow was visible; its colours were very bright; but the arc was broken at the centre, and extended only half-way from one horizon to the other. At length the other half shone out; and the whole remained for a long time—one of the most brilliant bows he had ever seen. To his mind, feeling keenly the disappointment, *the broken bow* appeared a fit emblem of frustrated hopes;—the *bow complete* conveyed an assurance that in the end all shall be well. The circumstance suggested the lines which follow. Reader, think not such a circumstance unworthy of this notice; but learn to make all thy earthly trials and disappointments minister to thy spiritual good; and learn to say, in the psalmist's language—with humble confidence in the Heavenly Hand that guides thee—"I will hope continually, and will yet praise thee more and more." Ps. lxxi. 14.

O MURMUR not, nor grieve;

The plan of God is wise;
That same kind hand directs thy way
Which spread the azure skies.

His bow of promise see
How fair it shines above!
Go, read in each bright colour there,
That, God—thy God—is love.

As yet but half appears;
Thou seest yon broken bow,
Meet emblem of thy hopes too bright
To realize below;
But wait,—for soon in heaven
That bow shall shine complete;
Sign of the ancient promise given,
And never broken yet.

Lo! now it spans the skies—
A bright, a perfect arc;
More bright as from behind it frown
Those gloomy clouds so dark.
—Such are the ways of God,
Blind mortals deem them wrong;
But wait,—the darkest, dreariest path,
Shall perfect be ere long.

Hereafter thou shalt own
His ways, how kind, how wise!
Each disappointment thou hast known
Shall brighten yonder skies.
The trials of thy lot
Shall but prepare thy soul
For those pure realms of bliss divine,
Where ceaseless pleasures roll.

Go, serve thy Saviour God,
'Tis thine to do his will;
And what on earth thou canst not see,
Shall shine on heaven's bright hill.
Then, murmur not, nor grieve,
But in His love rejoice;
Thy pathway to His wisdom leave,
And be His will thy choice.

J. H. PARKER.

THE CHRISTIAN'S POLAR STAR.

[Written in the album of a young friend going to reside at a distance from home.]

"You have the power of endeavouring to make the glory of God the polar star of your life."—*Todd's Student's Guide.*

SAY, canst thou picture aught more
 bright
 Than yonder glittering star,
 Which, midst the murky clouds of night,
 Sheds its bright beams afar?
 The traveller, lost in deserts drear,
 Or on the stormy main,
 Knows its kind ray, forgets his fear,
 And homeward turns again.
 And thou must o'er the desert roam,
 Must cross life's stormy sea;
 Say, what shall point thee, wandering,
 home,
 O, what shall rescue thee?
God's glory do thou seek above
 All earthly objects far,
 And, govern'd by the Saviour's love,
 Make *this* thy polar star.

The heavenly host, by night, by day,
 Round one fair centre roll;
 So let God's glory be for aye
 The centre for thy soul.

And when abroad in evening air
 Thou seest yon star so bright,
 Then raise to heaven thy humble prayer
 For grace to keep thee right.

Who hold God's glory—still most dear,
 The first, the last, the best—
 Shall never greatly wander here,
 Nor fall of endless rest.

Be all thy actions done to God,
 To Him thy heart be given;
 He'll guide thee through life's dangerous
 road,
 He'll bring thee safe to heaven!

J. H. PARKER.

ERRATUM, IN THE LINES ENTITLED GOODLY HERITAGE, FOR JUNE, page 330.

For—"The heart was not fashioned to *each*,"
 Read, "The heart was not fashioned to *ache*."

Review of Religious Publications.

FIRST LINES OF CHRISTIAN THEOLOGY,
*in the form of a Syllabus, prepared for the
 use of the Students in the Old College,
 Homerton; with subsequent Additions and
 Elucidations.* By JOHN PYE SMITH,
 D.D., LL.D., F.R.S., F.G.S., *late
 Divinity Tutor in that Institution. Edited
 from the Author's Manuscripts, with
 additional Notes and References, and co-
 pious Indexes.* By WILLIAM FARRER,
 LL.B., *Secretary and Librarian of New
 College, London.* 8vo, pp. 764.
 Jackson and Walford.

THE public has been looking with some
 degree of impatience for this monument
 of Dr. Pye Smith's zeal and efficiency as
 an instructor of the rising ministry. Cu-
 riosity and higher feelings have awakened,
 in many minds, a desire to see and ex-
 amine the prelections which this distin-
 guished scholar and divine was accus-
 tomed to make the basis of his theological
 teaching in that Seminary, in which he
 held the responsible office of Divinity

Tutor, for the space of nearly half a
 century. It has fallen to our lot to see
 portions of these "First Lines of Chris-
 tian Theology," both in the Doctor's own
 study, and in the hands of students by
 whom they had been transcribed;—and
 the taste we thus obtained created an in-
 tense thirst for the possession of them as
 a whole. As we look at the goodly vol-
 ume, and think how many able men have
 had their minds formed by the influence
 which it exerted upon them, we cannot
 but regard it, now that the revered Au-
 thor has ceased from his earthly toils,
 with more than ordinary veneration. As
 we try to realize the process by which our
 deceased friend collected and arranged
 his various materials, we cannot but be
 impressed with the thoughts of his vast
 diligence, and almost boundless resources.
 Such a Syllabus, illuminated by his fine
 scholarship, extensive reading, and devout
 spirit, must have been greatly prized by
 every ambitious student; and must have

tended to aid the less gifted class of candidates for the ministry in rising to respectability and usefulness.

It would be somewhat difficult to convey to our readers an accurate conception of the precise character of these "First Lines of Christian Theology." The general plan is excellent, and such as might have been expected from a mind so well disciplined as Dr. Pye Smith's;—but the outline of thought is so slender, and the topics are so numerous and suggestive, that only the Author himself could have written an appropriate critique on his own Syllabus. One thing we must not omit to state, that points in theology of the highest moment are elaborately treated, especially such as relate to the Trinity, the Person of the Son of God, and the doctrine of Atonement.

There is also a fine combination of candour and fidelity pervading these outlines. Opponents are always treated fairly, while Biblical truth is held with a firm and tenacious grasp. We could easily imagine from the perusal of this volume that its Author might be the writer of "The Scripture Testimony to the Messiah,"—a work which produced a powerful impression on his own age, and which will go down to posterity as one of the ablest contributions to orthodox theology of the present century.

The work which we now introduce with much pleasure to our readers, and commend to the notice of all Biblical Students, is divided into Six Books. After an Introduction, which contains some of the wisest counsels to Theological Students ever perused, we have BOOK I. ON THE NATURE AND FOUNDATION OF CHRISTIAN THEOLOGY. Here our Lecturer presents, 1. *General views on the Sacred Science of Theology.* 2. *Treats of the Foundations of a Moral System, and of Natural Religion.* 3. *On the Evidences of Revealed Religion.* 4. *On the grounds of authority in True Theology: such as the perfection of the Scriptures as the Rule of Theological Truth, —Canonical Authority, Authentic Text, and the most important versions of the Scriptures, —on the Inspiration of the Scriptures, —on the province and use of Reason in Theological Science.*

BOOK II. IS ON THE DEITY. 1. *The Existence of God.* 2. *On the Essence of God, and the Scriptural Appellations given to Him.* 3. *The Divine Attributes.* 4. *The Sentiments concerning the Divine Nature usually expressed by the term, THE HOLY TRINITY.*

BOOK III. IS ON THE OPERATIONS OF DIVINE WILL AND POWER. 1. *The Decrees of God.* 2. *The Operations of Divine Power in Creation.* 3. *On the Providential Government of God.* 4. *On the Legislative operations of the Divine Authority.*

BOOK IV. IS ON THE APOSTASY AND RUIN OF MAN. 1. *On the Nature of Sin.* 2. *On the Origin of Sin.* 3. *On the Sinful State of the Human Race.* 4. *On the Consequences of Sin.*

BOOK V. IS ON THE REDEEMING LOVE OF GOD. 1. *On the Eternal Purposes of Mercy to Fallen Man.* 2. *On the Method of Redemption.* 3. *On the Progressive Dispensations of Redeeming Mercy.* 4. *On the Person, Offices, and States of the Redeemer.* 5. *On the Impartation of Salvation.*

BOOK VI. IS ON THE CONSTITUTION, DISCIPLINE, AND ORDINANCES OF THE CHRISTIAN CHURCH; ITS ULTIMATE EXTENT IN THE PRESENT WORLD, AND THE CONSUMMATION OF THE DIVINE DISPENSATION TOWARDS THE RACE OF MANKIND. 1. *On the Constitution and Discipline of the Christian Church.* 2. *On the Ordinances of the Christian Church—the Sabbath—Social Worship—Symbolical Ordinances.* 3. *On the Ultimate Extent of the Church of Christ on Earth.* 4. *On the Conclusion of the Present Dispensation, and its Reference to the Everlasting Futurity.*

In our humble judgment, a finer analysis of Biblical Theology has never been struck out;—and as we have examined the outline, and have seen how apparently neglected portions of the Revealed system of Divine truth are naturally and ingeniously interwoven with the text, we have been conscious of equal admiration and delight. We have no misgiving whatever as to the effect of these "First Lines of Christian Theology" upon the reputation of Dr. Pye Smith;—they will amply sustain his credit for learning, acuteness, impartial research, soundness in the faith, and eminent devoutness as "a man of God."

We cannot close this article, without expressing our deep sense of obligation to the Editor, for the very able manner in which he has performed his onerous duty. His preface will show abundantly what difficulties he had to surmount, and how he grappled with them, and overcame them. The *four* Indexes he has constructed are sufficient tests both of his scholarship and industry. The 1st, on Hebrew Words and Phrases;—the 2nd, On Greek Words and Phrases;—the 3rd, on Passages of Scripture, and the 4th, on Principal Subjects, Occasional Topics, and Authors referred to.

We venture to express a hope, that the analytical style of Lecturing will become popular in our Theological Institutions. It affords most ample scope for the highest stimulus that can be applied to the human mind. We have seen no deliberate judgment of Dr. Smith's course of Lectures to his Students; but if it is not received with great favour, it will be a proof of the retrogression and not of the progress of the age in Theological science.

MEMOIR OF THE REV. JOHN JAMES WEITBRECHT, late *Missionary of the Church Missionary Society, at Burdwan, in Bengal. Comprehending a History of the Burdwan Mission. Compiled from his Journal and Letters. By his WIDOW. With a Recommendatory Notice by the Rev. HENRY VENN, B. D., Honorary Secretary to the Church Missionary Society. And an Introduction by the Editor, the Rev. A. M. W. CHRISTOPHER, M. A., Curate of St. John's, Richmond, and formerly Principal of La Martinière, Calcutta.* 8vo. pp. 608.

James Nisbet and Co.

WE fully expected that the Memoir of our late lamented friend, Mr. Weitbrecht, would excite a deep and glowing interest, not only among his own ecclesiastical connexions, but in the Christian world generally. Our expectation has not been disappointed; for we learn with great satisfaction, that an edition of 3000 was not sufficient to meet the demands of the Christian public, and that a second large edition is in the press, and will speedily be forthcoming. This is very cre-

ditable to the friends of Missions, most comforting to the widow of the deceased, and a noble testimony to the character and labours of one of the most apostolic men in modern times.

Mr. Weitbrecht was one of the most unostentatious of human beings; humility marked his whole deportment, in private and public; and his catholicity was such, that no one could have learned to what section of the visible church he belonged, from anything that fell from his own lips in the confiding intercourses of social life. Mr. Christopher has well said, in his introduction, that "the reader is introduced to the record of a life which might have been described in the apostle's brief autobiography, 'To me to live is Christ, and to die is gain.'"

The volume before us will disprove the opinion generally entertained, that near relatives fail in supplying biographies of the first class. If partiality has sometimes led to an over-colouring that is extravagant and unnatural, we must say that Mrs. Weitbrecht has carefully avoided this extreme, and has left the character of her deceased husband to speak for itself, in his letters and other written documents, and in the faithful narrative of his sleepless toils as a Missionary of the Cross. If his success was not equal to his most ardent prayer and self-sacrificing efforts, there is good reason to believe that, at Burdwan, he was honoured to lay the foundation of a great work for the future, and that the seed which was so profusely scattered by his laborious hands will yet produce a most plentiful harvest.

In almost every respect, Mr. Weitbrecht might be truly regarded as a model Missionary. His ingenuity in striking out plans of usefulness among the native population was often very remarkable,—his gentle benevolence won their confidence and love,—his power of persevering labour, amidst great discouragements, proved the strength of his faith and his confidence in God,—and his loving spirit to all his fellow-labourers in the Mission field, of whatever body of evangelical Christians, gave evidence of the degree in which he partook of "the

same mind that was also in Christ Jesus," who looks with an eye of love and sympathy upon the whole company of his disciples.

It is refreshing to breathe the catholic air of such a volume as this. "Mr. Weitbrecht," observes Mr. Christopher, "does not seem to have been able to understand why true believers, who differ in opinion, should not be united in love. We find him rejoicing in itinerating with the veteran Lacroix; and, after a day's preaching, it seemed not to occur to him to sit down and commence a hot controversy with his brother concerning the merits of their respective forms of church government; but these hard-working, practical Christians, who had been toiling in the dust all day, lift their souls heavenwards in their evening hour of brotherly communion, by conversing, so far as they might, on the probable employments and joys of the redeemed in the kingdom prepared for the blessed of the Father." This was as it should be—as it generally would be, if sectarianism did not usurp the mysterious function of infallibility. Happily Mr. Weitbrecht, and Mr. Lacroix too, knew how to distinguish between the mere scaffolding and the great spiritual edifice.

We thank Mrs. Weitbrecht, most sincerely, for a work which will not only perpetuate the sweet and fragrant memory of her deceased husband, but which will eminently serve the cause of Christian Missions in India, and, by God's blessing, promote the interests of vital godliness in all our private circles. This book will be nearly as stirring to Ministers at home, and Missionaries abroad, as the Life of David Brainerd. We cannot but acknowledge also the sense we entertain of the value of the introductory notices from the pens of the Rev. Henry Venn and the Rev. A. M. W. Christopher. They are written in the best spirit, and are greatly calculated to teach all the servants of Christ to "love each other with a pure heart fervently."

INCIDENTS OF TRAVEL IN CENTRAL AMERICA, CHIAPAS, AND YUCATAN. *By the late JOHN LLOYD STEPHENS. With numerous Engravings. Revised from the latest American Edition, with Additions. By FREDERICK CATHERWOOD. 8vo, pp. 564.*

Arthur Hall, Virtue, and Co.

THIS is a volume of most stirring incident, from a pen that has often instructed and amused the reading public. Mr. Catherwood was frequently the companion of Mr. Stephens in his adventurous journeys, and can, therefore, enter with a full and generous sympathy into the details of his deceased friend. Its great fascination consists in it being an exploration, with an intelligent eye, of the Recovered Cities of Central America. As we are favoured with graphic illustrations of all that the book describes, it cannot fail to be most deeply interesting to the inquisitive spirit of the age. We may venture to predict, that no one will commence reading the volume without finishing it as speedily as possible.

EVENINGS IN MY TENT; or, *Wanderings in Balad Ejjareed. Illustrating the Moral, Religious, Social, and Political conditions of various Arab Tribes of the African Sahara. By the Rev. N. DAVIS, F.R.S.S.A. With numerous Illustrations. In two vols., 8vo.*

Arthur Hall, Virtue, and Co.

THESE are charming volumes, written with great spirit, and of excellent moral and religious tendency. The author has displayed equal ability in his modes of exploration, and in his ingenious and telling descriptions. "The information," writes Mr. Davis, "detailed in these volumes, has been collected during a period of six years—from 1844 to 1850, and would have been published before this, had not a variety of circumstances—beyond the author's control—prevented him doing so. But as the inhabitants of the country here delineated are *unchanged and unchanging*, the delay occasioned has in no way affected the portion of interest attached to the contents of these pages. . . . In his wanderings, the author's aim has been

to gather materials to enable him to exhibit the condition of various tribes inhabiting one of the most interesting portions of Africa; and the way in which this is done in the following pages, is by allowing them—whenever practicable—to be the exponents of their own character, whether moral, religious, social, or political. . . . Travellers have, indeed, here and there, held up their *peculiar* torches, which, however, have only served to make its (Africa's) intense darkness more visible; and this, it is to be feared, they will continue to do, till a proper and feasible plea for its exploration is adopted. Such a plea the author ventures here to propose: and as it is of a nature which invites the co-operation of the merchant, the lover of science, the philanthropist, and the Christian, he sincerely trusts it will succeed in securing due attention."

We unite heartily with the author in this reasonable wish.

THE BIBLE HAND-BOOK: *an Introduction to the Study of Sacred Scripture.* By JOSEPH ANGUS, D.D., *Member of the Royal Asiatic Society.* 8vo, pp. 670.

Religious Tract Society.

DR. ANGUS is already most advantageously known, in well-informed circles, as a writer of more than ordinary claims, both as to the extent and accuracy of his Biblical knowledge, and the sound scholarship always evinced by him. The course of study through which he must have passed in preparing his late Prize Essay, could not fail to qualify him for doing justice to his "Bible Hand-Book," a work which will associate his name with the best benefactors of his age. It was just the treatise needed for popular use; and rarely has a popularly-constructed volume been distinguished by so much of solid and well-digested information on topics of the highest possible interest. As an Introduction to the Study of Sacred Scripture it is invaluable;—and deserves a place in the best collections of Biblical literature. Dr. Angus seems to have escaped all the crudities of the age; and may be relied on for sobriety of thought,

accurate theology, and a spirit of glowing devoutness.

JOHN PENRY, THE PILGRIM MARTYR, 1559—1593. By JOHN WADDINGTON, *author of "Emmaus,"* &c. &c. 8vo. pp. 292.

W. & F. G. Cash.

WE envy not the man who can read the history of John Penry without emotion. It is a thrilling record of a great and good man struggling, with heroic courage, against the spirit of evil times. The incidents of his life deserve to be embalmed in the hearts of all the true friends of civil and religious liberty. With vast and creditable labour, Mr. Waddington has collected the leading particulars of his precious history, and presented them in a manner to the Christian public calculated to be very useful. The volume has all the exciting qualities of a romance pertaining to it. We thank the author most cordially for this labour of his pen.

CHRIST AS MADE KNOWN TO THE ANCIENT CHURCH: *an Exposition of the Revelation of Divine Grace, as unfolded in the Old Testament Scriptures.* By the late ROBERT GORDON, D.D., F.R.S.E. Two vols. 8vo.

Johnston & Hunter.

DR. GORDON was "a burning and shining light in his day, and many, very many, rejoiced in his light." His power, as a theologian, was great and commanding; and there was a period in his history when he was incomparably the most eloquent preacher in the Scottish metropolis. These two volumes are noble memorials of this great and good man, who deserves to be had in everlasting remembrance. To a class of young men, in our day, who have learned, from certain German theologians, to depreciate Old Testament religion, these powerful expositions are well adapted, and can hardly fail to turn the tide of their rising scepticism; while to those who believe that Judaism was but the elementary form of Christianity, they will be most specially acceptable. There is an all-pervading unction in these volumes, which will prove a balm to many devout hearts, panting after "the sincere milk of the word." The typical character

of Old Testament rites is here most beautifully delineated.

CHRISTIANITY, THEORETICAL AND PRACTICAL. By WILLIAM KIRKUS, LL.B.

London: Jackson and Walford.

THIS volume is not to be looked upon as a mere every-day effusion. There is, perhaps, nothing new in it—nothing that has not been as well said by many, and a great deal better and more wisely by a few; and therefore, if tested by the standard which the author elsewhere applies to Dr. Cumming, it should have quietly slumbered in his desk, if not for ever, at least for the period prescribed by Horace, when possibly, to adopt his own idea expressed in his preface, it might have undergone a fresh process of mastication. But still there is a freshness, a spirit, a variety, and a boldness, in the line of argument pursued by Mr. Kirkus, that cannot fail to invest his book with power and special interest to many minds. Not only are the topics which he discusses of vital importance, but, throughout, he evinces considerable energy of thought and variety of reading; and expresses himself in a style at once manly and correct, although occasionally degenerating into a tone that will repel some minds as flippant, or defiant. However “ambitious” a young author may be, and however much he may be disposed to look with pity or contempt on many who have gone before him, and on certain existing opinions and usages—when he first appears before the world, he will be much more likely to make good his ground, and to save his ambition from disappointment, by a uniform adherence to the *suaviter in modo*. Whilst, then, we greatly value the keenness of intellect and vigour of style pervading the volume, we could wish, for the fulness of our own satisfaction, and the ampler gratification of Mr. Kirkus’s best ambition, that his tone had been softened in some instances, and that certain points not essential to the completeness of his plan had been omitted.

The substance of the volume appears to have been delivered as a course of lectures during the author’s ministry in

Craven Chapel; and, when pronounced with the living voice, and in a more popular shape, we cannot but feel assured that his congregation must have been gratified and instructed. No intelligent congregation indeed could listen to such lectures as these, in their original and less ample form, without having their prejudices subdued, the grounds of their faith consolidated, their intelligence augmented, and their Christianity clothed with greater power. And now that they have assumed the permanent and more elaborate form of a book, the larger and more diversified congregation to which Mr. Kirkus addresses himself will not fail, we trust, to be abundantly benefited. Such a book as this, notwithstanding its occasional defects of tone and opinion, must awaken thought, and lead to wider and more intelligent apprehensions of Christianity in the case of all who bestow upon it a careful and discriminating perusal.

There are several points throughout the volume to which we could not assent; but the chapter which we deem least accordant with truth, and least felicitous in clearness and force, is that on miracles. In perusing it, the conviction was forced upon us, that Mr. Kirkus had not sufficiently matured his views on the subject—and hence the mistiness, confusion, and apparent contradictions, which pervade it.

He charges Dr. Wardlaw, and the class of theologians to which he belongs, with a denial, or neglect, of every species of Christian evidence, save that which is founded on miracles; and hence, in order, as he conceives, to withstand the spiritualism of the day, he deems it expedient to strip them of the necessarily divine stamp with which they had been impressed. But surely it is not needful to remind our readers, that neither Dr. Wardlaw, nor any enlightened theologian of past or present times, rejects the multifarious evidences by which Christianity is sustained, and confines himself exclusively to that of miracles. The whole field of theological literature abundantly attests the zeal and assiduity with which the entire range of Christian evidences has been cultivated by the

scholars and divines who have contended that miracles must be confined to the province of Deity. On this score, then, the solicitude of Mr. Kirkus was altogether uncalled for, and his chivalry on behalf of the great body of Christian evidences becomes Quixotic.

He assumes that a miracle is not exclusively a work of Deity—that it may be wrought by evil spirits; and then, to sustain this assumption, he frames a definition of a miracle. But the gratuitousness of his assumption is no way relieved by his definition, which is not so clear or satisfactory as either Dr. Wardlaw's or Dr. Cumming's. It appears to us, indeed, that his definition—so far as we can understand it—implies or necessitates one or other of two things:—it either binds him down to the admission that God only can work a miracle, or leads him to the mythological position that “the ordinary laws of nature” are under the control of inferior and evil agencies. His words are:—“We would define a miracle, in relation to man, to be an effect involving the exercise of superhuman power or wisdom, in a manner different from that which is involved in the ordinary laws of nature.” If by “superhuman power” Mr. Kirkus means divine power, then he concedes all that we want—the exclusive province of God to work miracles; but if by “superhuman power” he means the power of evil spirits in common with that of God, then the grammatical construction of his definition, involves the notion that “the ordinary laws of nature” are controlled by inferior and evil agencies, as well as by the Deity. If the latter is his view, what becomes of the order of the material universe, and the speciality of providence? They are scenes of portentous confusion, or arenas of conflict, of which certain portions of Milton's *Paradise Lost* are the fitting descriptions. And further, our apprehension of his meaning is greatly perplexed by the conflicting, and apparently contradictory, statements which he makes respecting the difference between what results from “the ordinary laws of nature” and what is miraculous. In one place he distinctly affirms that the

difference is one of “kind,” whilst in another, with equal distinctness, he affirms that “the essence of the miraculous is rather in manner than matter.” If we understand language aright, a difference of “kind” is one affecting essentials, whilst that of “manner” applies merely to accidents or externals. Here there is contradiction or at least confusion. Besides, if, on the one hand, the difference between a miracle and a simple process of nature is merely in *manner*, what ground has Mr. Kirkus for affirming, that “the entire argument” of Dr. Cumming is invalidated? and if, on the other, the difference is in *kind*, his own definition is still further stultified. We cannot help thinking that his phraseology needs mending, in order to greater clearness on these points.

When Dr. Wardlaw maintains that the Deity only can work miracles, on the ground that it is “inconceivable that the blessed God should give attestation by *his own direct* agency to anything false,” Mr. Kirkus attempts to meet this by falling back on the existence of evil, and on the freedom of action necessarily belonging to intelligent and responsible beings. Now we should have imagined that Mr. Kirkus would have looked upon the origin of evil as a thing not only altogether beyond the province of miracles, but too far removed from the ken of the human intellect to be dragged into the arena of dialectics, or thrust into the face of an opponent. Profound mysteries can have nothing to do with the settlement of questions to be determined at the bar of human reason, or with meeting an argument otherwise unanswerable. And further, it does seem strange to us, that a mind so acute as that of Mr. Kirkus, does not perceive that there is an immeasurable and irreconcilable difference between permitting things to be done by man within the prescribed limits of that free agency which belongs to all intelligent beings, and which could not be withheld without stripping them of all responsibility; and arming malignant spirits with extraordinary and redundant powers to control, or modify, or change the laws of the physical universe, and that too for the purpose

of throwing a seductive *prestige* around evil, and obstructing or defeating the benign results of truth and righteousness. The one is necessary to the government and accountability of intelligent beings, and may be shown to be in perfect accordance with the rectitude and wisdom of God; whereas, the other would involve a delegation of Divine prerogatives to inferior and evil agents—would weaken, if not destroy, the force of all evidence for the Divine existence, and the truth of Christianity founded on displays of power or wisdom—and would reduce our world, and its inhabitants, to a position of which the Manichean or Parsee system would be the only fit expression and embodiment. We need not ask our readers which alternative they would choose.

Again, because the Bible speaks of evil spirits, and warns us against their wiles, Mr. Kirkus hastens to the conclusion that they are invested with power to work miracles. We confess we cannot see any necessary connexion between the existence of an evil spirit, and his possession of powers to change a rod into a serpent, to raise the dead, or to predict future events. But Mr. Kirkus professes to arrive at this alarming conclusion by the aid of Scripture; and the passages to which he refers as aiding or confirming him in his view, are—first, that which refers to the temptation of Eve; second, that which commands the people not to follow a prophet, though he should give them “a sign or wonder, and the sign or wonder come to pass;” and third, that which details the case of the Egyptian magicians. Without entering into any exposure of the untenableness of his ground here by minutely examining these passages, we must content ourselves with replying in the language of a distinguished theologian: “We may very confidently conclude, that as Scripture nowhere represents any ‘signs or wonders’ as *actually* wrought to contradict the divine commission of Moses, of Christ, and his Apostles; so, in those passages in which it supposes that they may occur, and predicts that they will be wrought in favour of falsehood, they do not give any countenance to the notion, that either real

miracles can be wrought, or real predictions uttered, even by the permission of God, in favour of falsehood; for no permission, properly speaking, can be given to any being to do what he has not a natural power to effect; and permission in this case, to mean anything, must imply that God himself wrought the miracles, and gave the predictions, through the instrumentality of a creature it is true, but, in fact, that He employed his divine power in opposition to his own truth,—a dishonourable thought, which cannot certainly be maintained.”

Our space forbids our following Mr. Kirkus farther amid the strange and startling positions which he assumes. Some of them, indeed, admit of no reply, and others are remarkable as specimens of reasoning in a circle. What reply, for example, can be given to the astounding assertions, that the conversion of a lifeless rod into a living serpent is no act of creation; and that Satan, from his profound knowledge of chemistry, may be able to patch up a human body, and to breathe into it the breath of life, with the same ease and expedition a mason or bricklayer constructs a common house? And what can be more vicious in reasoning than to maintain that a doctrine, itself needing proof, shall first yield confirmation to the miracle, and then gather fresh evidence of its truth and divinity from the miracle? If this be sound logic, then we can no longer dispute the conclusiveness of the reasoning which traces the Goodwin sands to the Tenterden steeple.

But it is only in the chapter on miracles that this confusion and infirmness of reasoning are to be found. The greater part of the book is highly creditable to the scholarship, argumentative power, and general ability of Mr. Kirkus.

In conclusion, the writer of this notice was at once astonished and grieved to find that Mr. Kirkus penned the article on miracles in the last number of the *Journal of Sacred Literature*. He has no personal knowledge of Mr. Kirkus; he has never seen him, and has scarcely ever heard his name, and, therefore, the strong language used by him in reference to that article, could not be dictated by any ill feeling

towards Mr. Kirkus. It was drawn forth by the tone of the paper in reference to Dr. Wardlaw. For that it is gratifying to find that the *amende honorable* is made in this volume by the withdrawal of what we looked upon as meriting condemnation, as unjust and disrespectful to the name and memory of Dr. Wardlaw. We therefore assure Mr. Kirkus, although

he is altogether unknown to us, that had we been aware that he was the writer of the article in question, and not, as we suspected, some spiritualist in disguise, we should not have taxed him with malice, but should have deemed it sufficient to pronounce his manner of dealing with one of the mighty dead, ungenerous, heartless, and utterly unbecoming.

Home Chronicle.

JUBILEE OF THE REV. GEORGE CLAYTON, WALWORTH.

On the 7th June, at York-street Chapel, Walworth, the Jubilee of the Rev. George Clayton was celebrated, with tokens of respect and affection most honourable to his flock, and most gratifying to all who took part in the solemn festival. Seldom has such a scene been witnessed. The chapel was crowded in every part, and joy and gratitude beamed in every countenance. And well might the congregation at Walworth vie with each other in showing respect and love to "the man of God," who has so ably and successfully served them for the lengthened term of *fifty years*. It is not doing injustice to any other pastor in the metropolis when we say, that no ministry, within its precincts, has been more truly blessed than that of the Rev. George Clayton. From its first beamings to the present hour, it has been specially marked by the tokens of Divine approbation; and, though Mr. Clayton has wisely associated with himself, in the person of Mr. Turquand, a co-pastor who shares in his confidence and that of the flock, those who listened to his vigorous address, on the 7th of June, will not imagine that any decay has yet come over his faculties to forebode a speedy cessation from the labours of the Christian pulpit.

The testimonial presented to Mr. Clayton, by his attached flock, consisted of four massive silver dishes, an elegant chandelier, and large salver, executed in the first style of modern art. It is,

also, we believe, intended to honour the Jubilee of our revered friend by the erection of school-rooms, that shall perpetuate the sense entertained by his people of his devoted service.

J. I. Briscoe, Esq., presided, and spoke with most touching respect and affection of his friend Mr. Clayton. Mr. Turquand, the co-pastor, read suitable hymns. The Rev. Mr. Soule, of Battersea, offered up appropriate prayer. Dr. Morison, of Brompton, delivered an address, introductory to the solemnities of the evening. The plate was then presented to Mr. Clayton, with most affectionate addresses from the deacons, one of whom read a document from the church of imperishable value. After a very beautiful and striking speech from Mr. Corderoy, of the Wesleyan body, full of mind and feeling, Mr. Clayton responded to the address of the church in a manner which can never be forgotten by those who listened to him. The Rev. Paul James Turquand, the co-pastor, offered up the concluding prayer, and pronounced the benediction; and all retired with the feeling of the disciples on the sacred mount, when they exclaimed, "*Lord, it is good to be here!*"

OUR PERIODICAL LITERATURE.

Taunton, June 7th.

MY DEAR SIR,—I have great pleasure in forwarding to you the annexed resolution, passed at the Annual Meeting of the Churches of the Somerset Association, held at Bruton, on Wednesday, May 31st, 1854:—

"That this Association would strongly recommend to the Churches of this County the EVANGELICAL MAGAZINE, the *Christian Witness*, the *Christian's Penny Magazine*, and our denominational literature generally, and would press upon them the desirableness of promoting by every possible means their more general extension; and would suggest the appointment of an Officer of Literature in each Congregation, as a means of accomplishing the object recommended by this Resolution."

I remain, yours sincerely,
HY. ADDISCOTT, Sec.

To the Editor of the *Evangelical Magazine*.

PROFITS OF THE "CHRISTIAN WITNESS"
AND "CHRISTIAN PENNY MAGAZINE."

June 13th, 1854.

DEAR SIR,—In the notice which you have given in the EVANGELICAL MAGAZINE, for this month, of the proceedings of the Annual Assembly of the Congregational Union of England and Wales, you say, "the report concluded by stating that the profits of the two Magazines amounted to £730, making a total of profits since the commencement of £4000." There is in this a mistake, which I am sure you will cheerfully allow me to correct. The report stated, that nearly £4000 had been voted by the distributors of the "Christian Witness" and "Penny Magazine" Fund for the relief of aged ministers. This, however, is not a moiety of the whole realized profits of the Magazines, as fifteen brethren are receiving annual grants for Deferred Annuities, and we have now £7000 vested in Government securities, the interest of which is appropriated to the benevolent objects of the fund. The profits of the Magazines from the commencement cannot fall far short of £12,000, the whole of which is, or will be, applied for the benefit of the pastors of our churches.

This statement is not made in a boastful spirit, but as an act of justice to all parties concerned, and especially to our

Editor, to whom we owe a large debt of gratitude.

I remain, dear Sir,

Yours faithfully,

GEORGE SMITH.

The Editor of the *Evangelical Magazine*.

N.B.—We need scarcely say, that the error so properly corrected by the Secretary of the Congregational Union, was the unintentional mistake of the good friend who furnished us with a notice of the anniversary of the Union.—EDITOR.

THE CRYSTAL PALACE.

THIS vast emporium of art and science was opened, on Saturday, the 10th June, when Her Majesty the Queen, Prince Albert, and a considerable circle of the court, were present. The Archbishop of Canterbury offered up a prayer suitable to the occasion; and we would fain hope that his grace did this with the understanding that no effort will be made by the Committee of Management, or the Proprietary, to open it on the Lord's-day. We counsel all the friends of Sabbath sanctification to keep their eye steadily fixed on this point, and to stand prepared for a vigorous and combined opposition, on the very first show of a tendency in this most iniquitous direction. We tell them that there are those connected with the arrangements of the Exhibition who will do their utmost ultimately to compass this object. Let not the friends of morality and religion forget the old adage, that *to be forewarned is to be forearmed*.

We are among the warmest friends to the Exhibition, if we are not to purchase its advantages at too dear a price. We admire the splendid collection, and consider it a credit to the age;—but all its charm would vanish instantly with us, and we should regard it as a huge national curse, if it were to become the watch-word for a continental Sabbath.

We believe the Proprietary will commit a fatal mistake for their own interests, if they ever attempt to make such an assault as this upon the religious feeling of the country.

YARDLEY HASTINGS.

Presentation of a Testimonial to the Rev. William Todman, by the Marquis of Northampton and the Lady Marian Alford.

We understand that during the past three years, by the generous and distinguished assistance of the above noble personages, Mr. Todman has afforded gratuitous aid to upwards of one hundred agricultural labourers and their families, to enable them to emigrate to Australia and Canada, from Yardley Hastings and the immediate neighbourhood; and that the accounts received from most of them are especially interesting, novel, and exciting. We are glad, therefore, to be able to announce that the noble Marquis and his Sister have just testified their sense of Mr. Todman's efforts to improve the social and moral condition of the labouring classes, by presenting him with a very handsome silver-mounted inkstand, elegantly chased, and set in a beautifully polished walnut-wood stand.

RECOGNITION SERVICES.

Lancaster.—Two very interesting services were held on Thursday, the 8th June, in High-street Chapel, Lancaster, on the occasion of the Recognition of the Rev. John Sugden, B.A., as Pastor of

the Congregational Church. The morning service was opened by the Rev. Henry Townley, of London, who read part of Ephes. iv., and offered prayer. The Rev. G. B. Johnson, of Darwen, gave the introductory discourse, founded on 1 Cor. iv. 17. The Rev. R. Slate proposed the questions to the church and pastor, and presented special prayer for them. The address to the pastor was given by the Rev. R. Vaughan, D.D., from 1 Tim. iv. 16. In the evening, the Rev. H. Allon, of Islington, preached to the church and congregation, on 2 Cor. viii. 22, 23, 24.

The neighbouring ministers, including some of other denominations, were present. Both services were conducted with great solemnity; the presence of God was evidently felt; and it is believed that the engagements of the day will be long remembered, and followed by the best results.

CALL ACCEPTED.

THE Rev. P. Thomson, F.A.M., of Chatham, has accepted the unanimous and earnest invitation of the church and congregation assembling in Grosvenor-street Chapel, Manchester, to be their pastor, and expects to commence his ministry there on the second Lord's-day in July.

General Chronicle.

JERSEY.

CAUSE OF ENGLISH INDEPENDENCY, ST. HELIER, JERSEY.

We believe that when the claims of the English Independent Church in Jersey, under the pastoral care of the Rev. H. J. Chancellor, of Highbury College, are fully made known to the Congregational Pastors and Churches of this country, they will meet with a warm response from the devoted friends of the gospel. We speak from accurate knowledge of the facts, when we say that a *case more deserving of the generous sympathy of the churches has never been brought before them,*

in our day. We know with what zeal and disinterestedness the little band of English Congregationalists, in Jersey, have struggled to get the property of the chapel legally secured, for the permanent use of the denomination;—and we also know, that the prospect of great success is most cheering, if the funds can be supplied for such enlargement of the building as may afford accommodation for a body of people able to support a pastor in moderate respectability. The spirit of hearing is such, and the ministry of Mr. Chancellor is so well appreciated, that there can be no reasonable apprehension as to the

speedy progress of the cause, if £400 can be raised, in England, for increasing the present dimensions of the Chapel.

Dr. Campbell, the Rev. T. Adkins, of Southampton, the Rev. W. J. Unwin, M.A., principal of Homerton College, and the Editor of the *EVANGELICAL MAGAZINE*, had several interviews with the Rev. H. J. Chancellor, (the Pastor,) and Mr. F. Patterson, Secretary to the Committee, in which they gave it as their opinion that no movement ought to be made to raise funds in England, until the Chapel was legally secured to the denomination. Their advice was cheerfully taken; and with a zeal greatly to the credit of the little cause in Jersey, the people have raised £200, and have accomplished the object at which they aimed. The deed of trust was passed before the Royal Court of Jersey, on June the 3rd; and the Attorney General of the island has declared the Chapel, by this deed, to be legally secured to the English Independents for ever.

We subjoin the appeal of the Congregational Church at Jersey to their brethren in England, as well as the testimonials of their French brethren, and other documents. The space occupied is large for us; but we feel such an intense desire that English Independents may do their duty in this urgent case, that we have stepped out of our ordinary course. Why should not the Chapel-building Committee help, by a small grant, these deserving people? And why should not Coward's Trust vote them something, to show their good-will?

The Rev. Henry J. Chancellor, the Pastor, and Mr. F. Patterson, will commence their labours in a few days, in the metropolis, and we do hope that they will meet with the loving and generous reception they deserve.

APPEAL.

An Appeal to the Independent Churches in England, on behalf of the Enlargement of the English Independent Chapel, Upper Don Street, St. Helier, Jersey.

THE English Independent Chapel, Jersey, was purchased of the Unitarians by the English Independent Church and

Congregation, in January, 1852, for £100 in cash, and 20 qrs. of wheat rent (equal to £400) payable or transferable. In the early part of last year it became apparent that it would soon be necessary to enlarge the building, and at a public meeting, held in the Chapel on June 8th, 1853, the Church and Congregation unanimously pledged themselves to make every effort for providing the funds required for that purpose. During the period which has since elapsed, the number of seat-holders has so increased, that for some time past the Chapel has been too small to accommodate all who have applied for sittings.

There is every reason to believe that the work would ere this have been accomplished, but for the discovery that, in the purchase deeds, the Chapel had not been legally secured to the possession of the Church, which necessarily led to a suspension of the plans for the enlargement, as the Committee felt they would not be justified in soliciting funds, either in the Channel Islands or in England, to be expended on a Chapel which was private property.

After much deliberation, it was ascertained that the only means of removing this difficulty was, by paying off half of the 20 qrs. (£400) due upon the building, when, as far as it is practicable by the laws of Jersey, the property could be secured to the Church. This additional £200 would increase the whole outlay to £600, the cost of the enlargement having been previously estimated at £400.

To friends at a distance this might not appear a large sum to raise, but as only two years had elapsed from the time of purchasing the Chapel, and putting it in a thorough state of repair—as the number of seat-holders was small, owing to the size of the building,—and as, with few exceptions, their means were also small, it was evident, that it would not be possible to raise more than £200 in the Islands.

As the maintenance of English Congregationalism in Jersey depended on the Chapel being enlarged, it was deemed advisable that the facts should be made known to some influential ministers in

England, with the view of obtaining their opinion and advice.

Accordingly in January last, the Rev. H. J. Chancellor, the Minister, and Mr. F. Patterson, Secretary to the Committee, proceeded to England, and submitted the whole case to the Rev. Drs. Morison and Campbell, the Rev. W. J. Unwin, M.A., principal of Homerton College, (formerly of Jersey,) and the Rev. Thomas Adkins, of Southampton, each of whom cordially approved of the plan proposed, considered it would be warmly supported by the friends of Congregationalism in England, and moreover promised to call the attention of the British Independent Churches to the subject as soon as they knew the Chapel had been vested in trust, agreeably to the laws of the Island of Jersey.

Encouraged by the kind interest and sympathy manifested by the above ministers, the friends in Jersey, assisted by those in Guernsey, have, after considerable exertion, succeeded in raising the £200, with which they have paid off the half of the 20 qrs. due on the property, and have thus been enabled to secure the Chapel to the possession of the Church, by investing it in the hands of five Trustees approved by the Church.

With a consciousness of their utter inability to accomplish more, the Committee, in behalf of the Church, now makes this its earnest Appeal to the British Independent Churches for their assistance in raising the remaining £400 required for the enlargement of the Chapel, and the erection of a Sabbath school-room. For the Chapel to remain as it is, will not only prevent further progress, but it will also insure perpetual weakness and inefficiency to the cause; in truth, it appears impossible for it to remain as it is, if English Congregationalism is to be maintained in the Island. The work of extension is, therefore, one of paramount obligation. It is this view of the case which has induced the friends, notwithstanding the present unfavourable aspect of political affairs, to make such sacrifices in order to promote this good work.

The Island of Jersey has a mixed population of English, French, and natives, of nearly 60,000—the town of St. Helier

containing 30,000, which is considerably increased by visitors during the summer months, chiefly from England—and this is the only English Independent Chapel in the Island. Never was the Macedonian's cry, "Come over and help us," made under a more pressing sense of necessity than that under which the Church in Jersey now lies, in making this appeal to the generous friends of Congregationalism in England for their assistance, in order that this opportunity for advancing the kingdom of Christ and the principles of Congregationalism may not be lost.

By order of the Chapel Extension Committee,

(Signed) FRANCIS PATTERSON, Secretary.
HENRY JOHN CHANCELLOR,
Pastor.

St. Helier, Jersey, June 3rd, 1854.

Testimonial of Jersey French Independent Ministers.

WE, the undersigned, being fully acquainted with all the circumstances connected with the above case, and cordially approving of the plan which is proposed, earnestly commend it to the Christian liberality of all those to whom it may be submitted.

(Signed)

Henri Baudit, Past. Chap. Indep., Halkett Pl.

Joshua Le Bailly, Deacon, ditto.

Louis Luy, Past. Chap. Evangélique.

Geo. De Garis, Deacon, ditto.

Clem. De Faye, Past. Chap. Ind., St. John's.

Philip Roit, (Jurat) Deacon, ditto.

Philip Messervy, Past. Chap. Ind., St. Clements.

Testimonial of Guernsey Independent Ministers.

The proposed plan for the extension of the English Independent Chapel, Upper Don Street, Jersey, must, we think, be deemed the most prudent. We trust that, with the blessing of God, the little community whose sanctuary is become too small will continue to progress in peace and concord; English Congregationalism may then at no distant day be in a condition to regain the ground it has lost in Jersey, and adequately to occupy the large and import-

ant field which St. Helier presents. We unite with our brethren in the sister Island in recommending this case to the liberal aid of the Churches.

(Signed)

James S. Hine, Pasteur de la Chapelle Indépendante.

C. W. Evan, B.A., Pastor of Eng. Independent Chapel.

POPISH MORALITY.

CRIME IN PROTESTANT ENGLAND, CONTRASTED WITH THAT OF ROMAN CATHOLIC COUNTRIES, AS STATED IN A SPEECH, MAY, 1854, BY THE REV. HOBART SEYMOUR.

MR. SEYMOUR said: "It has been remarked by many of our statesmen and politicians, that the calendar of crime in our Protestant England, and the standard of morality in our Protestant England, are of such a nature that we require new means and new measures to stay the in-flooding of crime, and to check the deluge of immorality. An advantage has been taken of this by Romanists on the one hand, and by those who think with Romanists on the other, to maintain that we ought to introduce into this country nunneries and convents, and monkeries and confessionals, and all the machinery of Romanism, on this ground, that inasmuch as the motives, and the principles, and restraints which Protestantism has imposed upon crime and immorality have failed in this country, so we ought to introduce the motives, and restraints, and machinery of Romanism, to carry out that which our own principles have failed to accomplish. Now, in dealing with this argument, I feel that the true method is simply a statement of facts. It is our happy lot to enjoy the noble and ennobling privilege of a free press. From my experience of other lands, a free press ever seems to me the strong right arm that protects our civil liberties. A free press is the broad shield that protects our religious freedom; and therefore we may well, considering the greatness of its advantages, bear with the few evils that attend it. But among these evils is this,—that, by always exposing every crime, by dragging to light every iniquity that

is perpetrated, the press of this country gives the appearance of a greater amount of criminality than really exists. By a return laid upon the table of the House of Commons last year, we have the calendar of England on the subject of crime. By that return it appears, that in England, in the year 1851, there were committed on the charge of murder 74 persons. But, by a return laid upon the table of the House of Commons, a few years since, running through a period of almost three years, it appears that nearly 700 persons were committed for murder in Ireland during that period; which number, divided among the three years, will give something above 230 committals in each year; that thus in Protestant England there are only four murders to the million, and in Roman Catholic Ireland, even in the best period of her existence, there are nineteen to the million, and that thus Roman Catholic Ireland is more than four times more criminal than Protestant England. Look at Belgium, a Roman Catholic country, in the same latitude with ourselves, and therefore under the same climatic influences; and in that country, I am bound to state from experience, that we find more of the best spirit of Romanism, more of the piety and religiousness of Romanism, than perhaps in any other part of Europe. Now, last year, the number of cases adjudged was 537, and of cases not yet adjudged 307, giving a total of 844—in other words, an average of eighty-four per annum, which, compared with the population of Belgium at the last census—about four millions and a quarter—leads to a result of eighteen murders to each million. In France, it appears that the number of murders tried before the civil tribunals was 242; of assassinations, 269; of infanticide, 182; of poisoning, 47; of parricide, 32; and of military cases tried before the military tribunals, an average of 217; giving a total of 1089 cases of murder. Thus in France there are 31 committals for murder to each million of the population. But we pass from France into Austria, where there are committed for murder an average each year of 36 persons to each million. We pass from Austria to the

Kingdom of Bavaria, another country essentially Roman Catholic, and governed altogether upon Roman Catholic principles. It appears that, in Bavaria, on an average of 5 years, there was a total of 1554 cases; murder, 1083; poisoning, 51; infanticide, 420; giving an average of 311 per annum, or sixty-eight persons for every million of the population; not specifically stated to be murder, the number will be 30 to every million. I pass, with your permission, into Italy—into that country where there are popes, and cardinals, and prelates, and bishops, and priests, and monks, and nuns, in abundance, and where, if all the machinery of Rome is capable of restraining crime, it surely may be expected that we should find a perfect paradise as to the criminal calendar. Taking first the Kingdom of Sardinia, I find that, in 7 years there were 712 cases of murder, giving an average of 101 per annum; and taking the population of Sardinia by the last census, precisely 20 murders to each million. Passing from Sardinia into the Venetian and Milanese provinces, I have the return for two years, which gives precisely 450 cases of murder, or 225 per annum, and the enormous result of something like 45 cases of murder to each million of the population. And passing from Lombardy into Tuscany, of which we have heard so much of late years, of its freedom from crime, and its being a perfect paradise restored to our world again, I find, from the returns, that in a period of nine years, there were 757 cases of murder, averaging 84 per annum; and remembering that the population of Tuscany, according to the last census, is something like two millions of souls, we have something like 42 murders in each million. From Tuscany we proceed to the Papal States, where everything is wrapped in that kind of mystery and misty cloudiness which renders it absolutely impossible for a precise and accurate statistician to come to any very definite results; but Dr. Bowring states, that in the prisons of Rome, in the year in which he was there, namely, 1832, there were imprisoned for murder in the Papal States no less than 580 persons, and, in addition to these, about 60 more

in two other principalities, making a total of 640 cases of murder in that period. Now, no doubt a large portion of those are men who are undergoing the penalty of imprisonment for the crime of murder; yet, as near as I am able to make the calculation, the result is, that in the Papal States there are about 300 murders committed per annum; and considering that by the last census the whole population of Rome, and all the Papal States, is somewhere about three millions, we have the result, that in the Papal States the number of murders yearly perpetrated is at the rate of about 100 in each million of the population. I pass now to the kingdoms of Naples and Sicily; and I commence with Sicily. The total of murders there in one year was 176; the average of many years is 178; and considering that the population of Sicily is under two millions, we have as the result, that there are in Sicily about ninety murders to each million of the population." Mr. Seymour went through all the other Papal countries with similar results, and then went on to observe: "If time had permitted, I proposed leading you through the question of immorality, to show you that in that respect every Roman Catholic country in Europe is infinitely worse than in the crime of murder; but, as I am not anxious to trespass upon your time, I shall say but few words on that subject. It is so far delicate that it requires to be delicately handled; but one word shall not fall from me that will offend the most delicate mind present; and I would therefore entreat the earnest attention of the female portion of this auditory, and they may learn to what a depth of immorality and vice this country would be plunged in if we restored the nunneries, and convents, and monkeries among us. By the returns laid before parliament, it appears that the amount of illegitimate births in the City of London is 4 per cent. On looking at the returns for Paris, we find that the result is 33 per cent. On passing over to Brussels, the result is 36 per cent. On passing to Munich, the return is 25 per cent.; and in Vienna it is 51 per cent. I might carry on the same process of inquiry to every city in Europe, and the

result would show that the amount of immorality, as manifested by illegitimate births, is a hundred-fold greater in some Roman Catholic parts of Europe than in any part of our Protestant England. I would place the matter simply upon the result. In London, where there is more temptation than anywhere else, and where they are only 4 per cent., in Paris they are 33 per cent., and in Vienna 51 per cent. And if we pass down to the states of Italy, to Rome itself, the city of popes, cardinals, archbishops, bishops, priests, monks, and nuns—in that city there are no returns. But they could hardly be expected to give returns of the number of illegitimate births in so ecclesiastical a city as Rome! It appears, however, by Dr. Bowring's returns, that the number of births in Rome is four thousand three hundred and odd per annum; and it appears from the returns of Mettermeyer, that the number of foundlings in the different foundling institutions in Rome, during a period of ten years, gives a return of 3163 per annum. All this may speak for the kindness and the charity of the monks and nuns of Rome; but certainly it speaks very strongly of the immorality of Rome, or declares that if the mothers be married mothers, they are the most unnatural mothers in the world."

The Chaplain's Report for 1853, of the district around Liverpool, states, that of 1965 persons committed for trial there, 801 were professed Romanists, 655 of whom were born in Ireland: yet *these* are to be numbered as *if* English Protestants! In the Manchester Borough Gaol, 1854, out of 532 prisoners, 300 are Irish, and (on the authority of Mr. Thomas Wright) only two of them wished to see a Priest.

MAY ANNIVERSARIES, NOT INSERTED IN JUNE.

IRISH EVANGELICAL SOCIETY.

THE Annual Meeting of the above Society was held at Finsbury Chapel, on Monday evening, May 15th, when the chair was taken by J. Cheetham, Esq., M.P. At the close of the devotional exercises, the Chairman rose and congratulated the

friends and supporters of the Society upon the evident blessing with which its labours had been crowned during the year; and after some further observations of an encouraging nature, with reference to the past and the future, Dr. Massie, the Secretary, was called upon to read the Report. The labours of the agents were reviewed in Antrim, Down, Armagh, Tyrone, Limerick, Cork, Kerry, and Sligo. The funds received during the year had been equal to the expenditure, though not sufficient to warrant as extended an increase to the Mission field as other indications would have encouraged. The income from regular sources had been £1945 11s. 11d., to which was to be added the payment of a legacy, bequeathed by the late J. Broadley Wilson, Esq., of £450. The Rev. J. Ross, in moving the first resolution, gave a graphic account of the barbarous treatment which himself and some of his brother ministers had received last summer, at the hands of the infuriated Romanists. He referred also to the fact of his having visited some of the stations connected with the Society, and bore honourable and decided testimony to the ability and worth of the agents employed. The meeting was successively addressed by the Revs. Dr. Archer, Dr. Brown, W. Tarbotton, S. R. Ward, and G. Wilkins, and Eusebius Smith, Esq.; after which the Doxology was sung, and the Benediction pronounced.

CONGREGATIONAL BOARD OF EDUCATION.

THE Tenth Annual Meeting of the Congregational Board of Education was held on Wednesday Evening, May 10th, at Crosby Hall, Samuel Morley, Esq., the excellent Treasurer, in the chair. The meeting was well attended, and an unusually large number of gentlemen, well known for their devotion to the cause of popular education, occupied the platform. The Rev. Dr. Massie opened the proceedings with prayer, after which the Chairman made a brief statement of the objects and progress of the Board, and expressed his growing conviction of the importance of the work in which they were engaged. The Rev. J. Viney read

the Report, which commenced with stating that a sense of the importance of the objects contemplated by the Board had been deepening in the minds of those who had been most closely identified with it.

Since the last report, twenty-two young persons had been admitted into Homer-ton College, and twenty-eight had been appointed to schools. The purchase and adaptation of the building, at an expenditure of £11,622 1s. 5d., had, in so brief a period, been met by the free-will offerings of the friends of voluntary and religious education.

The income during the past year had steadily increased; but enlarged subscriptions were solicited to aid poor schools, especially in the rural districts. The receipts, including the balance in hand last year, of £479, amounted to £2644 18s. 2d., and the expenditure to £2430 7s. 1d.

Various resolutions were submitted to the meeting by the Rev. W. G. Barrett, Rev. J. Kelly, Mr. J. Crossley, M.P., Mr. E. Miall, M.P., Rev. J. H. Hinton, Rev. Dr. Brown, and Mr. E. Baines.

LONDON JEWS' SOCIETY.

THE Forty-fifth Anniversary of this Society was held on Friday, May 4th, in the large room, Exeter Hall, which was densely crowded. The children under the protection of the Society were present, singing various hymns previous to the hour of meeting, and concluding with the national anthem. The chair was taken by the Earl of Shaftesbury, and the proceedings commenced with reading the Scriptures and prayer. It appeared from the report, that the income of the Society amounted to £31,644 18s., and the expenditure to £30,805 17s. 11d., there being an increase on the income of last year of about £4000. In the course of the year, 2086 Hebrew Bibles, 6412 portions of the Bible in Hebrew, and 1068 Hebrew New Testaments had been issued from the Society's depôts, and upwards of 50,000 books, tracts, and portions of the Scriptures in the modern languages. It was also stated that there were six students under instruction at the Hebrew College, and that the schools were prospering. Fourteen adults and nine children of

Jewish parents had been baptized, at the Episcopal Jews' Chapel, during the year; while the Society's operations on the Continent had been carried on with diligence and success.

The Earl of Mayo, Bishop Vidal, Dr. Carr, Dr. Marsh, Bishop Gobat, and others, ably pleaded the cause of the Society, and expressed their heartfelt conviction of the claims of the Jews to the sympathy and benevolent efforts of the disciples of Jesus.

PEACE SOCIETY.

THIS Society held its Anniversary Meeting in Finsbury Chapel, on Tuesday evening, May 22nd, C. Hindley, Esq., M.P., presiding on the occasion. After singing and prayer, the Chairman made some appropriate introductory remarks on the blessings of peace and the evils of war. The Secretary, the Rev. H. Richard, instead of reading the Report, made an eloquent statement, which was listened to with evident satisfaction, as to the efforts of the Committee during the past year to extend their principles.

The first speaker was Mr. Brock, who addressed the meeting with much force, and was followed by Mr. R. Charlton, one of the deputation to Russia. The Rev. J. Burnet, Mr. J. Sturge, Dr. Massie, and others, ably advocated the claims of the Society, which, it was considered, had done much already towards hastening the period when *nations shall learn war no more*; and whose labours, it was believed, will ultimately tend, under the Divine blessing, to make peace universal and permanent.

A vote of thanks to the chair, which was duly acknowledged, closed the proceedings.

FOREIGN AID SOCIETY.

THIS Society held its Annual Meeting on the 16th of May, at the Hanover-square Rooms. The chair was taken by the Marquis of Cholmondeley, who was supported by the Rev. Dr. Carpenter, Admiral Harcourt, &c. &c. The Rev. W. Greaves opened the proceedings with prayer. After an introductory speech

from the Chairman, the Rev. R. Burgess, Honorary Secretary, read the Report, which commenced with an allusion to the persecuting spirit of Rome, as it had been exerted, during the year, against the Society's movements. Reference was made to the Society's labours in connexion with the Evangelical Societies of Geneva, Marseilles, Dauphiny, Burgundy, and Belgium. Within the last two years, hundreds of converts from Popery had been received into the Waldensian communion. From the Treasurer's balance sheet it appeared that the receipts had amounted to £2959 5s. 6d., and the expenditure to £2768 6s. 7d. Earl Waldegrave moved the adoption of the Report, and expressed his strong attachment to the Society. M. F. Monod addressed the meeting in English, on behalf of the Evangelical Society of France. Mr. Milson, an English resident at Lyons, testified to the value of the assistance rendered by the Society to the cause of religion in that place. The Hon. A. Kinnaird, the Rev. W. Freemantle, and others, ably set forth the claims of the Foreign Aid Society.

WORKING MEN'S EDUCATIONAL UNION.

THE Second Anniversary of this Union was held on Tuesday evening, May 23rd, at King William-street Rooms, Strand. Previous to the meeting, Benjamin Scott, Esq., the Honorary Secretary, delivered an admirable Lecture on *Palestine and the Holy Places*, illustrated by a Diorama on that subject, which was much admired.

At seven o'clock, the Hon. A. Kinnaird took the chair, and, after a few introductory observations, called upon Mr. Scott to read the Report, from which it appeared that the demand for Diagrams had continued unabated. During the year, the Committee had published Diagrams on the following subjects:—The Mechanical Powers, the Human Eye and Optics, the Telescope, the Microscope, Australia and Australian Life, &c. &c. 3336 Lectures had been given in connexion with the Union, attended by nearly half a million of persons. The income of the Union from sales and subscriptions had considerably increased. The total receipts

for the year amounted to £1811 13s. 9d., and the expenditure to £2017 10s. 2d. Resolutions were submitted to the meeting by Lord Robert Grosvenor, Hon. W. Cowper, Dr. Mortimer, Rev. W. Brock, J. Payne, Esq., and other well-known friends of education among the working classes.

ANTI-SLAVERY SOCIETY.

THE Fifteenth Annual General Meeting of the British and Foreign Anti-Slavery Society was held at Exeter Hall, on Monday evening, May 22nd, and though lacking this year the attraction afforded at its last anniversary, by the presence of Mrs. H. B. Stowe, drew together a large and influential assembly. The chair was occupied by the Earl of Shaftesbury, who was unable to address the meeting, as he was labouring under the effects of illness, and therefore called at once upon the Secretary to read the report. From this it appeared that eight millions of human beings were still held in cruel bondage by their fellow-men. It was also stated that although the Slave Trade was prohibited by the law of European nations, it was nevertheless shamelessly pursued, especially by the Portuguese.

Some cheering facts, however, were announced respecting the republic of Venezuela, which abolished Slavery in its dominions on the 10th of March; while by a decree of the Court of Holland, Slavery will shortly cease in the colonial possessions of the Dutch.

Sir E. N. Buxton moved the adoption of the report, and protested in strong terms against the doctrine that one man can have a right to regard the body of another as his property. The Rev. S. R. Ward, formerly a slave, made a most thrilling speech, depicting the evils from which he himself had suffered so severely. Dr. Hewlett, J. Sturge, Esq., G. W. Alexander, Esq., and others, spoke to various resolutions, expressive of the conviction that Slave-holding is a sin, and slavery a system whose total and immediate abolition should be sought by every legitimate and moral means.

EVANGELICAL CONTINENTAL SOCIETY.

THE Anniversary of this Society was held at the Weigh-House Chapel, on Thursday evening, May 18th. The Rev. T. Binney opened the meeting with prayer. Sir Culling Eardley, who was in the chair, introduced the business by explaining the principles and objects of the Society, which he said had his best wishes and hearty support. The Rev. Evan Davies, the Secretary, read a brief report of what had been doing in the course of the past year, referring especially to the labours of the Hon. and Rev. B. W. Noel, who made an extensive tour last autumn, in behalf of the Society, in France and the North of England; the result of which had been the formation of several new auxiliaries. The various Evangelical Societies of the Continent had been aided as before, and to a somewhat larger extent, from the funds of the Society, which had been more abundant than during any previous year, although still quite inadequate to meet the calls made for assistance.

The total income was £1490 19s. 10d. To the Evangelical Society of France £510 were granted; to the Evangelical Society of Geneva £162; to the churches at Lyons £120; to Belgium £161; and to Italy £50.

M. Audebez addressed the meeting on the present state of things in France, as affecting the progress of the gospel. Mr. Milson, from Lyons, set forward in a very striking manner the superstition and wickedness of Popery. M. F. Monod expressed the gratitude of the churches of France for the important aid they had received from the Society's funds. The Revs. B. W. Noel and S. R. Ward made some valuable remarks, after which the doxology was sung, and the benediction pronounced.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

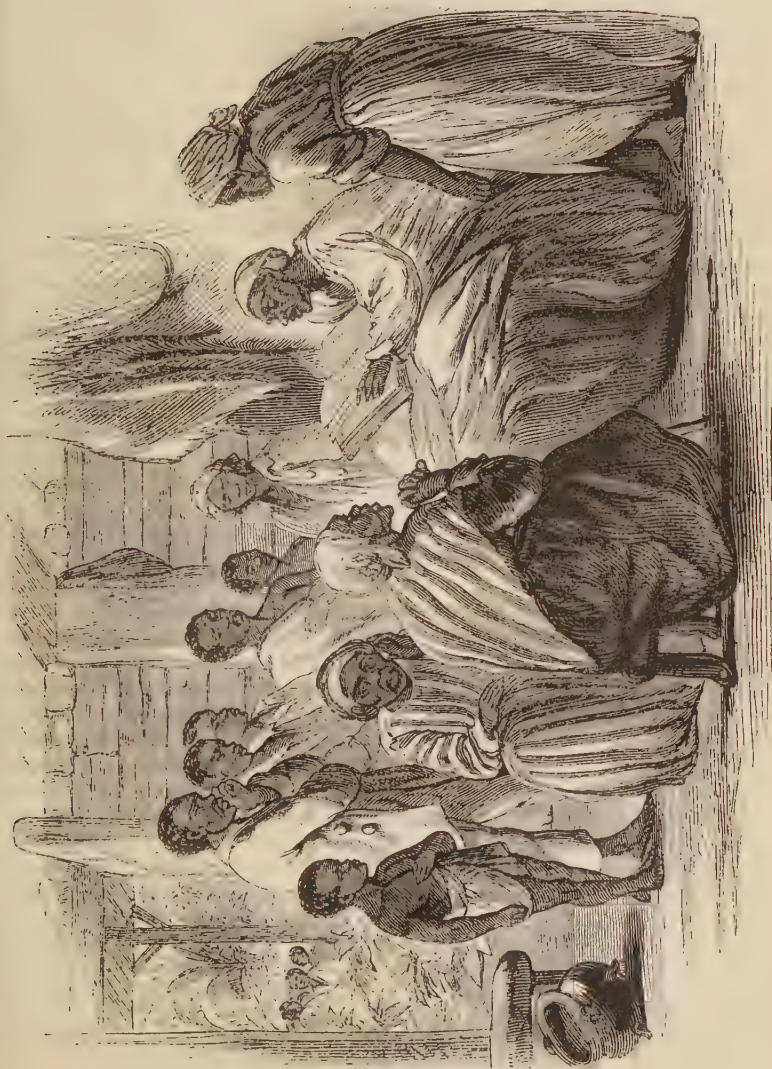
THE Anniversary Breakfast of this excellent Association was held on Wednesday morning, May 10th, at Freemasons' Hall. The attendance was very numerous—indeed the large hall was full to overflowing, a considerable number being unable to find accommodation within its walls, and having therefore to adjourn for breakfast to another room. The chair was taken about 6 o'clock, by Samuel Morley, Esq.

When the cloth was removed, a hymn was given out by Mr. Hitchcock, and sung by the assembly, after which the Rev. Dr. Hamilton engaged in prayer. The Chairman then assured the meeting of the deep interest he felt in the object for which the Young Men's Association had been established, and his sense of the judgment and wisdom which had distinguished all the proceedings of the Committee. He then referred to the temptations to which young men, in London, were exposed, and the happiness of religion, and being thoroughly devoted to God's cause.

The Rev. W. Bruce made some admirable remarks on the necessity of decision, and the delightful effects of Christian union. The Rev. Hugh Stowell delivered a powerful speech on the importance of watchfulness and prayer. Mr. J. B. Gough thrilled the meeting with illustrations of the awful results of intemperance and infidelity. The Rev. W. Arnott and other gentlemen alluded to the value of the Association which had brought them together, in such numbers, at so early an hour.

The meeting was full of interest, and will, we trust, result in lasting good to the young men of this great metropolis.

THE
Missionary Magazine
AND
CHRONICLE.



THE CHRISTIAN NEGRO'S DYING TESTIMONY.

WEST INDIES.

BERBICE.—THE FAITHFUL DISCIPLE.

THE triumphs of the Gospel have been strikingly exemplified in the simple piety, the holy and consistent lives, and the unwearied labours of some of our sable brethren—the members and office-bearers of the Mission churches in the West Indies. The subjoined memoir has reference to an individual of this class, who, under the strong impulses of a heart imbued with the love of Christ, found his chief and only delight in the service of his Divine Master, and in spreading abroad the savour of His name and doctrine.

Under date Lonsdale, Berbice, 24th February, ult., the Rev. J. Foreman writes:—

“We have during the year suffered a severe loss by the death of Mr. James France, who for about ten years was a zealous and efficient deacon of this church.

“He was naturally of a thoughtful disposition, and possessed good natural abilities. Had he been born under any other system than that of *slavery*, and those talents cultivated and sanctified by Divine Grace, he might have risen to a position of great usefulness in connexion with the church of God. He appears to have lived a careless life till 1841, when February Arrindell, the then headman on Lonsdale estate, and a deacon of the church, appears to have exerted himself to lead him to serious thought, and this, together with his consistent conduct, had a good influence on James France.

HIS ADMISSION TO THE CHURCH.

“Mr. Dalglish (now of New Amsterdam) arrived at Lonsdale in April, 1842, and shortly afterwards the subject of this notice became a candidate for church membership. The work of grace in his heart seems to have been a gradual one, as he does not appear ever to have spoken of having received religious impressions from any particular sermon or circumstance. Whilst attending the candidates' class he was regular and very diligent, and often referred to the new views of religious truth he was obtaining from the instructions there given. Unlike the majority of those who enter this class, he continued regularly to attend it for a long while after his admission to the fellowship of the church. For about two years he might be seen regularly every Monday afternoon,

coming with his Bible under his arm, to get more instruction concerning the Book of God.

HIS LABOURS IN THE GOSPEL.

“During this period he was very useful to his pastor. There were a good many old people in the class of candidates at that period, who knew but little English; to them he explained what was said, in Creole, and also questioned them as to what they understood. His own views of truth were clear and simple, and he was able to make them intelligible to others also. The assistance he thus rendered was the means of preparing many for the discharge of their duties as members of the church, and also of keeping back others who were deficient.

“The fact that a large number of persons attending the chapel were ignorant of the English language, and consequently knew very little of what was said, was to Mr. Dalglish a matter of great grief. He therefore resolved to have a sermon in Creole, or rather to have the sermon he had preached in English, repeated in a language that these old people could understand. James France seemed raised up and brought into the church to do this work. He had a remarkably good memory, and seemed to have both the power and the inclination, especially when listening to divine truth, to fix his attention. The amount of good done in this way by his instrumentality will only be known ‘when all things are made manifest.’

“This service was given up when the congregation was formed into classes, but James

France still continued to teach a large class of old people in Creole.

"Besides these different ways of being useful, he (with the assistance of another deacon) used often to conduct the service when the minister was absent supplying another station. Upon the last occasion that he thus filled the pulpit, he delivered a very solemn and searching address to the young people at the close of his sermon. His text was Amos viii. 11: 'I will send a famine, not of bread,' &c.

AS A DEACON,

"James France was most exemplary and diligent, and took a deep interest in all the affairs of the church, contributed liberally to the support of the cause of God, and was very anxious for the comfort and happiness of the minister, and did all he could to promote them.

"The meetings conducted by him on Lonsdale estate were, by his diligence and care in preparing for them, rendered valuable to not a few. He was attentive to visiting the sick in his district, and ever ready to visit those in other districts also. It was no small matter that kept him from the house of God, and if obliged to be at home on the Sabbath, longed for some of his brethren to come and tell him what they had heard.

AS A CHRISTIAN,

"He was sincere and devout, and carried his Christianity into every-day life. His great desire appeared to be, in all circumstances, to do what was right. He was consistent to a degree rarely met with in this country. Against his Christian character not a whisper was ever heard. When he went from home he always took an opportunity of doing good to those with whom he might be brought into contact. He took a deep interest in the welfare of the young, was very anxious to see them improve, made a point of frequently meeting with the young men who appeared well disposed, and did all in his power to encourage and confirm them.

AS A MEMBER OF SOCIETY,

"He was very industrious, very diligent. Having charge of Lonsdale estate, he occupied a difficult position, standing between the employer and the employed, but with regard to both he was conscientiously just.

Only one complaint was ever made against him in that capacity, and in that case he was quite right. Frequently, after having charge of the estate, he used to visit Mr. Dalglish for advice, and this he did on many occasions when few would have thought of asking it; but this was one thing that manifested his anxiety to do that which was right. On these occasions he had mostly something to ask about the Scriptures, anxious to get the meaning of some passage, and would go away greatly delighted that he had got something that would be useful for eternity as well as for time.

HIS DEATH.

"He was never of late years a strong man. For several months before his death he was ailing, and frequently confined to the house for several days in succession. During this time he was calm, resigned, and found abundant comfort in reading the word of God. When he lost his sight, as the disease advanced, he liked then to hear it read to him, and to talk about it so far as he was able. He had no fear of death; he looked forward to it with the feeling that he was safe through the atonement of Jesus Christ. His great anxiety appeared to be the prosperity of the cause of God. On the last Sabbath of his life, a large number of the members and young people belonging to this place walked to town in the afternoon to see him. He had them admitted a few at a time, and spoke to them, while to many of the young men he spoke in language of the most earnest entreaty to decide at once for Christ. [*See Engraving.*] He thus died as he had lived during the last twelve years of his life, a consistent, zealous Christian.

HIS FUNERAL

was attended by people from far and near, all anxious thus to bear testimony of their esteem to him who was gone. Among these were his employers, and the manager of a neighbouring estate. 'He has entered into his rest, but his works do follow him.'

"For a large part of the above sketch I am indebted to Mr. Dalglish. James France's consistent, useful life, and happy death, has cheered us all here, and I believe will gladden the hearts of many Christians in England."

DEMERARA.

“Despise not one of these little ones.”

AMONG the adverse influences which concur to render the Bible a sealed book to many to whom its divine truths are addressed, there is one of a peculiarly local character, to which a Missionary brother, labouring in British Guiana, has directed attention, and which would scarcely have suggested itself to the English reader. By thousands born and nurtured in that colony, presenting, far and wide, one unvarying marshy level, though exuberant in vegetation, the diversified forms of hill and valley are unknown, and even a common pebble is viewed as a phenomenon! Hence it becomes the task of the Missionary to interpret to these people the striking allusions, in Scripture and sacred poetry, to natural objects, with which readers in other lands have been familiar from childhood.

Under date Demerara, 22nd February ult, the Rev. Charles Rattray writes:—

“For several years I have had a class of young people every Tuesday evening, which, during the last two years, has generally been well attended. We begin by reading a hymn, on which they are questioned as to the meaning of words, the import of figurative allusions, and the sentiments expressed. For the people in this *mud-flat* country know nothing of hills, and rocks, and *running streams*, of plains and valleys, flocks and herds, &c. &c:—they never saw a *stone*, except perhaps in George Town, to which some have been brought from afar to macadamize the streets. The seasons of the year, except *wet* and *dry*, are entirely unknown to them. Hence I do not believe that one sixth part of any of our native congregations can at all understand many of our most beautiful hymns; and, as may be supposed, very many figurative portions of the Holy Scriptures, which gladden and edify the souls of the common people in Great Britain, are entirely above the comprehension of the generality of our hearers. Well, the hymn thus analysed and explained is then sung; a chapter from the New Testament

is read; prayer is offered, sometimes by one of the youths as well as by myself. For the last twelve months, the “Juvenile Missionary Magazine” has been our class book; and, on a large map of the world, we follow the Missionary ship among the South Sea Islands, or trace our course, from Demerara to that part of the world to which the letter, or other intelligence, in the Magazine, refers. Other parts of the world are also pointed out, and some information communicated about the climate and the inhabitants, &c. of the places referred to. In this way two hours are generally occupied, and I hope not without some advantage to those who regularly attend, though, as might be expected, the same places have to be pointed out and named many times over before they are remembered. The attendance and the *attention* have latterly been so encouraging that I have been reflecting whether I should not give up some other evening engagement, and devote two evenings of the week, instead of one, as heretofore, to this interesting class.”

CHINA.

ENLARGEMENT OF THE NATIVE CHURCHES.

WHILE watching, with the deepest interest, the progress of that great revolutionary movement which it is anticipated may lead to wider openings for the spread of the Gospel in China, our Missionaries have from time to time had their faith strengthened and their spirits refreshed by manifest proofs that their past labours have not been in vain in the Lord.

We are now privileged to announce the cheering fact, that not fewer than twenty-two new members have been introduced, through the rite of baptism, to the native churches, namely, seventeen at Amoy, and five at Hong Kong. It is, moreover, a circumstance quite unique and peculiarly interesting, that, of the new converts at Amoy, nine are *females*.

In connexion with the notice of these events in the subjoined correspondence, we have also the pleasure to lay before our readers a gratifying report of the formation, on the continent of America, of a native Chinese church, sustaining a filial relation with that under the charge of our Missionary brethren at Hong Kong.

Extract of letter from the Rev. John Stronach, dated Amoy, February 28th, 1854.

"The examination of the applicants for baptism took place to-day before my brother, self, and Dr. Hirschberg; some of the native church members were also present. There were ten male applicants, eight of whom we thought admissible, among whom was Ma Lek. Dr. Hirschberg was highly satisfied with the knowledge and feeling of the men, and so were we all. There are eight females whom we hope to examine on Thursday. Oral instruction has been the heaven-blessed means of introducing this knowledge into their minds, for only one of them can read, and he not much. So it is evident we are not labouring in vain, while 'preaching,' as our Lord did, 'the Gospel to the poor.' They all have means of livelihood; nor can we find out any inferior motive leading them to so generally unpopular and unattractive a course as a profession of Christianity. May the Saviour they seek to honour, keep them steadfast.

"*March 2nd.*—This day has been interest-

In a subsequent letter Mr. Stronach mentions the fact of the seventeen interesting Chinese converts, viz., eight males and nine females, referred to in the preceding letter, having been publicly received into the Christian church, through the rite of baptism.

Extract of letter from the Revs. Dr. Legge and J. Chalmers, dated Hong Kong, 24th March, 1854.

ing, on account of the examination we have been holding of the *nine* Chinese women who have applied for baptism—the mother of two of our members (one deceased), and who is also the widow of the first member admitted to our church here; the wives of three of the members, and the aunt of two, along with four female servants, one the mother of one of the male applicants. Such is the status of these nine women; and I was more pleased than I had expected to find ground for being, with their knowledge of Christianity and the interest they showed in its truths. So they will all be baptized on the 5th instant by my brother, before the men whom I am to baptize. You will be glad to hear of women being admitted—they give Christianity a home in the land, and their influence cannot be inconsiderable. The public profession of an unpopular and novel religion by Chinese females is a trial of courage, but they are all glad to come forward, and ready to face the world."

"We are happy to inform you by this opportunity, of some addition to the members of our Christian church. On the evening of the second Sabbath in this month, the ordinance of baptism was administered in the Bazar Chapel to five young men; four of them lads in the school, and the other a brother of one of them, and the son of an individual who was received into the church about three years ago. Of the four scholars who have made this public profession of Christianity, two signified their wish to be baptized more than twelve months ago; and their general behaviour and growth in Christian knowledge have been such as to afford much satisfaction to our minds. The two others had also revolved the subject of their duty to declare themselves on the side of the only living and true God for several months. Some sermons preached by our brother Tsun-sheen, about the close of the last year, stirred up their minds to much thoughtful-

ness. The four took counsel together, spoke with some of the older members of the church, and unitedly made their application to be received into our Christian fellowship. We received them gladly, and, with affection and hope, commend them to Him who is able to keep them from falling.

"Two infants, the children of two of our oldest members, were baptized at the same time, making, in all, the greatest number to whom the ordinance has as yet been administered at one time at this station. There was something interesting in the young, grown up to maturity, declaring *their* purpose, whatever others might do, to serve the Lord, and in the parents bringing their infants to dedicate them to the Saviour. We could not but be encouraged by the service. It seemed to declare that Christianity has taken root among the Chinese, and to assure us that we shall ere long see greater things."

Extract of another letter from the Missionaries at Hong Kong, of somewhat earlier date than the preceding.

"Small as our church is, it sustains already the position of a mother church. You will be interested to hear that the only society of Chinese Christians in America is composed of individuals who originally belonged to it. You have heard at different times of lads from the school and members of the church going to California. There are now five in that region who were baptized here, and Soo-long, the young man who was educated at Mr. Henderson's expense in Scotland. In a letter to Dr. Legge, dated 13th November, 1853, one of them, Ho Ch'èong-K'ow says:—"I am happy to say that we have formed a Chinese church here, though the members are yet very few. We are only four—A-sam, A-ts'un, A-ts'èn, and myself. I hope our Heavenly Father will increase our number. A-sam received the office of elder, and A-ts'un is to teach Chinese to the Missionary, Mr. Speer. For the few weeks past, Mr. Speer has held the meeting in my room, but a large chapel will soon be raised for the Chinese. Oh! dear sir, it is very hard to make a man stand in the truth. If God had not helped me, I should have fallen into the hand of Satan; but our Crea-

tor is able to keep His people from all the temptations of their enemies. The American ladies and brethren are very kind to me. I often think of my beloved teacher in China with great pleasure. Please accept my warm love.

'When far from the friends we hold dearest we
part,
What fond recollections still cling to the heart!
Past converse, past scenes, past enjoyments are
there—
Oh, how heartfully pleasing, till hallowed by
prayer!'

"I shall be very glad to hear from you as soon as you can favour me with a letter. My trust is still in God, and I want to live in such a manner that wherever I go I may leave a savour of piety.'

"The evidence which the above extracts supply of the piety and Christian steadfastness of the writer is very pleasing, and you will join with us in repeating his prayer that God will be pleased to watch over their infant church. It is something for the London Missionary Society, in addition to all the other things which it can refer to as done by it for China, to be able to say this also, that it has given the first Chinese church to the continent of America."

INDIA.

NOTICE OF A MISSIONARY EXCURSION IN THE PROVINCE OF COIMBATTOOR.

ALTHOUGH the set time for the conversion of the multitudes of India to the faith of Christ has not yet arrived, the Missionaries bear their unvarying testimony to the fact—and it is full of encouragement—that throughout the provinces of that great country, alike in the populous city and the rural district, wherever the Gospel has been long proclaimed, a knowledge of scriptural truth has become extensively and almost universally prevalent, and impressions, more or less favourable to Christianity, have been created even in minds not yet prepared to abandon the practice of idolatry.

An illustration of these remarks will be found in the incidents of a tour undertaken by our Missionary Brother, the Rev. W. B. Addis, in the early part of the present year.

“Much time, from the commencement of this Mission in 1830,” writes Mr. Addis, “has been spent in the important work of itinerating among the inhabitants of this province for the purpose of preaching the Gospel *viva voce*, and of distributing scriptures, religious books, Christian tracts, &c.

“For the above purpose I set out the latter part of February, and thinking to obviate some of the inconveniences of ‘roughing,’ I took with me a country bullock-cart, with some articles most Europeans consider indispensable; but on my first stage I had to regret being thus encumbered; for the cart, through the badness of the roads, was overturned, and my cot, chair, and small table all broken.—The weather hot, and the way very dusty, there not having been any rain for several months.—Spoke to some people on the road, and gave a tract in exchange for a cup of cold water. Arrived at K—, * tired, and dirty from perspiration and dust.—Found here some people who were principally travellers like myself, this being a sort of resting-place, having a well and settram (a square building, but without any furniture of any sort, the Hindoos not requiring any, as they eat, sit, and sleep on the ground or floor). Here is a very ancient heathen temple, built very substantially of hewn granite upon a high rock with steps cut in it by which to ascend. Here is also a very ancient idol car, large, and covered all over with ela-

borate carving, but of the most objectionable character, as is usually the case. Some few years ago a Poligar (or country Hindoo gentleman) spent a great deal of money in making a new car, and it now stands near the old one, apparently as a caricature, having little or no carving worth the name; whether workmen of this description have degenerated, or whether parsimoniousness was the cause, is not apparent. I slept in the settram, and in the morning by moonlight—long before sun-rise, proceeded on my journey.

CONVERSATION WITH THE RESTORERS OF
A HEATHEN TEMPLE.

“On my arrival at A— I was surprised at seeing several large kilns of brick burning, and supposed that the inhabitants really intended, after so many years, to make the entrance to their village passable by a bridge, which is and has been sadly wanting for a very long time; but on coming near to an old dilapidated heathen temple, which has always when here attracted my attention, from its apparently remote antiquity, I found it partly pulled down; and while wondering and almost hoping that its uselessness had at length become evident to the inhabitants, and that they were about to turn the site to some better purpose, a respectable man accosted me, who I found was the superintendent or architect for its re-erection on a larger scale, and in a very substantial manner, by the Rajah of R—, another influential Poligar, who he said was determined, by an im-

* Here, and elsewhere, the writer has not given the names of places, &c, in full. ---

pulse of great charity, to spend many thousands of rupees in the highly meritorious act of its reconstruction. The following sentiments passed between us on the subject:—‘You know that this (heathen) system is not founded in truth.’—For I soon saw that he knew me and my object. Whether founded on what was generally termed truth he could not say—the system was very ancient, and the belief and practice of ancestors must not be lightly set aside; they ought to be revered and not dishonoured. Besides, who could surely tell what indeed was truth—perhaps the ancients were right after all! Still it was well, and even proper, to investigate the matter according to my suggestions, and if Christianity was found to be true, to embrace it of course.—Had no objection to reading our Scriptures and other books treating upon the subject.—Was willing to receive a Gospel, and some tracts offered to him—would carefully keep, and attentively peruse them, &c., &c.; to which one of his assistants, apparently the head bricklayer, willingly acceded and requested a similar supply for himself. After making a few common-place inquiries, *i. e.*, whether I would recommend any of the old bricks to be used, or whether to build with entirely new, &c., they left me with their books, in the presence of their assembling workmen, to sit down and peruse them. This is a specimen of a numerous class to be met with everywhere, of unprejudiced and apparently candid minds, so far as it regards Christianity as a system of religion, now pretty well known in theory by hundreds, but put in practice by comparatively few.

THE CHILDREN OF THE HEATHEN TAUGHT CHRISTIANITY.

“Proceeding onwards, I reached P—— at near midday, and consequently very hot. This is one of the out stations of the Coimbatore Mission, and twenty-seven miles from the Head or Home Station. Found the Native Teacher stationed here laid up very ill; offered him some of my own medicines—preferred his own. No place here but a shed on poles, and without any walls—hot wind blowing very unpleasantly. Examined the Mission School—found it in a satisfactory condition—many of the principal inhabitants of the place present during the exami-

nation, the school-room being in one of the greatest thoroughfares of the town. Some expressed their satisfaction at the progress of the scholars, which progress, it must be remembered, was in reading the Scriptures in the native language, *i. e.* Tamil, and the committing to memory several Christian catechisms, including Dr. Watts’s first and second, Scripture ditto, together with Grammar of their own language, writing (with iron style on Palmyra leaves), arithmetic, &c. No objection whatever is made to such a decidedly Christian education, although all the parents are heathen, and not one of their own (heathen) books allowed to be taught in the school! This is the case with all the twelve schools of this Mission.

CURIOSITY ABOUT THE RAILROAD AND ELECTRIC TELEGRAPH.

“Went to the Tassildar’s Cutcherry (*i. e.* native magistrate and his public office building). He is a Brahmin; had a long conversation with him in the presence of all his officials. I have known him several years; he was full of praise of the school, ability of the schoolmaster, &c. Before leaving, he requested as a favour that I would afford him and his people some information respecting the new railroad soon to come through Coimbatore, and of which wonderful thing there was a general talk. Also, about the electric telegraph, about which they had heard such wonderful reports of its experimental trial at Madras and its vicinity. About the railroad, steam engine, carriages, &c., &c., I was able to make them comprehend something, but about the latter I could do but little without a plan, model, experiments, &c.; for the Hindoo has only the word lightning (*menel*) to express the power employed, and from the frequency and destructiveness of thunder storms in this country, the word has something awful in its sound, and its power being often observed by the dreadful calamities produced, they cannot comprehend how it can be controlled and applied to any useful or profitable purpose.

LIGHTS AND SHADOWS.

“Had evening service with a few Christians here, and was happy to find a young man among them whom I baptized several years ago, who is adorning his profession by

a consistent walk, and endeavouring to do good to the souls of others. He is in pretty good worldly circumstances, and has much time at his own disposal, which it appears he employs for good purposes, *i. e.* reading the Bible and other religious books to the heathen around him, &c. &c. Slept here in the shed, and remained during the following day. Had some visitors, both heathen and Mohammedan, but inquirers they cannot well be termed; for although the Gospel has been published in this town and adjoining villages for many years past, and the people know more or less of its requirements, there does not appear to be any conviction of sin nor fear of its consequences; consequently, although the people will freely converse upon Christianity, and prejudice against it as a system of religion is scarcely perceptible at the present time, yet careless unconcern and apathy about a future state seems to pervade all classes. The native teacher here requires a better cottage, and I went and inspected several sites for the purpose, and hope ere long to obtain an eligible situation. This being a place where three or four principal or trunk roads meet, and people coming and going in every direction, it is necessary that the teacher's cottage should be where the greatest number of travellers resort or pass.

SOWING BESIDE ALL WATERS.

"The following day was that on which is held the great weekly market, and which has much increased lately in consequence of new roads being made, so that, at the lowest computation, I should think that from three to four thousand of both sexes were present on this occasion. These assemblies are just the places to preach the Gospel; for there are very many who neither come to buy nor sell, mere loungers, and a congregation of some hundreds can be collected in a very short time, who generally hear with much attention, for their minds are not in that excited state they are at heathen festivals. Such markets are held all over this province on different days every week, and we make it a point of attending as many as circumstances will permit, and by this means the word spoken, and the tracts distributed, are taken to remote parts. In the afternoon I left this place, and proceeded about fifteen miles,

where I slept in a *tope* (grove) of tamarind trees, having arrived at the close of the day, when the women return from drawing water, each with a large earthen pot on one hip, and often a child on the other, each encircled with an arm. Nearly the whole distance I came, travellers were either returning from, or going to the market, many with their little sons astride upon their shoulders, and holding on by the turban. These markets generally last till dark, and many sleep on the spot in the midst of their merchandise, which consists chiefly of different sorts of grain, cloths of various textures and descriptions for native clothing, implements of husbandry, live stock, *i. e.* bullocks, sheep, &c. The Monegar (head of tribe or village) who gave me permission to sleep in his *tope* was a very friendly man: he brought me fruit, and a plentiful supply of good water, an invaluable article at all times, especially at such a time as this, when even the wells are getting low, and the water becomes tainted. He would also have supplied me with food if I had accepted it, but for various reasons that was declined. He and his people kept awake most part of the night, and I gave them a Gospel of Matthew and some tracts, and in the morning, before sunrise, when I left, they accompanied me some considerable distance. To-day, through the absence of rain, the dust and strong hot wind were very unpleasant, and I was glad to rest under the shade of a tree in a large village for about an hour. Here I had a large concourse of people to hear me, and I distributed some Gospels and many tracts in two languages—*viz.* Tamil and Teloogoo. The ancestors of the present inhabitants migrated from the Teloogoo country many generations ago; and these people still speak that language among themselves, although all around them is Tamil, with which they are quite as familiar as with their own; and most of them could speak and read both languages fluently. The majority are in very good circumstances, being cultivators of various sorts of corn and tobacco, the latter for transmission to the Malabar country. They know much about Christianity, but appear somewhat bigoted in their preference for their own religion, or rather superstition, and think it quite right to follow their forefathers. They, however,

candidly heard me state both sides, and show them the excellency of Christ and his religion of love and mercy. They also heard me read to them, and read aloud themselves from the Scriptures and tracts [I supplied them with; and some of them accompanied me out of the town on my journey, and took a very friendly farewell. At mid-day I reached P——, another of our out-stations, about thirty miles distant from the one I left. Here I found our Native Teacher well, and actively engaged in his avocation, but his child was ill. As soon as my arrival was known, several persons came to see me and to converse, obtain books, &c. I remained here over the Sabbath, and had a small congregation of Christians, both in the forenoon and evening, and some readers of Scripture in the afternoon, but no heathen attended any of these services.

OPPOSITION OF A HEATHEN MAGISTRATE.

"The Tassildar, who is a Brahmin, sent a carpenter to work at mending a gate, a few yards distant from the place where I was staying, and just opposite, making a great noise. I have every reason to think that this was intended to annoy me, and to disturb the people who were collected to hear me; for he has shown his opposition to our proceedings on several previous occasions, and at one time went so far as to order the dead bodies of the village or town, to be interred near the Native Teacher's cottage. On this occasion I was under the necessity of appealing to the European magistrate of Coimbatore, who at once saw through the whole affair, and ordered him to desist. However, to-day the annoyance before mentioned was continued for some time, and I saw the necessity of requesting the carpenter to go away, which he did, but soon returned by the authority of the Tassildar, and I was obliged to send to him, and remind him that by so doing he was acting contrary to one of the rules of government. Seeing I was not disposed to put up with the noise and annoyance during the Sabbath, he thought it prudent to take the carpenter away, and I had a quiet day with our people—a great blessing in the midst of the noisy heathen around, who know no Sabbath, and consequently keep none.

OPENINGS FOR THE GOSPEL.

"Here, also, on the Monday, is held a large weekly market, so that I remained and attended it, and, as usual, had not entered the crowd and spoken many minutes, when I was surrounded by attentive hearers. I also distributed both portions of Scriptures and tracts; being personally known to the people of these parts, many from all directions and from many miles claim a sort of friendly acquaintance with me. I also remained here some part of the next day, in order to make inquiries about a spot for a schoolroom, schoolmaster, &c.; for the inhabitants of this place and surrounding villages have earnestly requested me to commence a school for several years past, but those already in operation take all the funds at my disposal for educational purposes. However, as a benevolent gentleman in the service of government has during the past two months furnished me with the pecuniary means for one school at another of our out-stations, I hope I may procure assistance for this. The only difficulty attending such subscriptions is, that these gentlemen frequently remove from one part of the country to another, and then their subscriptions are discontinued on their departure, and perhaps at the very time when the school is in its most efficient state: this has happened many times in this mission.

VISIT OF A MEMBER OF PARLIAMENT.

"Here also some respectable people came to inquire of me about the 'Queen's Gentleman,' meaning Danby Seymour, Esq. M.P. for Poole, and who has been travelling in different parts of the country, collecting information respecting the general condition of the inhabitants, in order to lay the same before Parliament. The people entertain very strange notions of his visit, intentions &c., some of which I thought it my duty to correct. Very little that is satisfactory can be ascertained by such flying visits. He came to see me, and we had about two hours conversation; but to see this mission in all its branches, &c. would take as many weeks.

AN IDOLATROUS FESTIVAL.

"On the following day I set out about two o'clock P.M., and had a very hot and dusty journey of eleven miles to S——, where I found the inhabitants in a great state of

excitement, there being a feast, &c. in honour of their idols.* There are two heathen temples, one of which is very ancient, with a Kobram (or tower), and very celebrated. The noise from native music, so called—*i.e.* tom-toms, gongs, and firing of gunpowder, was quite overpowering. Such times and seasons are not at all calculated for preaching the Gospel to the people, as many years' experience has fully proved to me. The minds of the people are fully absorbed by the scenes around them, the gaudy and noisy processions, &c., so that I determined to proceed home to Coimbatour on the following day; and but little sleep or rest could be had during the night, the people being literally mad after their idols. In this place, twenty-four years ago, I first came in contact with the Brahmins of the Coimbatour province. They were then quite strangers to my avocation, intentions, &c. (having never seen a Missionary before); they also appeared somewhat strange to me, for they are in many respects different from those of the same caste in Travancore, with whom a three years' acquaintance had in a measure given me some experience. This class of people now pretty well know both my occupation and intentions, and generally act accordingly; but those engaged in agricultural and mercantile occupations are much more tolerant and friendly than those whose employ is of a sacerdotal description, the reason for which may easily be conjectured.

RETURN HOME.

"I left the place before sunrise, and proceeded homewards, and while sitting on a bank to rest about midway, and, the sun having been up some hours, it was very hot, I was joined by some respectable Hindoos, who were also travelling, and who inquired whether I had any books; this is frequently

* Much excitement is often produced by taking *bung*, an intoxicating herb; but in many places the natives within the last few years have added intoxicating drinks, and for an excuse plead the example of Europeans. How careful ought Missionaries to be in this respect. It will be a happy day when every Missionary in India is a practical abstainer, both for example to the heathen as well as for the preservation of his own health. Dram-shops are now very numerous—the sign being a quart bottle, suspended on a pole or bamboo. Since my arrival in India, twenty-seven years ago, this vice has greatly increased among all classes and castes, and is becoming so common that the former abhorrence evinced by those of high caste Hindoos is scarcely observable.

the case, for it is well known that my capacious pockets are generally well filled with tracts and small books. Upon inquiry I found some of them were from a place upwards of a hundred and fifty miles distant, and others among them were acquainted with one of the schoolmasters of this Mission. After some conversation I supplied them with tracts and we separated; they taking the road to the east, and I that to the west. In about two hours afterwards I arrived at home, and found my own family all well; but, short as had been my absence, two deaths had taken place among the adult Christians.

CONCLUDING REMARKS AND INFERENCES.

"This tour was shorter both in time and distance than is usual, occupying only ten days, and the distance travelled only about eighty miles, which is not more than half the extent of many journeys made for preaching purposes every year, and at all times of the year; but it furnishes the following observations:—

"I. Viewing only the *surface*, of the present state of the inhabitants of these parts, how easily is the erroneous impression entertained, and often publicly communicated, that 'the fields are white already to harvest.' Here we see hundreds, perhaps thousands of idolaters attentive listeners to the preaching of the Gospel,* earnestly seeking for books of Christian instruction, scriptures and tracts attentively read, &c., &c., yet still apparently as far from the kingdom of God as ever!

"II. Here also we see that prejudice, at least in these parts, has wonderfully subsided—so that a Missionary and ambassador of Christ is now looked upon as one to whom respect and even friendship should be shown, because he really seeks the good of the people generally. Consequently his way is all open before him—the time for violent disputes, &c. having gone past. Still, after all, the people seem quietly content with their own several systems of soul deception, and cling with the greatest pertinacity to

* A Missionary of another Society, who called on us since the above, and who had traversed some parts of this province, expressed himself surprised as well as gratified at the savour of the knowledge of Christ to be met with, but was also equally astonished that with such knowledge there should be so little outward profession of Christianity.

their hoary institutions, *caste* being paramount.

"III. Also by the above may be seen a sample of the general and almost universal impression that Christianity has made upon the mass of the Hindoo mind, even in remote and rural districts; and *thus far* the fruits of years of former labour are apparent. In many instances this impression is by no means superficial, as some of the facts stated clearly show; and among numerous individuals it has been so deep as to produce a neglect of all idolatrous usages. Sufficient knowledge, were it mixed with *faith*, is possessed by numbers to insure the salvation of the soul. But this generation is rapidly passing away, and the same work will have to be commenced with the succeeding one.

"IV. The careful consideration of the above particulars will undoubtedly produce in the reader's mind the following query—'How, after all, is it that there is so little *real* fruit—so few genuine conversions or sincere inquirers under conviction of sin? I know of no satisfactory answer, and can only meet the question with another; *i.e.*, Are the influences and power of the Divine Spirit withheld for want of earnest, fervent prayer on the part of the *Church*? After supplying their agents among the Heathen with the necessary means for outwardly carrying on the work of their several Missions, are they and their work left as it were common objects, *i.e.* to make their way like a mercantile speculation? O how it would cheer and invigorate the heart, and sustain

the energies of the Missionary, if while he is engaged in promulgating truth, and publishing the unsearchable riches of Christ—inviting all to come and partake of a free and full salvation, *to feel an inward assurance* that he is not left alone, but that hundreds, although removed thousands of miles from him, are quite as near the throne of grace as he is, and frequently meet and mingle their petitions there, and are wrestling for a blessing upon his labours with the Father of mercies, through an all-prevailing intercessor, and seeking for the irresistible power of the Divine Spirit!

"O 'Brethren pray for us'—for vain is the help of man.

"P.S.—I have not touched upon the subject of *caste*, for obvious reasons. In the first place—to make this masterpiece of the devices of the devil anywise clear to those not on the spot, seems almost impossible, and, as daily met with in all the common avocations of life, would of itself require a volume; but it ought to be better known to the religious public in England than it is at present, in order to correct the numerous errors entertained upon the subject, and the mistakes constantly arising therefrom.

"And in the next place, the various bearings of the preaching of the Gospel upon idolaters as such, seem to be the principal object which should at present be kept in view. But briefly—I must state my conviction that idolatry will disappear from India, before the system of *caste* from its inhabitants."

BELGAUM.

AUTOBIOGRAPHY OF A NATIVE CONVERT.

AMONG the individuals recently received into the Christian Church at this Station, was a young Tamulian, named Moottoo Swainee, who, after wandering far and wide in search of happiness, at length found rest and peace for his agitated spirit at the foot of the Cross. He was baptized at Belgaum on the 2nd Oct. 1853, on which occasion he furnished to the Missionaries, the Revs. J. Taylor and W. Beynon, the following impressive narrative:—

EARLY EXPERIENCES.

"About eight years ago, my brother and I were engaged in learning English in the

School at Chindrapetta, in Madras, conducted by Mr. Winslow of the American Mission. What we learnt there convinced

us of the truth of Christianity, and inspired us with a desire to profess the truth. We made known our minds to Mr. Winslow, who, after some inquiry, allowed us to remain in his house. Our friends missing us in the evening, and not finding us in any of the neighbours' houses, came to Mr. Winslow's. They tried to persuade us to return with them, but as we refused to do this they entreated Mr. Winslow not to give us food cooked in his house, but such as they might send. They accordingly, for some days, sent us food. After a while, under various pretences, they persuaded Mr. W. to allow us to visit our friends. We went several times, and were allowed to return. This was, however, a mere device till they had made all arrangements to secure us, which they did on a sudden, at the end of one of our visits. They put us in chains and sent us each in a different direction to some of our relations. A few days after this the brother who had been most instrumental in betraying us was taken ill, and died in great pain. My mother followed him in about a week. These deaths made considerable changes in our domestic circle, and my brother and I were conveyed to Chingerpet. My brother Punnernblem got admission into the Free Church Mission School, and from that place contrived to escape to Mr. Anderson's in Madras, from whom he afterwards received baptism, and with whom he still continues. My own lot was to be very different. I was conveyed to Bangalore and thence removed to Dharwar, where another brother had the spirit contract, and employed me in helping him in his business. I afterwards came to my uncle in Belgaum; here, after a while, my father joined us. My convictions regarding Christianity were strengthened by the intercourse I contrived to secure with Jonas, the Mission Catechist.

TRIALS AND TEMPTATIONS.

"But yet my mind was powerfully wrought upon by what I heard and read regarding the profession of a Saniashee, and by the confident promise of heaven as the reward of adopting it. I frequented, therefore, the Matha of a celebrated man of that profession named Adryappa, who resided with some of his followers about six kos from this. He was of the Shaiva sect. In the mean-

while a Brahmin Saniashee, of the Vaishnava sect, gained a complete ascendancy over the minds of my relatives in Dharwar, and, receiving some 50 rupees from them, sealed or branded them with the marks of the Vaishnava sect, in token, as he said, of their obtaining entrance into heaven. He set himself up as the Gooroo of the whole family, and came to Belgaum. There he received the adoration of all the Vaishnavas, who flocked around him. My father bid me go and fall at his feet, which I did. After a few days I had an opportunity of witnessing the branding with seals of Vishnu. The Gooroo, after pompous preparations and purifications, kindled a fire of sandal-wood and leaves in which he heated the copper, and shank, and chakra, the insignia of the Vaishnava religion. He then bid his attendants lay hold of the man who was to be branded, who, shrinking and wincing under the operation, received the marks. This done, the Gooroo turned to my father and said, 'Prepare your son against the third day, when I shall celebrate this ceremony again.' My father was delighted at the prospect of my receiving what he considered to be a great benefit.

"I had time to think, and the Lord enabled me to see the folly of the whole thing. I went to Jonas, and told him that the smart of the red hot metal seemed like the earnest and beginning of hell fire. I resolved to escape, and borrowing a rupee from him, set out for Bellary. There I met a friend who had known me in Dharwar. He treated me with great kindness and hospitality, and made nothing of my having escaped from my friends and the brand of the Gooroo. My friend also was engaged in the spirit trade, and employed me for a time. Meanwhile, my brother from Dharwar passed through, but as he knew under what circumstances I had left Belgaum, and how I despised the brand which he had received, he would not speak to me. I afterwards obtained a situation as mess accountant, and in that capacity went with the 6th cavalry to Sholapore. My mind was still impressed with the idea of joining the Shaiva Saniashees, with some of whom I had become acquainted, as I said before, in the neighbourhood of Belgaum.

I found among them a great diversity of opinion as to the means of salvation; one denying what the other affirmed. One of them in particular used facetiously to deride the whole system.

"I tried to make myself master of all the opinions entertained by different individuals. My own mind was fully convinced of the falsity of all. Yet I was curious to know all that may be or was said, if for nothing else, at least to refute them. When satisfied, I returned to Bellary. I there found my brother, who was much distressed at the sight of my Saniashree garb, and persuaded me to leave it off. Thence I accompanied my brother to Dharwar. On my way, I happened to meet the very man from whom I had at first fled. My relative immediately fell at his feet. He recognized me, and said that his regard for my family was so great that if I were willing, he would for my special sake stop in the midst of his journey, and imprint upon me the marks of Vishnu. My late intercourse with Saniashrees, however, enabled me to meet him with greater confidence than before. I said I was sure of one thing, that his system was false, and that I could contend with him on his own ground. On this he left us, and I returned to my friends at Belgaum and Dharwar, who, when they heard my history, and my intercourse with the Shaivites, were very much distressed, for they are Vishnuvites.

CONVICTIONS OF THE TRUTH OF CHRISTIANITY CONFIRMED.

"I had now an opportunity of renewing my acquaintance with Jonas. My convictions regarding Christianity gained ground. I met with a metrical composition, by learned Brahmins in Madras, which purported to be a refutation of Christianity. I read it, and with Jonas's help was able to refute its sophisms. I resolved now to connect myself more intimately with Christians. I went to witness their mode of worship as it is conducted at the Mission Chapel. I went also to see how the Romanists worship. The resemblance of their idolatry to that of the Hindoos struck me so forcibly that I never wished to go again. I now openly professed Christianity, and removed to a house separate from my relations. This my friends tried to prevent. They seized

me, and forcibly conveyed me to my uncle's, where they bound me to a table, and said that though I might resist persuasions, yet hunger would compel me. After a while, my father relented; he released me, and gave me food; he also pleaded for me with my more violent relatives, and contended that I should be left to follow my own choice. With me he urged the fact of his years and his probable speedy death, begged that I should only wait till I should perform his funeral rites, and then I might follow what course I desired. But I felt I must depart. I joined the Mission. My friends used various expedients to intimidate me, and by false charges laid before the local authorities they tried to entrap me. I am thankful they have failed. As in the last assault they made upon me, they laid hold of the hair of my head, I had that removed. This effectually severed my connection with Hindoos, for without the hair as it is commonly worn, I could not maintain my position among them. It is one of the marks of Hindoo idolatry, and removing it has effectually cut me off from them.

LEAVING ALL FOR CHRIST.

"A review of all that has passed, and a comparison of my former with my present position, tend to confirm my belief of the truth of the Christian religion. I am assured that by birth and practice I am a sinner, and unable to stand before God with any righteousness of my own. I am thankful that God has led me to a knowledge of the way of salvation through Jesus Christ. I pray he may enable me to receive the righteousness of Christ Jesus in simplicity and truth, that my sins may be washed away in the blood of Jesus, and that by the strength of the Holy Spirit daily given unto me I may be preserved from falling, kept in the love of God the Father, and be received to dwell with him hereafter.

"I desire now the rite of baptism in obedience to the Scripture requirement, that whosoever believeth and is baptized shall be saved. I trust I have an unfeigned belief in Christ as my only Saviour, and a sincere desire to follow in the way of his commandments; I desire the fellowship of his people, and to be one with them who are the members of the body of Christ."

BENARES.

THE Rev. M. A. Sherring, who joined this Mission from England in February, 1853, has, in the following brief notices, given an interesting sketch of his first year's experiences of Missionary life and labour. Under date 15th March ult., Mr. S. observes:—

EDUCATIONAL LABOURS.

"In a letter sent to you soon after my arrival in India, I intimated that in order to be useful in some department of the Mission while pursuing my studies in the native languages, I had undertaken to teach the first English class in the Central School. This position soon merged itself into a general superintendence of the school, which I still occupy. You will be happy to hear that the numbers in actual attendance at the school have, during the last twelve months, rather more than doubled. This circumstance is attributable to various causes, not the least of which is the visit which the Hon. J. Colvin, the new Lieut.-Governor of the North-West Provinces, paid to the school in the month of October, 1853, on which occasion he presented the Mission with the handsome donation of twenty pounds; and to the notification which we have received through Mr. Tucker, the Commissioner at Benares, from the Government at Agra, that the head boys of the school will be permitted to submit to an examination once every year, and that the successful students will be introduced into the public service. I am sorry to say that Mr. Brownlow, the head master, having accepted an appointment in a Government school, will leave us at the end of the present month. The loss of this gentleman, who is a young man of considerable intelligence, and, so far as my observation has gone, of efficiency as a teacher, I am endeavouring to supply by making inquiries for a substitute, though hitherto without success. The school also receives assistance both from Mr. Buyers and Mr. Kennedy.

VOCATION TO PREACH THE GOSPEL.

"Although the affairs of the Central School have necessarily consumed much of my time, which I do not regard as ill spent, yet, as my chief design in coming to India was to preach the Gospel to the heathen, I have held them as second in importance

when compared with this latter object. Many, doubtless, are the opportunities of enforcing the truths of the Christian religion upon the senior youths instructed in our Mission schools, and I believe the blessing of God is attending such labours. This is partially seen in the undeniable fact that no Hindoo lad having passed through the usual course of instruction in such schools leaves them a Hindoo. Though not a Christian, generally speaking, I may without exaggeration say he is rarely or never a Hindoo. Hence has risen up a nondescript class of educated natives whose religion has assumed no definite character, who detest the national religion and admire the Christian religion. I was about remarking that, highly as I estimate this means of carrying out the Mission with which God and the Church have intrusted me, I do not personally regard it as my chief vocation. Under the influence of these sentiments I deemed it necessary to obtain a knowledge of the two Indian languages spoken here as speedily as possible, in order directly, as an ambassador of the Cross, to open my mouth to the people and proclaim to them the glad tidings of their salvation. Accordingly,—and here with devout humility I would acknowledge the goodness of God in the assistance which he granted me,—I was enabled to preach, or rather (to use a more correct word) to read my first sermon to the congregation of the Mission church in the month of June of the last year. Once having commenced, I soon found that the pressure, though gently imposed, from without, was as strong as the pressure from within, so that my own election to preach was strengthened by that of others. All my engagements, however, were suspended for a period of six weeks during the rainy season, when I was attacked first by fever, then by dysentery. That season throughout this part of India was unusually sickly and the mortality frightful, as will be evident when I tell you that one tenth part

of the European population in Benares died in a fortnight. These cases were mostly from cholera, and included some of the highest men in the Station. Through the mercy of God I was gradually restored to health, when I resumed my duties both in the school and in the church.

"My studies hitherto had been restricted to the Urdoo tongue, the language of the Mussulmans; I now commenced the Hindi, the language of the Hindoos, a knowledge of which, as you are aware, is absolutely necessary in order to hold converse with the inhabitants residing in the villages.

A MISSIONARY TOUR.

"Having learnt that Mr. Mather, of Mirzapore, and Mr. Smith, of the Church Mission, Benares, contemplated visiting in the winter season a large number of villages to the south towards Central India, with the consent of my brethren of the District Committee I joined them in that undertaking. My chief motive in taking this step was to gain a ready and available acquaintance with the language of the people, as spoken in the country, with its forms and idioms, and to accustom the ear in hearing, so that the mind might grasp continuous sentences and understand without difficulty what a speaker said. United with this was the strong desire to perceive what Missionary life, strictly so called, really was, and also to ascertain with some approach to completeness the modes of life and thought of the natives, the moral effect which idolatry wrought upon them, and the condition of superstition and debasement in which they were actually placed. Moreover, I wished eagerly, beyond what I can express, to be side by side with those who were continually

preaching the Gospel of salvation and eternal life to the poor Hindoo, whose heart was a stranger to the one and was ignorant of the other.

"Early in the month of December we set out on our journey. Our route lay to the south-west. We traversed several native states, amongst which I may mention the independent states of Rewa, Chatterpore, and Punuah. We had interviews with many of the rajahs and principal men of these countries, some of which were of a very pleasing character. At the populous cities of Jubbulpur and Saugor, both in the Company's territories, we remained several days. Throughout the whole of this large tract of country, the population of which must amount to some millions of inhabitants, we met with no Missionary. At Jubbulpur was a small establishment designed for a Mission, and to which, since our return, a Catechist sent out by the Church Missionary Society from England, has gone. So that we traversed seven hundred miles without finding a single Missionary established in this important field. The people are willing to hear, nay, in not a few cases, we found them anxious to hear of those precious truths which the Missionaries expounded.

THE MISSION RECRUITED.

"Mr. Kennedy, his wife and family, have arrived safely in Benares, and are quite well. This is a valuable addition to the Mission, and one much needed. The labours of this Mission are, as you well know, various and multitudinous, so that the staff of Missionaries, though increased, will find abundant labour to occupy them. I trust that the Lord will mercifully preserve to us our present measure of strength and energy."

POLYNESIA.

RAROTONGA.

THE BRANDS PLUCKED OUT OF THE FIRE.

THE triumphs of the Gospel have never been more signally manifested than in the holy lives and happy deaths of many of the native converts on this Island, who, under the influence of Christian teaching, have been raised from the lowest barbarism to share in the light and privileges of God's redeemed children.

The Rev. C. Pitman, under date 8th April, 1853, records the interesting

cases of two individuals who had recently departed in the faith—the one an aged and established Christian, and the other a young disciple lately brought to the knowledge of the truth:—

DEATH OF AN AGED MEMBER AND DEACON
OF THE CHURCH.

“Amongst the number who recently departed in the faith was our respected brother Kaisara, one of the two deacons chosen at the formation of a Christian church in this place, May, 1833—a man esteemed and loved by us all. A few extracts from my journal will show you the state of his mind when summoned by his Master.

“‘All the afternoon till dark with the sick. Spent an hour with our aged brother, deacon Kaisara, who has been some months confined to his house. Like my other visits this has been truly refreshing. In reference to the future there is no hesitation. His eye and heart are fixed upon the true and firm foundation, Christ Jesus. He is in the attitude of expectation, waiting the coming of his Lord. We talked together of days past—of brethren who had preceded us, and the prospects before us. Whilst talking on the joys of paradise he seemed to renew his strength, and longed for the time when he should “mount up as with the wings of eagles.” Whilst thus leading this venerable saint “through the valley,” he pulled from under his pillow an axe without a handle, and said, “Teacher, when you first came to this island, you gave me that axe; with it I hewed down trees for the first house of God erected in this place, for school-houses, and for your dwelling-house. When we built our new stone school-house, it was employed in that work; so also in the building of the stone chapel at Titikaveka; then laid aside. When we built our stone chapel here, after the hurricane, and subsequently the new school-house at Matavera, I drew it out of concealment to be employed in the work of God. There it is; look at it.” I did so, and should not have thought from its appearance that it had been used for so much work. I expressed my surprise at the great care he had taken of such an article, and returned it, saying, “One work, perhaps, remains to be accomplished by it—to cut down wood for a coffin.” “Yes,” said he, with much cheerfulness, “and what then

shall be done with it?” “Hand it down,” I replied, “to one of your family to whom you are disposed to give it.” He replaced it from whence he took it, and said, “So will I do.” A few days previously he had made his will, but not having showed me this remarkable axe, given more than twenty-five years ago, it was not among the items.

“‘A messenger to say that Kaisara was apparently drawing near to his end. Went directly to see him, and found him exceedingly weak, scarcely able to speak. “Well, brother,” I said, “how is it now on the borders of Jordan?” “My ship,” he replied, “is moored; the anchor is within the vail; all is well, there will be no shipwreck; all is calm.” Calm indeed it was. Not a ruffle appeared on the surface of his soul; not a doubt of safety expressed. Christ’s promises his support, and waiting to enter the haven of rest. We recounted together the labours of past years, and talked of the amazing love of God to the sons of Rarotonga. It was a soul-cheering visit to one just entering the invisible state. “What shall I say to the church after your dismissal?” “Tell them,” he replied, “to hold fast their confidence to the end—that faith in Christ is absolutely necessary to salvation,” and quoted, as strength would allow and his quivering lips repeat, John iii. 36. “This may, perhaps, be our last meeting below.” “Well,” said he, “ere long we shall meet again in the far brighter world above, to dwell for ever with the Lord, there to ‘see the King in his beauty,’ and *that* land (pointing to the heavens) which is afar off.” Prayed with him, and left his humble cottage.

“‘Just as I was going to the out-station, was sent for to see our dying friend. Quite sensible, but hardly able to speak. Replies to questions truly satisfactory. His meditations wholly on Christ; there his affections centre. * * * * “You will soon leave us?” “Yes, the chariot is at the door; the body is the clog which keeps back my spirit, but soon the thread will be cut, then shall I fly away beyond restraints.” “Have you

any fear in the prospect of separation?" "None at all." "What is the reason of this tranquillity of mind as death approaches?" "Christ is mine. To him I have committed my soul; why should I fear?" "Is your trust entirely on Christ?" "On Christ alone I trust for salvation; he is the true foundation—the way—the door." As I prayed with him and supplicated the Divine presence with his soul through the valley, he responded to it with much emotion. I then took my leave. Next day his son came to say that he was near death. I went. Pulse scarcely perceptible; breathing short. "How is it with you?" I asked. He replied, "With Christ is my soul." "Entirely?" "Yes, entirely." "No fear?" "None at all." "This is the hour of our separation." Unable to speak, but a significant squeeze of the hand. After awhile he came to and opened his eyes. I said, "You will, I trust, soon be with Christ." "Yes, I shall." "To-morrow," I said, "is the Sabbath." He replied, "I shall be in heaven." "How great the love of God in not leaving you in the ignorance of heathenism!" Raising his eyes upwards, he said, "Great! great!" With his son-in-law and daughter I then conversed on the difference between the death of a saint and sinner, all of which he heard and understood, as a reply he made fully evinced. I left him to go to dinner, but ere I could return his spirit had fled, to be with Him who had redeemed him with his precious blood.

"Thus died Kaisara, one of the first members of the church in Ngatangaia, and one of the first deacons. A good man; a consistent follower of Christ; born a heathen, died a Christian.

"At our next church prayer-meeting one of the members, alluding to his death in his prayer, said, "How often have we heard his voice exhorting us to flee from wrath and lay hold on Christ as our Saviour, as he perambulated our districts when we were living without God; but now we shall hear his voice no more." This is true. For twenty years past, in company with his brother deacons and others, has he visited almost every family throughout the districts, affectionately entreating the different classes of whom they are composed to an abandon-

ment of what is evil, and to "seek the Lord whilst he was to be found." Of the good effects of these visits we have had frequent proofs from the testimony of not a few admitted into the church. His work is now finished on earth—his Master has called him home.'

DEATH OF A YOUNG CHIEF.

"In my communication to you, Nov., 1851, mention was made of the remarkable change produced in the heart of a young chief, from a conversation with Maretu, on one of these visits; our departed brother, Kaisara, was also present. That young man in January last was called away by death. From the above period, till the time of his decease, he gave full proof that the change was real. He subsequently joined my Bible class, and evinced a great desire to understand the fundamental truths, and be enriched with the blessings of the Gospel. My visits to him during his short illness were frequent, and I found him in a pleasing frame of mind in reference to the future. One of our lay native preachers, who resides near his dwelling, and was often with him, informed me, that so eager was he for religious conversation, and such delight did he take in it, that he would not talk on any other subject. If allusion was made to his land, he said he had done with all these things. He was asked, if leaving his possessions, friends, wife, &c., did not cause any painful sensations? 'Not in the least,' was his reply, 'for he had long since had his mind weaned from earth.' 'Are you under no fearful apprehensions of death?' 'None at all.' 'How is it that you seem so lost to the things of this world?' 'Because they are not *that* on which my soul can repose. Ever since my heart was convinced of the evil nature of sin, and I perceived the reality of Scripture truths, and that Christ alone is the true foundation of a sinner's trust, my desire for salvation has wholly rested there; there alone have my thoughts been fixed, and nothing on earth besides is worth possessing. I wish to be with Jesus. I do not waver. My heart is fixed upon Christ. Earth and all it contains are insignificant in comparison with the prospects beyond.' In this frame of mind he continued till the last, and nothing else yielded him delight. He (the teacher) was

with him till a few hours of his death. Soon after he last saw him, his friends told him that he suddenly sat up, and mustering all the strength he possessed, sang one of our hymns with a loud voice, and then prayed with much energy, which exercise quite exhausted him; and, sinking down, he spoke but little after. His spirit took her flight, and sped her way to that Saviour whom he loved.

"Thus died one of the oldest and one of the youngest of our members. Both of

them, 'brands plucked out of the fire.' To the free and sovereign grace of God in Christ they ascribed salvation, and through the infinite merits of the Redeemer have, I trust, entered through the same 'gate into the city' as their believing brethren in more highly favoured Christian countries. Many more instances might be recorded, but the above are sufficient to call forth united thanksgivings to the God of all grace, who still condescends to smile upon our feeble efforts to advance Messiah's empire."

ARRIVALS IN ENGLAND.

Rev. J. M. Lechler and family, from India, April 1.

Rev. Joseph Gill, and Mrs. Gill, from South Africa, same date.

Rev. W. C. Milne and family, from China, April 4.

Rev. W. Inglis and family, from South Africa, May 11.

Mr. T. Artope and family, from India, same date.

ARRIVALS ABROAD.

Mrs. Mullens, Wife of Rev. J. Mullens, accompanied by her sisters, the Misses Lacroix, at Calcutta, January 27.

Rev. James Kennedy and family, at Benares, February 24.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz. :—

For Rev. Dr. Legge, Hong-Kong. To Ladies at Fuli, per Mr. B. A. Tapp—For a Box of Useful Articles.

For Rev. Messrs. Stronach, Amoy. A few Friends in Edinburgh, per Miss E. M. Smith, —For a Box of Useful and Fancy Articles, value £30.

For Rev. W. Clarkson, Mahikantha. To the Ladies of the Rev. J. Flower's congregation, Beccles—For a Box of Useful Articles. To the Stockwell Young Ladies' Missionary Working Association—For a Parcel of Clothing.

For Rev. R. C. Mather, Mirzapore. The pupils of Miss Watson's Establishment, Uxbridge—For a Box of Fancy Articles, value £10 10s.

For Rev. M. A. Sheering, Mirzapore. To the Committee of the British and Foreign School Society—For a Case of School Materials, value £8.

For Rev. E. Porter, Cuddapah. To Friends at Bedford—For a Box of Useful Articles. To Friends at Islington—For a Parcel of Useful Articles. To the Female Missionary Working Association, Surrey Chapel—For a Case of Useful Articles.

For Rev. G. and Mrs. Hall, Madras. To Ladies at Park Chapel, Camden Town—For a Box of Useful and Fancy Articles, value £35. To Mount Zion Chapel Sunday School, Sheffield—For a Box of Clothing, &c.

For Mrs. Sewell, Bangalore. To Ladies at Paddington Chapel, per Miss Stratten—For Two Boxes of Useful and Fancy Articles, value £27.

For Mrs. Sargent's Tamil School, Bangalore. To Friends at Kingsland, per Mrs. Aveling —For a Box of Useful and fancy articles, value £32.

For Mrs. Campbell, Mysore. To the Paisley Association for Female Education in India—For a Box of Useful Articles.

For the Schools at Madras under the care of Mrs. Porter and Miss Drew. To Ladies at Tavistock, per Rev. E. Straker—For a Box of Clothing and Useful Articles. To the Okehampton Ladies' Working Society—For a Box of Useful Articles.

For Mrs. Lewis, Santhapooram. To Mrs. Gibson, Chaddle—For a Box of Useful Articles. To Mrs. Hill and a few Friends at Worcester—For a Box of Useful and Ornamental Articles, Clothing, &c.

For Rev. J. and Mrs. Abbs, Pareychaley. To Mrs. Wm. Hall and the Young Ladies' Working Party of Princes Street Chapel, Norwich—For a Box of Useful Articles, Clothing, &c. value £36. Mrs. Bleakly—For Ditto, value £5 15s. To the Missionary Working Association, Surrey Chapel—For a Case of Clothing and Useful Articles. To Miss Scrutton and Friends, at Pembury Grove Chapel, Hackney—For a Box of Useful Articles, value £6.

For Rev. F. Baylis, Neyoor. To the Committee of the British and Foreign School Society—For a Box of School Materials, value £5.

For Rev. R. Birt, Peulton. To Friends at Newton-le-Willows, per Rev. T. Davies—For a Box of Clothing. To the Stepney Missionary Working Society and the Juvenile Missionary Working Society—For a Case of



THE EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR AUGUST, 1854.

MILLENARIANISM.

No. I.

THERE have been frequent periods when the minds of lovers of God's word have been drawn to the study of prophecy. The aspect of affairs around them, as well as the intimations of Scripture, have seemed to intimate that great changes were impending, and the desire, so natural to us, of seeing into the future, has led them to study the prophetic word with the hope of gaining some information there. We are not of those who would condemn this disposition. It has been planted in us for wise purposes by the Creator himself. There is much in those records, which have been bequeathed to us by men who wrote "as they were moved by the Holy Ghost," which is evidently intended to meet this disposition. Why are predictions regarding the future given us if not to be studied? Did not Daniel seek to "understand by books the number of the years?" Were there not "prophets who inquired and searched diligently, what and what manner of time the Spirit of Christ, which was in them, did signify?" And in the Apocalypse, which contains a prophetic history of the church onward to the end of time, is not a blessing pronounced on "him that readeth, and them that hear the words of the prophecy, and keep those things that are written therein?"

We freely admit, however, the necessity of sobriety and caution in connexion with such subjects. We know that many have been led astray by them, and that the wildest speculations and the most extravagant assumptions have been given to the world as valid interpretations of the predictions of inspired men. Events have been foretold on the strength of *supposed* Scripture intimations of them which have never occurred. Times have been specified at which stupendous and world-awakening movements were to take place, but these times have passed quietly away, and left matters moving on as before. We have just seen a nation, which, according to some of our modern interpreters of prophecy, was to conquer the whole of Europe, ignominiously defeated and driven back by one of the feeblest of those powers she was to overwhelm. In the present state of affairs on the continent moreover, in the political alliances and murderous conflicts now taking place, we have events which no student of prophecy, so far as we know, has had sagacity enough to foresee and foretell. The course which public events is taking, at least for the present, is certainly not what interpreters of prophecy have looked for.

These facts demonstrate the neces-

sity of caution, and should give a check to that spirit of rash confidence and presumptuous dogmatism, which is but too often manifested in connexion with prophetic interpretation. At the same time the opposite extreme should be avoided. We think those are equally in error, who, because of the ridiculous failures of some, and the differing or even contradictory interpretations of others, denounce such studies altogether, or at least decline themselves to engage in them. We fear that this effect has been produced on the minds of not a few of our brethren in the ministry. But what is the consequence? They thus not only neglect the study of a most important portion of the Divine word, but they also lose much of their influence over the minds of those who are interested in such subjects. They deprive themselves of the opportunity of restraining them from error, and leading them to the adoption of sound views. In these days, when stupendous changes are occurring in some nations, and are evidently impending in others; when society is breaking loose from the foundations it has hitherto rested on, that it may settle itself on some new basis; when even statesmen find their old experience to fail them in the conducting of public affairs, and look with fear on the things that are coming on the earth; and when, moreover, so many books and pamphlets on prophetic subjects are issuing from the press, and getting into such extensive circulation,—in such times, it is impossible to restrain the minds of men from looking into the future. The tendency in multitudes of instances is irresistible. It is but wise then to meet this tendency, and endeavour to guide it aright. Those who decline this obvious duty, need not wonder should they have the mortification of seeing some whom they might have guided aright, perverted and led astray. We have ourselves seen but too many instances in which this has occurred.

We have been led to these observations from having been brought much

into contact lately with Millenarianism. This ancient error is springing up with remarkable luxuriance at the present time, and is insinuating itself into portions of God's vineyard where we should hardly have expected to find it. We call it an *ancient* error. It appeared in the apostolic church. It prevailed extensively during the martyr era in post-apostolic times. It sprung up again in the days of the Reformation. It disfigured the times of the Commonwealth. And now again it is diffusing itself widely in various sections of the Christian world. There are multitudes who hold it tenaciously, and over whom it exerts a most potent influence. It gives an unhealthy tinge to the whole of their theology, invests them with a peculiar atmosphere, and, in too many cases, leads them to withdraw from fellowship with those of their brethren whose views on these subjects do not coincide with their own. Many of them seem hardly able to regard that as Christianity which is not also Millenarianism.

Besides, they are untiring in their efforts to propagate it. It is their one subject, introduced by them on all occasions, and urged with a confidence and dogmatism which often impose on the uninitiated. Persons of warm and sanguine temperament, in whom the faculty of imagination predominates, who have got a dash of the romantic, are very apt, if they have not studied the subject, to be led to the adoption of these views. We have been surprised at instances that have come under our own observation, in which Christians of long standing and considerable intelligence, but who have not previously directed their thoughts to the point, have been quite shaken in their previous convictions by the reading of some Millenarian book, or by conversation with some Millenarian friend. We have generally succeeded, however, in staggering them in their new belief, by pointing out its inconsistency with many of the most important statements of the word of God.

Millenarianism has worked its way very extensively among the evangelical party in the church of England. Few dissenting ministers, we believe, have adopted these views, but it is well known that they are maintained by a large number of the evangelical clergy of the Establishment. We think this may be accounted for in some measure by the erroneous views they entertain regarding the nature of Christ's kingdom. Our Saviour has himself assured us that His "kingdom is not of this world," and is not therefore to be maintained by worldly policy. "If my kingdom were of this world," He says, "then would my servants fight, but now is my kingdom not from hence." They have accustomed themselves, however, to regard the alliance of Christ's kingdom with the civil power as essential to its welfare, and even in many cases to its existence. But in these days, when God is so visibly shaking the nations, civil establishments of Christianity, among other things, are giving evidence of instability. *They* certainly do not seem to be among "the things that cannot be shaken, and which are, therefore, to remain;" but among those which shall be found wanting in the day of trial, and shall therefore pass away, and be found no more. In these days there are many indications of this approaching change. In the high places of our own country, the trumpet of warning on this subject is sounding louder and more frequently. They themselves see the crisis coming on. We find one of the most eloquent of the Millenarian writers of the present day, a minister of the twin Establishment of Scotland, expressing himself thus: "I stated my belief that the established churches of the empire will share in the tremendous crash; and whether you regard them as good or denounce them as evil, their doom is sealed—their destruction is at hand."* Now it is not wonderful, that those who regard the alliance of the church with the

state as essential to the church's prosperity, should be the more easily led to imagine, that the dissolution of present alliances will be succeeded by one of a more imposing and stable kind, in the personal coming of Christ himself to reign visibly over all the earth. The views which we ourselves entertain regarding the nature of Christ's kingdom, would have an *a priori* influence on us of precisely an opposite kind. For if Christ's kingdom be not of this world, we should expect to see a time when this feature of it will be fully manifested, and when it will rule, not by the aid of the sword, but by the energy of truth alone.

We intend to devote a few pages, in some of our following numbers, to an examination of the Millenarian hypothesis. We think the error a mischievous one, and we are desirous of doing something toward the lessening of its influence, and the diminishing of the number of its adherents. We shall take this course with perfect good feeling toward those from whom we differ. For many of them we entertain the highest esteem. There are not a few of them whom we know personally, and with whom we have passed many happy hours of Christian fellowship, which we shall not easily forget. We are bound, however, by a solemn regard to truth to do what we can toward the destruction of error. We hope the pages we may devote to this subject may be read in the same spirit in which it is our desire to write them—the spirit of humble dependence on Divine teaching, and of earnest desire to receive as truth only what has the sanction of the word of God.

The doctrine which we intend thus to bring to the test of Scripture, may be expressed as follows: THE PERSONAL COMING OF CHRIST, INSTEAD OF TAKING PLACE AT THE END OF THE WORLD, WILL INTRODUCE THE MILLENNIUM. CHRIST WILL THEN BRING WITH HIM HIS SAINTS IN THEIR GLORIFIED BODIES, THOSE OF THEM WHO ARE DEAD BEING RAISED, AND THOSE WHO ARE LIVING

* Dr. Cumming's *Apocalyptic Sketches*, 1st Series, p. 462.

BEING CHANGED. HE WILL REIGN WITH THEM ON THE EARTH FOR A THOUSAND YEARS. THE CENTRE OF HIS KINGDOM WILL BE JERUSALEM, THE JEWISH PEOPLE BEING CONVERTED TO CHRISTIANITY, AND RESTORED TO THEIR OWN LAND. CHRIST WILL THEN SIT LITERALLY ON "THE THRONE OF DAVID," AND FROM THENCE SWAY THE SCEPTRE OF HIS DOMINION OVER THE WHOLE WORLD. THE GLORIFIED CHURCH WILL SHARE WITH HIM IN ITS GOVERNMENT, WHILE THE JEWISH PEOPLE WILL OCCUPY A PLACE OF DISTINGUISHED HONOUR.

There exists of course among Millenarians, considerable diversity of opinion. We are well aware that *all* of them would *not* subscribe to this statement, but we think they would *generally*. It should be mentioned, however, that the well-known writer we have already quoted from, has given forth views which certainly do not coincide with it. According to him, when, on Christ's coming at the *commencement* of the thousand years, his people have been caught up to meet him in the air, the dead being raised, and the living changed; then "the fire which rolls and heaves in the innermost recesses of the earth, shall burst forth at a thousand orifices; the gases that compose our atmosphere shall ignite; and 'the heavens and the earth shall melt as if with fervent heat.' Christ's people in the air—the people that are not Christ's on the earth—the living punished on it, the dead buried beneath it. Such is the solemn finale, and when this has taken place, this purified earth shall be the residence of the saints of God."* Thus, according to this writer, the existence of the race of man in its present stage of development comes to a close at the commencement of the thousand years! The purified earth will be tenanted during this period only by saints in their glorified bodies. He disposes of the difficulty arising from the wicked being mentioned

* Dr. Cumming's Apocalyptic Sketches, 1st Series, p. 482.

again *after* the Millennium in the following way: "I suppose that the enemies that come from the four corners of the earth are just 'the rest of the dead,' raised at the close of the Millennium, and then and there (in their resurrection bodies) with all their vices unextirpated, ... they shall make one last, dying, and desperate attack upon the saints of God (in their resurrection bodies) that dwell in the New Jerusalem, and who there magnify and worship the Lamb."* We make no comment, at least for the present, on this most extraordinary passage. It is but one specimen of the monstrous interpretations of Scripture to which Millenarians are necessitated to have recourse.

Another well-known and able writer of this school, in a work recently published, takes a very different view. According to him, at Christ's coming "a fiery baptism of the earth's surface, resembling in some measure the flood of Noah, is to issue in new heavens and a new earth, wherein dwelleth righteousness."† The church is then completed, but the human race, which escapes through this "fiery baptism," instead of coming to an end, is to be continued and propagated on the earth *for ever!* The Jewish temple is to be rebuilt, and animal sacrifices restored as "sacraments of spiritual things!" "If men through the Millennium," it is asked, "eat the flesh of slain animals, whether is it a nobler state, that there should be a trade of butchers, or Levites and priests, by whom every death, for the food of man, is made a holy service, and a renewed memorial of the crucified and glorified Son of God?" p. 328. In proof of the *endless* continuance and propagation on the earth of the race of man, among other passages from the Old Testament, we have the original command to man to "be fruitful, and multiply, and replenish

* Dr. Cumming's Apocalyptic Sketches, 1st Series, p. 484.

† Outlines of Unfulfilled Prophecy. By the Rev. T. R. Birks, M.A., p. 256.

the earth!" We have *one* passage, and *but one*, in proof of this, quoted from the New Testament. It will be found in Eph. iii. 21, which is thus rendered:—"To Him be glory in the church by Christ Jesus unto all the generations of the ages of ages.' There is here, unless we force the words from their natural meaning, a distinct assertion of successive generations of men in the world to come!" p. 352.

We know that many Millenarians would entirely dissent from sentiments like these. The fact, however, that able and learned men who hold the Millenarian hypothesis are led to the adoption of them, should surely make them pause and suspect some error. But it is not our intention to examine at length the sentiments of any particular writer on this subject. This would require more space than we can afford to occupy. We propose rather to endeavour, in a brief series of papers, to show that the leading features of the Millenarian scheme are inconsistent with many of the clearest declarations of

the word of God, as well as with some of the cardinal doctrines of Christianity. We think this should be sufficient to set it aside.

In closing this paper we just add that, on some of the points referred to, we have no controversy with Millenarians. It is with us, as well as with them, an acknowledged and fundamental principle that Christ shall come again. The question is, will His coming introduce the Millennium, or will it take place at the consummation of all things? It is also an admitted point with us, that a Millennium of blessedness is awaiting the church. The question is, will Christ reign personally on earth during this period? We believe also in the resurrection of the dead. The question is, are there to be *two* resurrections, and is there to be an interval of a thousand years between them? So with reference to the conversion of the Jews and their restoration to their own land. But our views on these and other points will be unfolded as we proceed.

A NOBLE EXAMPLE.

2 CHRON. xxxi. 20, 21.

HEZEKIAH stands out upon the page of scripture history as a model man of his times. Failings he certainly had; in the fulness of his success and prosperity his heart was lifted up—the last infirmity of noble minds—but afterwards he humbled himself for the pride of his heart. We do not read that he had any vices; virtues he unquestionably possessed; and although the example of his father, and of the people over whom he was called to reign, were prejudicial to their exercise, yet he nobly displayed them. It may be well to think of what he did, in what spirit he acted, and what was the result.

I. He was a reformer, and the times needed one. His father had shut up the temple, and built the altars of

idolatry all over the land, and the people worshipped upon every high hill and under every green tree. His better son knew that to restore the public ordinances of God's house would be the most effectual means for bringing back the people, and he commenced his reign by opening the doors of the house of the Lord. It was a necessary preliminary to all reformation. But as the work of a reformer embraces destruction, as well as reconstruction and supplement, the good king set about the legal purification of the sanctuary and the apparatus of the ritual. The altar of idolatry was removed, the house purged from its dust and dirt, and the consecrated utensils burnished. This was a step in the right direction, and it had

a good effect—"the people rejoiced." Still much remained to be done, for this people—the chosen of the Most High, the objects of an unparalleled providence, distributing among them *temporal* good and *temporal* evil, according as they obeyed or forsook the God of their fathers—had lived for many years in general neglect of the Divine institutions. The festivals were in abeyance. Political schism had done much in bringing this about; but this must not operate as a preventive in God's service; messengers are consequently sent throughout Israel and Judah to remind the tribes of their duty, and to invite them to an united celebration of the most suggestive of their commemorations, the passover. Judah obeys with "one heart," but Israel gives only a partial response; still the gathering is great, the rejoicing too is great, and many who came unclean, "according to the purification of the sanctuary," went home cleansed and happy. Then the mighty power of sympathy is felt, and zeal for the temple and service of the Most High awakes; throughout the land the images are broken, the groves of Baalim felled, the high places and the altars levelled. The spirit of reformation is abroad.

One thing remained to be done that the good might not be transient, and Hezekiah did not neglect it. The priesthood had fallen into disrepute, and its members had forgotten the sanctity and dignity of their offices. The king therefore encouraged them to respect and purify themselves, he appointed the courses of their service, and provided for their maintenance, "that they might be encouraged in the law of the Lord."

We have now seen what Hezekiah did, and may ask ourselves whether we cannot effect any improvement in our religious relations. Leaving the reader to his own reflections, we affectionately suggest a few things to ministers and their people. Would it not be very beneficial if the portions of Scripture publicly read were accompanied by a running commentary? Is it not im-

portant to remember that the *pastorate* is as valuable as the *speakership*? Again; is not want of punctuality in attending the house of worship disrespectful to God and man? Could not Christian men and Christian women attend the prayer meetings more frequently than they do? And is it not a duty for every church to see that it be not owing to any neglect or want of generosity on their part, if the minister be not "encouraged in the law of the Lord?"

II. In what spirit did Hezekiah act? He acted thoughtfully, affectionately, and resolutely,—three things which must be combined in every religious movement.

1. There is such a thing as zeal without knowledge, the heart being more active than the head. This is rash and tends to fanaticism, which always thwarts any good motive out of which it may have sprung. The disciples of our Lord were carried away by it once, when they would have commanded fire to come down from heaven, and consume the Samaritans, and at another time he bid them expect that the same kind of spirit would be showed towards them; "the time cometh when whosoever killeth you will think that he doeth God service." Paul was once "exceeding mad" against the Christians. Even when misapplied zeal has not gone to these extremes, its consequences have been very lamentable. Unhappily Church history is crowded with instances. One grand epoch of the Christian world, however, was ushered in by better auspices. Luther took his stand upon common sense, and learning, and Scripture, and thereby set in motion those grand energies of the mighty Reformation whose happy fruits we now enjoy.

Under different circumstances, the Jewish king acted in a similar manner. The law and the ritual had been plainly recorded and sufficiently sanctioned, and he consulted them. He might have been an innovator; he was content to be a reformer. "To the law and to

the testimony" was the summons he sent to his people.

2. He acted affectionately, and secured success by moral suasion. How kindly he accosts the assembled Levites, "My sons, be not now negligent. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord." His general invitation to the tribes to come to the passover was an act of brotherly kindness and conciliation, as well as an act of duty; he wished all his countrymen to return to their God, and he set the example himself. How anxious he was lest those who had eaten of the passover "otherwise than was written" should incur the Divine displeasure, when, with the effectual fervent prayer of a righteous man, he made supplication, "The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary."

It is unquestionably true that he who is to reform others must be first reformed himself, and in both aspects love is the most powerful agent that can be employed. It gives to the Christian pastor who possesses it a more effectual power than that which mental abilities alone confer; it is the greatest, the noblest, the most God-like of all the levers which move the moral world. The Reformation needed a Melancthon as well as a Luther. Love was the most prominent and the most winning feature of "the mind which was in Christ Jesus."

3. He acted resolutely. What he began, he carried through "with all his heart," he was zealously affected in a good matter. The thing was right, he saw it to be so, he resolved that it should be done, and he was not a man who—

"In all the magnanimity of thought
Resolves, and re-resolves—then dies
the same;"

allowing indolence and irresolution to tamper with conscience. Resolution is a necessary element in greatness of

character. It makes conquerors and founders of empires. Cæsar reflects for hours upon the banks of the Rubicon before he does the deed which proclaims him the enemy of Rome's government but the moment after his decision his steed is in the river. It makes moral heroes; its absence makes moral cowards. Luther goes to Worms defying death and the powers of hell, while Erasmus by his words and actions tells his friends, "Let others aspire to martyrdom; as for me, I do not think myself worthy of such an honour; I fear that if any disturbance were to arise, I should imitate Peter in his fall." How inspiring is the sight of an energetic man persisting in a course of right action, in spite of the weakness of friends and the opposition of enemies. Behold the firmness and confidence of Paul in the prospect of dangers which he ought not to avoid, and the presence of trials which he could not remove. It is a sublime and thrilling thing for a man to advance boldly in the path of duty, hedged though it be with difficulties, strewn with dangers, and terminating perhaps in death itself, not for the puff of popular applause or the meed of heroism, but for the sake of right and of God; and, surveying the hazard, to be able to say, as Paul did to the Ephesian elders, "None of these things move me." His power was derived from Christ's example. And as Christianity was established by the resolution and activity of its disciples, so must it be maintained and advanced. We are subjects of a great King and Conqueror, and shall we not discipline ourselves? He has a great enemy, and shall we not be loyal? Satan's strongholds are not to be carried by a single assault; a mine must be sprung here, a breach made there, a scaling ladder planted yonder, an ambush laid in that place, a foray made in that direction, and every soldier at his post acting bravely. This is a warfare in which no combatant will be unrewarded, for the lowest soldier in the ranks as well as the generals will receive a wreath of victory. Then let a zeal, directed by

wisdom, spread through Christ's church, and all its powers and institutions be brought into earnest, persevering, and hopeful action.

III. The result of Hezekiah's movement might be imagined, although it had not been written. He did it with all his heart "and prospered." He prospered in his piety as a man, and in his actions as a reformer. Wisdom, love, and energy, acting in harmony, never had any other result. It is the result of a fixed law. Is not character a result—a result of the combined influence of our thoughts, emotions, and actions? No man ever did good to others without thereby doing good to himself. Good thoughts, great purposes, loving feelings and resolute activity, are the elements out of which the noblest characters are made. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." God dwells in such a character, and it prospers.

It is equally true that example has more weight than precept. Hence the king prospered as a reformer. His zeal, and love, and humiliation, were infec-

tious. How beautiful, how solemn too, is sympathy! It may bless or curse, elevate or degrade, inspire joy or involve sorrow. It is inevitable. But let us not forget that the object for which God has endowed us with this power of influencing our fellow-creatures is not to make them worse by our example, but to benefit them. What example can be better in itself than "the spirit of power, and of love, and of a sound mind," which is the true Christian spirit; and what else can regenerate the world? Nothing.

Hezekiah prospered, and this should encourage all who resolve to do likewise. We are not living under the same juncture of affairs; similar circumstances even may not present themselves in our own denomination; but will the reader deliberately think that there is nothing in his own character which admits of reformation, or that the amount and quality of his influence in the church and in the world does not admit of improvement? If not, then these incidents in Hezekiah's life speak with an appealing voice.

D.

THE USE AND PRACTICE OF FAITH. BY THE REV.
MATTHEW LAWRENCE. 1657.

THERE is a class of writers to whom we confess partiality, as well as to Owen, and Baxter, and Howe, and other such gigantic spirits, whether Conformists or Nonconformists.

The parties we refer to, though not equal to those whose names have been mentioned, were, nevertheless, active labourers in the gospel vineyard, excellent Protestants, and sound divines. Like their greater contemporaries, they were remarkable for attachment to the Bible. They intentionally proved everything from Holy Scripture. And the doctrines, reasons, and uses they deduced from the same pure source,

were so illustrated and applied, as to resemble "the candle of the Lord" searching the conscience. What skillful anatomists are in surgery, they were in theology; and if their probings were deep, they tended to health. All their "remains," indeed, are distinguished by knowledge, by practical views of the lively oracles, and by such warm, masculine piety as, in spite of much that was inelegant, to meet the best emotions of devout readers.

An instance presents itself in the "valuable" book (so the late Mr. Bickersteth calls it in his "Christian Student") now before us.

Of its author little is known; but the reverend pastors who, after his death, introduced it to the world, represent him as of "worthy estimation" at Ipswich, where he succeeded that celebrated preacher, the Rev. Samuel Ward. "By his doctrine, and *living* this doctrine of faith," he obtained, they say, "a good report, and was of known integrity. His life and disposition was made up of a meek and quiet spirit; a melting heart towards God, and a healing, closing spirit towards brethren, though in some things dissenting."

From the same authority we also learn, that modesty and constant labours hindered Mr. Lawrence's own compliance with the desire of many ministers, and others, for the publication of "the piece" thus accredited, while he lived.

The book is only a specimen of ordinary ministrations; a course of sermons, according to the fashion of the age, upon one text. There is added, however, as an "Appendix," a discourse upon Dan. xii. 2, "concerning the converting of others to the faith." An "Epilogue," too, is given by way of conclusion, full of the kindest feeling, and the best possible desires for those who had been auditors. And, instead of being detrimental to what goes before, like that which Sir James Stephen intruded as a sequel to his noble essays, it naturally followed, harmonizes with, and recommends the whole.

The treatise on "The Use and Practice of Faith," is founded upon Hab. ii. 4, "Behold, his soul which is lifted up is not upright in him; but *the just shall live by his faith.*" And the faith it illustrates is thus defined:—

"In general, a believing the gospel. In particular, a gracious habit infused into the heart by the Spirit of God, whereby the soul rests or rolls itself upon Christ in a way of promise, for all things appertaining to life and godliness, for God's glory and its own salvation."—p. 19.

Throughout the volume this important definition is fully discussed. It is traced in its bearings upon the experience of believers; in justification and sanctification; in joy and sorrow; in the conflict between the flesh and the Spirit; in death likewise; and also as it "respects eternal life." Much help is afforded for self-examination. And the unspeakable importance of religion as a personal concern, as the life of God in the soul, is shown in connexion with the inspired word, divine influence, and the Saviour's deity and grace. Nor was the work done supinely, or with philosophic coldness, but with great unction; with the serious vivacity which is indicated in the following extract:—

"God loves active and lively servants, as he is a living God. As the God of spirits he loves to be served in the spirit, not only as opposed to falseness and dissimulation, but as it is opposed to sloth and negligence. God would never have the fire to go out upon his altar; to signify there should be heat in all our spiritual sacrifices of prayer, of preaching, of hearing, of meditation and practice. In all these we must live by faith the life of spiritual fervour."—pp. 179, 180.

It was by an earnest inculcation of the truth that Mr. Lawrence, and those of his brethren that were like-minded, fulfilled their ministry. They had not only to feed the church of God, and rouse the careless to seek salvation, but to confront flagrant errors, and counteract, especially, the doings of that weak and misguided man, Archbishop Laud, amidst difficulties and cruelty, indeed, of which we can have no adequate conception. Every reader of history is familiar with the sad story, and with the intolerance and insolence which were combined against the doctrines of the Reformation, and against liberty. Nor ought it to be forgotten how, by those means, and the fooleries of the prelate just named (designated fitly enough by Macaulay "a ridiculous old bigot") Popery, made inroads both upon the Church Establishment and

privileges of British Protestants. It surely is no matter of doubt that by the instrumentality of the Tractarians the restless, subtle power of Rome is again aiming at the same object. There is this important difference, however, between the seventeenth and nineteenth centuries, that now, through the mercy of God, there is no Star Chamber; besides which, heavenly light has more widely spread, the Popery is weakened, and the thunderbolts of plotting ecclesiastics are unheeded. As these things are kept in view, the following passage will have weight:—

“They that would hold close to the truth, must be well-grounded in the knowledge of it. A little error in the foundation makes a great error before you come to the top of the building. And who are they that are led aside into so many and great errors in these days, but such as were never well catechized? So that however some of them presume to be teachers, themselves had need that we should teach *them* ‘which be the first principles of the oracles of God.’ Heb. v. 12. These are soon made a prey to Atheists and Papists. When a cunning Jesuitical seducer shall come with some colourable pretence of Scripture—some flourish of authority from the ancients—glorious titles of apostolical succession and antiquity—voluntary humility of fasting and penance, &c., not sparing the body—feigned miracles (2 Thess. ii. 9)—flattering and fair speeches (Rom. xvi. 18)—and a Roman fortitude in suffering for their cause—I say, when seducing persons shall come in all this *deceivableness*, how shall a silly unstable soul, that was never grounded in the knowledge of the fundamentals of religion, withstand these assaults, or the like, from other seducers? How easily are ignorant persons drawn to any novel opinion? As a child is sooner cozened than a man of parts, so such as are children and novices in the doctrine of faith, will easily be ‘tossed to and fro with every wind of doctrine.’”—p. 254.

How unanswerable the argument

thus presented for sound religious instruction—early Bible-training! The hint as to catechizing will, it is hoped, be marked. Our forefathers abounded in that necessary duty; and the results were answerable in proportion as it was attended to.

Flavel, whose memory is so blessed in his writings, showed what a deep impression he had of the importance of the subject, by expounding the Assembly’s Catechism “to his hearers on Lord’s-days at Dartmouth.” It was in 1688, “the first year of liberty,” after a long season of restraint and persecution. Those discourses were among the last which fell from his lips.

But to return to Mr. Lawrence. The following selections are made almost at random:—

“Usually in proportion to the acting of the life of justification, will be the strength of the life of sanctification. For faith works by love. The more faith the more love.”—p. 22.

“It is not talking of heaven, but walking in the way, taking hold upon Christ, that must bring a man thither.”—p. 360.

“It is the proper work of faith to lay hold upon the power of God, as well as upon the truth and mercy of God.”—p. 500.

“‘Dearly beloved,’ saith Peter, ‘I beseech you, as pilgrims and strangers, abstain from fleshly lusts which fight against the soul; against the grace of it; against the peace of it; against the very life of it—the spiritual and eternal life of the soul.’”—p. 501.

“As ministers should spend time beforehand in praying as well as in studying, so should people also in praying for the minister, as well as in hearing of him. *Before thou goest to the congregation*, lift up thy heart to God in this or the like manner: Lord, let thy powerful hand go along with the minister this day.”—p. 529.

“To live by faith is to act our faith in the promises, and to go to them upon all occasions, as a man goes to his treasury for the supply of all his wants.”—p. 561,

After a fair exhaustion of the general subject, illustrating what Dr. Chalmers noticed* as "a good old phrase," namely, "acting faith," we have "motives" pointed out for the increase of faith. And "means" are recommended also. From the latter we select the following, because the counsel is as reasonable now as it was then. With it "the exhortative part of the application *relating to ourselves*" concludes.

"Stir up the manifold *experiences* of God's goodness and faithfulness to us for the time that is past. For this is a special mean to strengthen our faith for the time to come. Former experiences may and ought to build us up in future confidences. If God hath delivered for the time past, and doth deliver for the present, we are bound the more firmly to believe that he will yet deliver for that which is to come. (2 Cor. i. 9, 10.) For when God fulfils with his hand what he speaks with his mouth (1 Kings viii. 15), such a providence being a further seal of his promise, ought to confirm our faith. For why? We know God is still the same God, and changeth not. The covenant is the same everlasting covenant. The Mediator of the covenant is the same—'Jesus Christ yesterday, to-day, and for ever.' Why should not our faith be the same also, and more abundant? If a Christian may say, God hath delivered, and doth deliver, and will yet deliver—why may he not also say, I have trusted in this God, and do trust in him, and I will trust in him for the time to come? Come what can come, I am resolved to trust in him: 'Though he slay me, yet will I trust in him.' (Job xiii. 15.) I have ever found him a faithful Master to me, and why should not I continue a faithful servant to him? His word reports him to be a faithful God, and his works also do

speak the same. I know this, may a gracious soul say, by my own experience, and, therefore, 'they that know thy name will put their trust in thee, for thou, Lord, hast never failed them that seek thee.' (Ps. ix. 10.) Be sure, therefore, to keep a catalogue of God's merciful providences in answer to thy prayers. This was David's cordial in a fainting fit: 'I remember the years that are past.' (Ps. lxxvii. 5, and cxliii. 5.) It was that which encouraged him against the Philistine, when he remembered how God had taken his part against the lion and the bear. 'The Lord that delivered me out of the paw of the lion and out of the paw of the bear, he *will* deliver me out of the hand of this Philistine.' 1 Sam. xvii. 37.

"And it is that which may exceedingly strengthen the faith of a poor creature when it is able to say, I prayed to God at such a time, and he heard me graciously. I was in a soul-strait, and he spake peace to my soul. I had such an enemy rose against me, and he changed his heart that he would not hurt me; or he withered his hand that he could not hurt me. I was in doubt, and he made my way plain before me. I was in a woful perplexity, and he said to my heart—'Fear not.' Yea, I never sought him in sincerity but he was ever found of me in mercy. And, therefore, if I should now begin to distrust this God after all this experience, he may justly say to me, as one faithful friend says to another, when he begins to grow jealous or suspicious, What, will you not take my word? Did I ever fail you? Was I ever false to you? What iniquity hast thou or thy fathers found in me, that thou shouldst now begin to suspect me? O, may God say to an experienced Christian, of all men in the world thou hast the least cause to stagger at the promise. If thou doubttest of the word, yet at the least thou shouldst believe for the work's sake. John xiv. 11."—pp. 581, 582.

* Life of Rev. Dr. Chalmers, vol. ii. p. 443. 8vo. 1850.

LETTER FROM THE REV. EDWARD WILLIAMS, D.D.

(To the Editor of the EVANGELICAL MAGAZINE.)

IN the Supplement to the Evangelical Magazine for 1852, you did me the favour to insert the "Plans for Self-culture," which were framed by the great and good man whose name is mentioned above.

I now enclose one of his letters. It was addressed to his wife's sister, my venerated mother-in-law. The thoughts it suggests are always seasonable, and if you can afford it a place in your valued pages, it may prove a blessing to many.

JOHN BICKERTON WILLIAMS.

*Wem.**Rotherham, Dec. 8, 1797.*

DEAR SISTER,—Such is the aspect of the times, and such the prospect which the public papers exhibit, that I conclude a friendly line or two will not be unacceptable to you, though the *Source* of our consolation is ever nigh to each believer.

I know not when my own feelings relative to the state of public affairs have been more tried than at present; and yet one small part of the sacred Word is more than a counterbalance to it all. I mean the 46th Psalm—*God is our refuge*, &c. In this refuge, then, let us by faith abide. Yes, the Lord God is a *sun and shield*; and Jesus is a *covert from the storm*, from whatever quarter it blow. There is a river, the streams

whereof shall make glad the city of God, though surrounded with enemies. Let it be our concern to look above second causes to the Great First Cause.

The real *existence* of a Divine Providence, wise and good, as well as powerful, is a first principle of our religion. The *objects* of it are unquestionably all creatures, and all their actions. And its peculiar *design* must refer to the glory of the Supreme Ruler, involving too the happiness of *all* his real friends.

Last Lord's-day I preached from these words, 2 Chron. xvi. 9: "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him." O that the sentiment implied in them may be deeply impressed on all our hearts!

As my dearest friend is to occupy the opposite page, I must conclude with every good and affectionate wish and remembrance to yourself, Mr. Robins, and family.

Ever yours, in best bonds,

EDWD. WILLIAMS.

P.S. When you have an opportunity present my love to Mrs. Bayley, with the testimony of whose affection I am gratified, and whose prayers I shall always value.

THE POWER OF FAITH.

IF we are to believe vulgar declamation, and the sayings of people of the world, faith can be the portion only of weak minds and diseased imaginations. On the contrary, it is in the highest degree the peculiar gift of noble spirits, and the source of whatever in the world bears the impress of greatness. There is a courage of the intellect like the courage of the

soul, and thoroughly to believe a strange truth supposes a power which all do not possess. How difficult is it to believe in the midst of a crowd which does not believe! Here is the noblest exercise of faith; here its grandeur shines forth. This faith in contested truths is one of the essential attributes of all those men who have been great in "the order of minds."

What is it that gives such sublimity in our imaginations to the great names of Galileo, Bacon, and Newton? We admire them for not having doubted; for having preserved their faith in the midst of universal dissent; and for having heroically dispensed with the adherence of their contemporaries. Faith is the source of everything which bears a character of dignity and force. Vulgar souls wish to see, to touch, to grasp: others have the eye of faith, and they are great. It is always by having faith in others, in themselves, in duty, or in the Divinity, that men have done great things. In grand exigencies, the favourable chance has always been for him who hoped against hope; and the greatness of individuals or of nations

may be measured precisely by the greatness of their faith. Wherever man has given to the future the vividness of the present, and to the representations of his own mind the power of reality, wherever man believes in others, in himself, or in God, he is strong. What power had the last Brutus from the moment when he abandoned his faith? From the time of his melancholy vision, produced by a decrease of that faith, it might have been predicted that his own destiny and that of the republic were ended. He felt it himself; it was with a presentiment of defeat that he fought at Philippi. And such a presentiment always realizes itself.

VINET.

THE AWFUL SPIRIT OF POPERY.

At a meeting held at Hastings, a few weeks ago, the chairman, the Rev. Mr. Vores, stated that he held in his hand an English translation of a letter lately written by a Roman Catholic female in Germany to her son, who was residing at Hastings. The young man was, it appeared, in a consumption; he had been constantly visited by Mr. Vores, and had taken the sacrament of the Lord's Supper from his hands.

The dying son wrote to his mother most tenderly and affectionately, acquainting her with the change which had taken place in his soul, and desiring that the same salvation might be extended to her.

On the 4th of January, in the present year, the mother wrote this reply:—"Son, your letter, which has filled me with horror and anxiety, has remained unanswered until now; and if I followed my own wishes I should leave it unnoticed, since it is of so hellish a nature." She then proceeds as follows:—"Who has been the devilish instrument at work to deceive your

youthful mind? Damnation is their portion; the holy mother, Mary, curses them and you. Yes! and could I have known that a child of mine could ever have acted such a part as you have, by forsaking the only church by which you can be saved, I would have taken a knife, and have destroyed thee with my own hand at thy birth! Yes! I should then have done the church a holy service. I would sooner have sunk into the grave myself, than have given birth to such an apostate. I damn the moment that I conceived thee, and the breasts that gave thee suck. If it were not for the holy Mary, I must sink under this overwhelming sorrow. Blessed Virgin! she comforts me—she encamps round about me—she is never absent from my side.

"My adorable priest is all in all to me, now that you have brought everlasting shame and disgrace upon me and my family, who, from their former position in life, and their high attainments in the holy church, formed no mean object of respect and esteem. If you will fully remain as you are, there is no

hope for you—you are everlastingly damned!

“Until you renounce these sinful, damnable notions, call me no longer mother; I answer not the name; and should you ever live to return, there is no home under your once paternal roof.

No! my curse remains with you from this time forth.”

This letter affords a striking illustration of the practical working of Popery in the minds and hearts of those whom it enslaves.

Review of Religious Publications.

HISTORY OF THE PROPAGATION OF CHRISTIANITY AMONG THE HEATHEN SINCE THE REFORMATION. *By the Rev. WILLIAM BROWN, M.D. Third Edition, brought down to the present time. In 3 vols. 8vo.*

William Blackwood & Sons.

THAT there should be such a history to write of the spread of Christianity, since the Reformation of the seventeenth century, is matter of devout wonder and thankfulness; and that the execution of the task should have fallen into the hands of one so able, by his industry and patience, no less than by his skill, integrity, and devout spirit, to do it justice, is matter of just congratulation to all the earnest promoters of Protestant missions. We say Protestant missions, for Dr. Brown does not profess, for good reasons, to write the history of Popish missions. “That history,” our author observes, “would not be without interest nor without instruction; yet it is well that the fact should be known, that there would often be no possibility of distinguishing between truth and falsehood in the narrations of the missionaries. This is a heavy charge, and ought not to be made except on adequate grounds. It is, however, not only alleged by Protestant writers, but is supported by Catholic authorities of so high an order, that even members of the church of Rome can scarcely question the fact. ‘It seems,’ says M. Cerri, secretary to the congregation *de Propaganda Fide*, in a report which he gave of the state of the Roman Catholic religion throughout the world to Pope Innocent XI., in the latter part of the seventeenth century, ‘It

seems to be the *constant* opinion of ALL the members of the congregation, that little credit is to be given to the *relations, letters, and solicitations* that come from the missionaries. Hence it is, that the usual answer of the congregation consists only in asking further information, which often proves of no use,’” &c. &c.

A history of Popish missions, written with strict truthfulness, and as the result of a thorough investigation of the modes of operation pursued by Romish missionaries, and the actual results realized by them, would show how far this apostate church has deviated from the primitive model, and how slender is the difference between the religion of pagans and that of Rome. The few honoured names which rank in the list of Catholic agents would do but little to irradiate the gloom connected with a grossly paganized Christianity.

It is much to the honour of Dr. William Brown that, in the two earlier editions of the work before us, he was the first to supply a succinct and connected narrative of the various efforts made by the churches of the Reformation to diffuse the light of heavenly truth. His work, therefore, has, of necessity, become one of standard reference; and although several Missionary institutions have, of late years, supplied an outline of their own history, it is but fair to Dr. Brown to say that his labours entitle him to the profound gratitude of the Christian world. The present edition, which has undergone a careful revision, and which carries down the history of missions to the present times, is, beyond all com-

parison, the best and fullest account of the propagation of the Protestant faith of which our language can boast.

Dr. Brown has many of the best qualities of a faithful historian. He is never led away by passion, and never bewildered by enthusiastic feeling; but labours diligently to accumulate his facts, groups them with quiet skill and accuracy, and utters his judgment with conscious dignity and independence. If at times we question his conclusions, we have rarely to find fault with the premises on which they are founded. In its present improved condition, his "History of the Propagation of Christianity among the Heathen" will henceforward be regarded, by all competent judges, as a work of authoritative reference on the subject of Christian missions.

To those who have not had the opportunity of making themselves acquainted with the labours of Dr. Brown, it may be well just to present a sketch of the course which he has pursued.

The first volume, in seven chapters, traces the propagation of Christianity by the SWISS; the SWEDES; the DUTCH; the ANGLO-AMERICANS; the DANES; the UNITED BRETHREN; and the METHODIST MISSIONARY SOCIETY.

The second volume, in fourteen chapters, proceeds to detail the labours of the BAPTIST MISSIONARY SOCIETY; the LONDON MISSIONARY SOCIETY; the CHURCH MISSIONARY SOCIETY; the SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS; the GENERAL BAPTIST MISSIONARY SOCIETY; the SCOTTISH MISSIONARY SOCIETY; the GLASGOW MISSIONARY SOCIETY; the GENERAL ASSEMBLY OF the CHURCH OF SCOTLAND; the GENERAL ASSEMBLY OF the FREE CHURCH OF SCOTLAND; the UNITED PRESBYTERIAN CHURCH; the GENERAL ASSEMBLY OF the PRESBYTERIAN CHURCH IN IRELAND; the NETHERLANDS MISSIONARY SOCIETY; the GERMAN MISSIONARY SOCIETY; and the PARIS SOCIETY FOR EVANGELICAL MISSIONS.

The third volume, in six chapters, enters with great interest into the labours of the AMERICAN BOARD FOR FOREIGN MISSIONS; the AMERICAN BAPTIST MISSIONARY UNION; the AMERICAN

METHODIST MISSIONARY SOCIETY; the AMERICAN EPISCOPAL BOARD OF MISSIONS; the AMERICAN PRESBYTERIAN BOARD OF MISSIONS; and then concludes with some very important GENERAL STATEMENTS, and an APPENDIX exhibiting many valuable particulars omitted in the more general details of the work.

We are most thankful to find that a third edition of this very able work has been called for, and that the venerable author has been spared to put a last finish upon the labours of his earlier years. He has made a noble contribution to the most momentous undertaking of the age,—the propagation of "the glorious gospel of the blessed God." It is impossible that such an elaborated and animating detail of the labours of various branches of the Christian church, to spread abroad the religion of the cross, should not be helpful to the cause of Missions. It will not only warn the age against the mistakes and miscarriages of earlier efforts; but by the comprehensive view which it supplies of the undertaking considered as a whole, in all its multiplied benefits and results, it will tend to impress all the sincere advocates of the Missionary enterprise with the vitality and unrivalled sublimity of the work in which they are engaged.

If the flippant writer who, in the month of May, in a leading article in the *Times* newspaper, disgraced himself and the age by an attack on Missions, which indicated an almost fiendish malice, would take the trouble of glancing at Dr. Brown's three volumes, it would assuredly mitigate his ignorance, and, by possibility, ameliorate and soften his heart, and make him ashamed of the temerity and dishonesty which guided his erring pen.

MEMOIRS OF JOSEPH JOHN GURNEY; with *Selections from his Journal and Correspondence*. Edited by JOSEPH BEVAN BRAITHWAITE. 2 vols. 8vo.

Fletcher & Alexander, Norwich; and W. & F. G. Cash, and Thomas Hatchard, London.

The interesting subject of these memoirs produced a considerable impression on his age. His connection with the

Society of Friends, associated as it was with a pre-eminently catholic spirit, and an earnest love of evangelical truth, drew towards him a large measure of public regard; and, with his fine talents, gentlemanly bearing, and high standing in society, rendered him one of the most prominent characters of the religious world in his day.

To one who delights to contemplate the identity and harmony of the spiritual life, amidst all the diversified phases of the professing world, the biography of Joseph John Gurney will be an interesting study. The abstract theology of his denomination, as advocated by Fox, and Barclay, and Penn, was professedly and in sincerity held by him; and yet, as *he* states and defends it, it is found in close alliance with all the essential realities of our common Christianity. As we look from *our* stand-point at Quakerism, as delineated by some of its great authorities, we find it next to impossible to reconcile it with the all-pervading teaching of inspired men; but as Joseph John Gurney beheld it, he saw nothing in it to hinder his thorough and heartfelt reception of those deeply evangelical views which Baxter, and Owen, and Howe, and Chalmers held to be the life-blood of the church. Such a fact as this does not in the least dispose us to look with favour on the peculiarities of Quakerism; but it teaches us to look above mere systems and creeds, and to hail with brotherly love all who regard confidently the atonement and righteousness "of God our Saviour," and who exhibit in their life and conduct the fruits of the Spirit.

It may, however, be questioned without any breach of this charitable spirit, whether the revival of evangelical Christianity in the Society of Friends, towards which Joseph John Gurney made so large a contribution, has tended to consolidate the interests of Quakerism *organically* viewed. It is a fact which cannot be denied, that many of that venerable body who entered into the revival of the last quarter of a century quitted their early religious convictions, and professed themselves Episcopalians, Independents, or Baptists. We must be

pardoned, if we express it as our strong conviction, that Quakerism can never become the type or model of a world-wide Christianity. Should the whole body of Quakers, in America and Great Britain, become as decidedly evangelical in their views as Joseph John Gurney, we suspect that it will prove the harbinger of the entire disruption of the denomination. True, indeed, Mr. Gurney held fast his integrity as a member of the Society of Friends; but while he was struggling to show the consistency of his own views with the word of God, the spirit of enlarged zeal and piety which he evoked led many to forsake the denomination to which he adhered;—and it may be fairly desiderated, whether his own religious sympathies were not shared more generally with the pervading evangelicalism of the age than with the mass of his own community.

We say all this with the most profound respect and veneration for the memory of Joseph John Gurney. We had the honour of a partial acquaintance with him; we admired him as one of the finest types of Christian manhood; we read with deep attention his works; the spirit of his catholicism and philanthropy we longed to catch; in many respects we regarded him as an able and *learned* theologian;—his temper of self-watchfulness, humility, and close communion with God, we could not but reverence and seek to imitate;—but, as we watched his course, and especially as we have read his memoirs, we have felt a conviction stealing over our minds, that Quakerism such as his will seek for itself a wider sphere than will ever be conceded by the Society of Friends, as it has existed in the past, or than can be shown to be compatible with the doctrinal or ecclesiastical views of the denomination.

We do honour, however, to the man who followed out his convictions, as Mr. Gurney unquestionably did. His journal with whatever of human infirmity attaches to it, is a precious document. It exhibits the life of one who held intimate converse with God, and who closely watched the development of his own religious life. It makes us acquainted with a Christian who daily struggled to

crucify *self*; and who never hesitated to lay aside any habit which he believed to be prejudicial to the Christian life, or contrary to the requirements of God's word. It presents to us an ever-attractive model of Christian activity,—a fine example of the nice balancing of private devotion and public effort.

We have read these volumes with equal delight and profit. We should pity the Christian who did not find in them much to stimulate him in the service of his Lord, much to call forth his sympathy for a world lying in sin and misery, and much to make him a better man and a humbler Christian.

Mr. Gurney's private life and domestic character were exquisitely lovely. It does one good to contemplate such a man in his own family. "Piety at home" is here exhibited in its most attractive forms. Whatever the memoirs of this great and good man may effect in promoting the interests of Quakerism, one thing is sure, they will tend to advance the interests of "pure and undefiled religion."

The biographer has performed his task admirably, both in what he has imparted, and in what he has withheld. We thank him most sincerely for the rich repast he has furnished to enlightened and spiritual Christians of all denominations; and venture to hope that the memoirs of Joseph John Gurney will become a Christian classic.

NO. 1. THE GRAND DISCOVERY; *or, the Fatherhood of God.* By the Rev. GEORGE GILFILLAN.

NO. 2. THE BIBLE: *its Oneness of Mind and Oneness of Design.* By the Rev. DAVID LAING, M.A., F.R.S.

London: Blackader and Co.

THESE are two small books on great subjects, and are the first and second of a projected series intended for those to whom a great book is a great evil, and who have not time or inclination to read large volumes of scholastic or scientific divinity. Mr. Gilfillan's book can scarcely add much to his fame as a writer; it partakes largely of his peculiar excellencies and defects. The subject is handled in

six chapters. The Paternal Relation and Character Outlined.—No Discovery of God's Paternal Character in Nature.—No Discovery of the Father in Man, in his Science, Philosophy, History, Heart, or in any of his Religions.—The Scripture Discovery of the Father.—Objections Answered.—Conclusions Drawn. In the course of the second, third, and fourth chapters especially, there is very much which is strikingly expressed, and calculated to show us how absolutely we are indebted to Scripture for some of the most generally admitted views of God. The remarks in chapter six, under the second and sixth heads of inference, are recommended to the adherents of "progress in its common acceptance," and to those who encourage the "dream of universal restoration."

Mr. Laing's book is one which has been carefully planned, and spiritedly executed. We like it better than its predecessor. With a soberness, clearness, and energy, such as the Christian student should bring to a work like this, Mr. Laing has accomplished his part well. The volume includes eight chapters, headed,—Introductory Chapter.—The Pentateuch.—History.—Poetry.—Prophecy.—Gospel History.—The Acts and Writings of the Apostles.—Conclusion. The main principle of this work is "to show that the Bible carries with it the evidence of its own reality, and thus of its perfect authority in all that relates either to doctrine or to duty." The mode in which the author argues for this principle has led to somewhat unfavourable remarks from a certain quarter. We confess, however, that we see nothing objectionable in the general arguments by which the author establishes his proposition, that "the idea of the Bible is the mode of redemption which God saw needful for the evil which had entered the world by sin," p. 21. Doubtless the testimony of Jesus is the very sum and substance of the Bible, and it cannot be shown that he who possesses the book which contains this testimony in his own tongue, needs human authority to give it either confirmation or explanation. Myriads without any human intervention of any kind have

both seen and believed, nor dare we doubt that the word of God's grace "is able to build us up, and give us an inheritance among them that are sanctified." Of course human learning is needful to explain a thousand things contained herein, but these things are circumstantial and incidental. The Bible is received as God's book by those who have not studied external evidences, and yet know nothing of church authority. The fact is, that to be made wise unto salvation, we need not the sign-manual of "the church," for we have the autograph of Heaven to attest it; nor do we need to study arguments for authenticity, genuineness, &c., because "the word of God is quick (living) and powerful," and thus brings its own demonstration. Thank God, the Bible is complete in itself without man's supplements. All the scribes and lawyers under heaven can add nothing to the authority or clearness of design which belong to the great charter of our redemption. In saying this, however, we do not repudiate external evidences—nor does Mr. Laing—nor do we attach small importance to the many means which have been devised by man, and appointed by God for the exposition of his word.

Those who desire to understand Mr. Laing's excellent treatise will find *eighteen-pence* well spent in procuring it.

EARLY EDUCATION. *By* W. H. BAINBRIDGE, F.R.C.S.

London: Blackader and Co. 1854.

ON all accounts this must be regarded as a masterly production. It is, we hesitate not to say, one of the best books of its class which has for a long time appeared. It was in substance delivered in four lectures, at the Collegiate Institution, Liverpool, in October last, and is now printed by request. To heads of families or of schools we think it will be found a real treasure, owing to the great variety of topics which are treated of, and the many valuable suggestions which are made. Although not a large work, and published at half-a-crown, it contains an amount of matter which some would have spun out to five or six times the length. We regard this as a strong recommenda-

tion of the book, especially to those with whom time is an object. Yet among the multitude of matters thus briefly treated, the author moves with an ease and a grace which renders his volume a charming companion. Seldom have we found so happy a combination of the "*utile dulci*." The professional and scientific skill of the author again appear, and we feel that while we are being directed as to the mode and principles of training the youthful intellect, heart, and entire being, we are receiving such instruction as shall be profitable to ourselves. There is much that is striking in this beautiful little work, but we can only quote the last words:—"Your child's soul is to be directed to heaven. This is its home. To this even reason points, as the blessed asylum from debasing pollution. Sin drags down the soul, and enchains it to the earth; but, purified by the Divine influence assisting your humble endeavours, it shall aspire heavenward, and become a partaker of immortal Bliss." We need not say how cordially we recommend this volume.

THE ENGLISH BIBLE. *Part 2, Exodus and Leviticus.*

London: Blackader and Co.

THE first part of this elaborate attempt to supply the deficiency which is felt by ordinary readers of Scripture, has been already favourably noticed by us. The introductions to the several books, the arrangement into paragraphs, the marginal references (some of them printed at length), and the short notes also printed in the margin, all conduce to make this undertaking worthy of notice by those who desire to peruse the word of God with pleasure and understanding. The second part fully sustains the promise of the first, from which, however, it differs in the omission of an appendix, containing additional notes, which it was intended should accompany each part. The reasons for this omission are stated in an advertisement. We can only commend this work to our readers, with the expression of our earnest desire that so laudable an enterprise may meet with all the encouragement which it deserves. The

etterpress, we may add, is beautifully executed by Walton and Mitchell.

EXCELSIOR: *Helps to Progress in Religion, Science, and Literature.* Vol. I.

James Nisbet & Co.

It is from no narrow views that we are extremely cautious in recommending the new periodicals of the day. Many of them, under promising titles, are saturated with wrong or loose views of theology; and are to be regarded as plague-spots on the literature of our country. Happily, many of them sport their little day, and then sink into the oblivion they deserve; but others prolong their existence for a more lengthened period, and work for evil in many a youthful circle. Great is the responsibility resting on the periodical press. It is largely forming the tastes of our country in religion and morals. If it be healthy, it proves a great blessing; but if otherwise, it spreads moral plague and pestilence all around.

It has been our ordinary caution, on the subject of periodical literature, that has led us to defer so long any notice of "*Excelsior*." We are now thoroughly satisfied that it is in safe hands; and, from a careful perusal of the first volume, we regard it as eminently well conducted, —full of life and spirit, and thoroughly sound in the faith.

It is, moreover, a very happy effort to exhibit the true relationships which exist between Religion, Science, and Literature. In the volume will be found some inestimable papers from the pen of Dr. James Hamilton, to whom current report attributes the editorship of the work.

THE APOSTLE PAUL AND HIS TIMES. *By*

Mrs. Stallybrass, Principal of the Ladies College, Clapton, and author of "The Chronological Guide," "The Insect World," &c. 8vo, p. 348.

Ward and Co.

THE fair author of this volume has made good her title to the position she occupies by this most interesting sketch of Paul and his times. The individual who could write such a book is well qualified to be the principal of a Ladies

College; and we cannot but congratulate those who are under her enlightened care. The work is divided into *three parts*:—
1. *The Preparatory Period*, in which we have Paul's Early History—his Conversion—the Season of Seclusion—and Peter's opening Mission of the Gentiles. 2. *The Missionary Period*. 3. *The Concluding Period*.

The book is very ably written, and deserves a wide circulation, which we doubt not it will obtain.

PASTORAL MEMORIALS OF THE LATE REV. WILLIAM GREGORY, *of Hope Chapel, Clifton.* Edited by the Rev. JOHN JACK, *of Castle Green Chapel, Bristol.* 8vo, pp. 304.

John Snow.

MR. GREGORY was a man of no mean powers, and laboured with devoted earnestness in the cause of his Divine Master. Those who sat under his ministry greatly enjoyed it, and scarcely ever wandered to other folds. He bestowed much pains on his pulpit compositions, and was very fervent in the delivery of them. The early removal of such a devoted servant of Christ was a great public loss, and was deeply and tenderly felt in a wide circle of attached friends. He has left a widow to mourn her sad bereavement.

The biographical sketch, by Mr. Jack, is brief, but much to the point, and very realizing; and the twenty-two Sermons which follow will well sustain the reputation of the deceased, as a good theologian, and an able expounder of the Word of God. Mr. Jack has judiciously executed his task as editor; and in all respects shown his Christian sympathy for the family of his deceased brother.

THE CENTENARY SERVICES OF BRISTOL TABERNACLE, *held November 25th, 1853, containing a Sermon by the Rev. J. A. JAMES, and Addresses by the Revs. G. SMITH, HENRY QUICK, J. GLANVILLE, and Dr. BEAUMONT.* 8vo. pp. 168.

Partridge, Oakey, & Co.

THIS memorial is greatly calculated to do extensive good in the churches, by reviving the spirit of apostolic zeal and devotedness. Mr. James's Sermon is a

continuous burst of consecrated appeal, from the first sentence to the last; and the other Addresses, by gifted brethren, are all directed to the same grand object—the revival of pure and undefiled religion.

THE CHRISTIAN PHILOSOPHER TRIUMPHING OVER DEATH. *A Narration of the Closing Scenes of the Life of the late William Gordon, M.D., F.L.S., of Kingston-upon-Hull.* By NEWMAN HALL, B.A. Nineteenth Thousand.

London: Snow.

SIMULTANEOUSLY with Mr. Hall's acceptance of the pastorate in Surrey chapel, the nineteenth thousand of his invaluable memoir of Dr. Gordon has made its appearance. And as his position as a metropolitan minister cannot fail to secure a still wider circulation of his writings, we seize the opportunity of commending this volume afresh to our readers, and especially to the congregation over which he is about to preside, as one of the most beautiful and instructive pieces of biography which has appeared for many years. It is, indeed, one of the most triumphant testimonies that has ever been presented to the world, of the power of the gospel to subdue prejudices, overcome tendencies to scepticism, and mould anew a mind gifted, accomplished, and self-reliant, clothing it with the meekness of humility, and inspiring it with the calm trust and undying hopes that spring only from the faith which is "the substance of things hoped for, the evidence of things not seen."

The volume must have produced an incalculable amount of good—it must have shone as a light from heaven on many troubled spirits, conducting them to God and to peace. We hope and trust that by its still augmented diffusion its happy effects may be increased a thousand-fold.

THE CONTRAST: *War and Christianity. Martial Evils and their Remedy. The Good Soldier and his Reward.* By JAMES WILLIAM MASSIE, D.D., LL.D.

London: W. & F. G. Cash.

THIS is an exceedingly valuable little

volume. It abounds with great principles, which are skilfully developed, and eloquently enforced. It is peculiarly adapted to the spirit of the times; and should be in the hands of every one who would feel and understand aright the moral characteristics and tremendous consequences of war, or appreciate the pre-eminent adaptedness of Christianity to sweep away all the elements and exciting causes of national conflict, and unite all kindreds, tribes, and peoples in amity and goodwill.

War is emphatically denounced as a gigantic evil; peace is pleaded for as the offspring of Christianity, and the nurse of civilization; but there is no attempt to mitigate the iniquity of the Czar, as the disturber of the peace of the world, or to amplify some hypocritical instances of courtesy or charity into an atonement for his despotism and atrocity as the spoiler of Christian missions, and the implacable foe of freedom, progress, and religion. The volume contains a just and comprehensive view of the conflict on which we have entered, together with an exposure of the evils of war, and a beautiful exposition of the principles of peace.

AN ORDER FOR THE SOLEMNIZATION OF MATRIMONY; *together with an Order for the Burial of the Dead.* By the Rev. E. R. CONDER, M.A., Poole. 2s. 6d.

John Snow.

THOSE of our brethren in the ministry, who do not prefer their own forms for marriage and the burial of the dead, will find Mr. Conder's singularly appropriate. We have made trial of it, and have found it very impressive.

THE QUARTERLIES.

THE BRITISH QUARTERLY REVIEW. No. XXXIX, July 1, 1854. 8vo.

Jackson and Walford.

WE welcome, with great delight, the thirty-ninth number of the British Quarterly, with all the signs of health and vigour attaching to it. No better number has made its appearance in the admirable series. The papers on "The Plurality of Worlds," "The Genesis of

Science," "Portraits of French Celebrities," "The War—and what is to come of it," are articles of great power, full of information, well thought out, and splendidly written. But there is one Essay that has afforded us extraordinary delight in the perusal: it is the one entitled—"Christianity—or what next?" We regard it as so able an exposure of the new school of German spiritualists, that we could wish to see it forthwith printed separately, in a cheap form, and circulated in the length and breadth of the land. It is the best defence of the truth, in opposition to the said school, which has seen the light, at least in a brief form.

THE JOURNAL OF SACRED LITERATURE.
New Series. Edited by the Rev. H. BURGESS, LL.D., PH.D., Member of the Royal Society of Literature. No. XII. July, 1854.

Blackader & Co.

THIS is an excellent number of this valuable Quarterly. We wonder that the editor, in reviewing the controversy on the Chinese translations of the word

"God," overlooked Dr. Legge's work, in our humble judgment the most learned production to which the controversy has given birth.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. No. IX. June, 1854.

Johnstone & Hunter.

LIKE its predecessors, this is a very able number of "The British and Foreign Evangelical Review." The article entitled "Recent Commentaries on the Song of Solomon," is a powerfully discriminating critique, remarkably good in its theology. The "Gallery of the Chief Living Theologians of the Universities of Germany," will supply much valuable information to English readers, and is very faithful to the truth. "Beecher's Great Conflict," is one of the ablest defences of Calvinistic doctrine that has issued from the press in modern times. It is absolutely appalling to think of the infatuation of Dr. Edward Beecher's "Great Conflict." "The Preaching of the Age," should be read prayerfully by the rising ministry of all denominations.

Obituary.

MR. WILLIAM IRVING, SEN., OF KINGSTON-UPON-HULL.

THE holy life and peaceful death of this eminent Christian were a cheering confirmation of the truth, which declares "the path of the just to be as a shining light, shining more and more unto the perfect day." His course was marked by growth in grace and holiness.

Mr. Irving early devoted himself to the service of God, and from that time, until his death, which took place December 13th, 1853, at the advanced age of 85 years, he "laboured to follow the Lord fully." During the last thirty-three years of his life, Mr. Irving was a deacon of Fish Street Chapel, Hull, and discharged his duties in that office with devotedness, affection, and zeal. He was pre-eminently a man of prayer, and to his

love of this privilege may be traced the spirituality of his walk and conversation, the comprehensiveness and clearness of his faith in the glorious truths of the gospel of Christ, and the rich treasure of "joy and peace in believing" which he experienced. His petitions at the throne of grace, whether in his family—in public—at the bed-side of the sufferer—or in the houses of the poor, where he was a welcome and frequent visitor, were always characterized by holy fervour—deep humility, and touching tenderness. Feeling the preciousness of the love of Christ to his own soul, it was his delight to recommend him to others. The benevolence of his heart was large, and to every object of Christian philanthropy he was ready to lend his aid.

As a man of business, Mr. Irving was

much respected for his good judgment, strict integrity, and honourable conduct. The estimation, it might be said the attachment, in which he was held by his workmen, was evidenced by their remaining with him for very long periods of time, and some of them from twenty to forty years.

The closing scenes of Mr. Irving's life were full of instruction and comfort to his sorrowing family, and they desire to record thus publicly their grateful sense of the goodness of God manifested to his servant—and to magnify the riches of Divine grace as seen in him.

During the illness which preceded his death, the truths of the gospel afforded him rich support and consolation. The love of God in Christ Jesus was so fully realized by him—that no cloud overshadowed his mind—no doubt was permitted to distress him—but his faith became increasingly clear and strong as the prospect of having it changed to sight drew nearer, until without a sigh or a struggle his happy spirit took its flight to be for ever with the Lord.

By Mr. Irving's removal, the church of Christ mourns the loss of a faithful servant, and his family that of an affectionate and tender parent. "Mark the perfect man, and behold the upright; for the end of that man is peace."

THE REV. MATTHEW JEULA.

ANOTHER of those impressive intimations of the uncertainty of life and the importance of diligence in the fulfilment of our spiritual obligations, has been presented by the sudden death of the Rev. Matthew Jeula, of Winchmore Hill, near Edmonton.

On Lord's day, the 7th May, Mr. Jeula preached twice to his people, administering to his church after the morning service the ordinance of the Lord's Supper. His text in the morning was taken from John xviii. 11, "The cup which my Father hath given me, shall I not drink it?" and in the evening from Psalm cxix. 54, "Thy statutes

have been my songs in the house of my pilgrimage," as if anticipating the painful separation his Heavenly Father was about to require, and cherishing with gratitude the pleasing recollection that his highest delight had been found in the study, application, and ministry of the word of God.

As soon as the departed reached his home at Edmonton, after the evening service, he complained of some slight degree of indisposition, and proposed retiring to rest earlier than usual: he did so, and waking between one and two o'clock in the morning, said to his wife, that "he had had some sweet sleep, and was better." He went to sleep again, but between five and six o'clock Mrs. Jeula's attention was arrested by his loud breathing, which she feared was the indication of serious illness by the alteration produced in the colour and cast of his countenance, and the absence of all consciousness. In a short time her apprehensions were fully realized—a fit of apoplexy had wrought the fatal change; and in about nine hours from his last appeal to his congregation, he was called to testify the sincerity and truthfulness of that appeal in the presence of his Master and his Lord; thus receiving, in almost immediate connexion with the termination of his work, a peaceful introduction to the possession of his reward.

After passing the usual term of study at Hoxton Academy, he commenced his ministrations at Spalding, in Lincolnshire, in the year 1820, and closed them in the fifty-seventh year of his age, at Winchmore Hill, as above stated.

His interment took place on the Saturday following his death, at Abney Park Cemetery, the Rev. J. de Kewer Williams, of Tottenham, officiating at the grave. On Lord's day, the 21st May, Mr. Williams preached a funeral sermon at his own chapel; and the Rev. Clement Dukes, of Dalston, performed a similar service at the chapel at Winchmore Hill, on the same day.

Home Chronicle.

A HOME FOR STUDENTS.

WE deem it a privilege to be able to state to our friends in the Provinces, that Mrs. Fletcher, the widow of the late Rev. Joseph Fletcher, D.D., of Stepney, receives under her roof, at No. 11, Regent's Park Terrace, Gloucester Gate, a limited number of young gentlemen, who may be in attendance at University College, or otherwise called to reside in the metropolis for a season. To those parents who are anxious to find for their Sons a truly comfortable home, in which they will enjoy good society, and be watched over with maternal care, we can, from personal knowledge, conscientiously recommend Mrs. Fletcher's well-regulated establishment. Under her watchful and friendly eye, Parents, at a distance, may feel that their children are safe and happy. As the accommodation afforded is superior, the terms of course are in proportion.

ERROR IN OUR MEMOIR OF THE REV. THOMAS STRATTEN.

It grieves us exceedingly to find that, by a misprint of a *single letter*, in our Memoir of the Rev. Thomas Stratten, an impression is made entirely opposed to truth. The passage occurs in the *second column* of the *first page* of the memoir. We request our readers to substitute "*Hills*" for "*Hells*." It is but an act of simple justice to the memory of our deceased friend to affirm, that his youthful days were universally considered to be pure and blameless; though, prior to his conversion, he did not feel, as he afterwards did, the high claims of the Christian Sabbath.

OPENING OF THE NEW CHAPEL, VENTNOR, ISLE OF WIGHT.

THE Editor feels a more than ordinary interest in this rising cause, having been honoured of God to give the first impulse which led to the introduction of Congregationalism to this beautiful and healthy marine village. The church and con-

gregation under the Pastoral care of the Rev. William Warden, took its rise from a sermon preached on the sea-beach, by the Editor, which was blessed to the conversion of a Lady and Gentleman,—Husband and Wife,—who had been living to themselves up to that eventful evening. The Lady has since died in the joy and triumph of faith; but the Husband lives to prove the reality of that change which passed upon him, when it pleased God "to reveal his Son in him."—The first little chapel was raised, with equal zeal and promptitude, by the co-operation of Ministers in the island, and by friends at a distance. And the call of the Rev. W. Warden to be Pastor has proved itself to be an event upon which God has graciously smiled. With much prudence and assiduity he has persevered for many years in the faithful discharge of the duties of his sacred trust;—his labours have been blessed to the good of souls; he has comforted multitudes of afflicted and sorrowful spirits, who have resorted to the village in quest of health; and it has long been felt desirable that a more commodious and attractive sanctuary should be reared for him, to give greater scope to his truly enlightened and pious ministry.

Divine Providence, by a train of peculiar events, which we cannot now detail, but which have been very remarkable, has now realized, and more than realized, the desire of his heart. One generous—devoted Friend was sent by affliction to Ventnor; and that visit was the link in the chain of causes which led to the erection of the new and beautiful sanctuary, which is an ornament to one of the most lovely marine villages in England.

May we, with more than ordinary earnestness, beseech our friends in town and country, to favour us with their presence and assistance on occasion of the opening of the New Chapel. The event will take place on Wednesday, 2nd of

August, when the Rev. John Angell James, of Birmingham, Mr. Warden's former Pastor, will preach, in the morning, at *Half-past Eleven o'clock*; and the Rev. J. Morison, D.D., LL.D., of London, in the evening, at *Half-past Six o'clock*.

ALARMING REPORT OF A SELECT COMMITTEE
OF THE HOUSE OF COMMONS.

EVERY real friend of morality, who looks to the Word of God as his rule of judgment, will be shocked and grieved beyond expression, on reading the Report of the Select Committee of the House of Commons, appointed to examine into the system under which Public-houses, Coffee-houses, and other places of public entertainment, are now regulated. In the advanced stage of public opinion on these questions, we should have imagined that they would have been able to suggest some changes beneficial to the interests of morality. We cannot, however, see that such is the case. As far as the Public-houses are concerned, the reform proposed is insignificant. They are to be open *from one to two, and from six to nine*. According to this recommendation, they will just be open in the evening at the time which will tempt masses of the people from attending any place of worship. Why not have shut them all day, *except from one to three*?

But, then, under pretence of rendering the Public-house less attractive, the Committee proceed to lay open their new code of Sunday morals. The National Gallery, the British and Geological Museums, the Exhibitions at Marlborough and Gore Houses, and, above all, the Crystal Palace, are to be opened to the public at 2 o'clock on the Sabbath. This is pretty well for a first move in the Continental direction. And then, Sir Joseph Paxton, as the special advocate of the Crystal Palace, assures the public that its Sunday visitors "would be too tired by their exertions in going round it to have any inducement to go to the Public-house to drink." Can any one who has studied human nature for five minutes in his life believe this? But this is the great argument by which the thinking public are to be brought over to

Sir Joseph's views. It may do with soft heads and hard hearts; but it will have little weight with reflective and religious men.

We say, earnestly, let all patriotic and Christian men combine to resist, by every constitutional effort, this *portentous scheme of Sabbath desecration*.

CHESHUNT COLLEGE.

THE Eighty-sixth Anniversary of this important Institution was held on Thursday, the 29th of June. The weather was beautifully fine, and the attendance was very numerous. The morning service commenced at eleven o'clock, when the chapel and the large tent, which, as usual, had been erected by the side of the building, were filled in every part. The reading of the liturgical service having terminated, Mr. F. Soden and Mr. J. B. French, the two senior students, delivered brief but excellent discourses, on *The sacred relation of Adam to mankind*, and *Christ the second Adam*; after which the annual sermon was preached by the Rev. B. S. Hollis, from Col. ii. 8: *Be ware lest any man spoil you through philosophy*. At the close of the service, the company walked for a short time in the delightful grounds attached to the College, and then sat down to a handsome cold collation, served in a spacious marquee, the venerable Earl of Roden presiding. When the cloth had been removed, the Rev. J. Sherman read the report, from which we were glad to learn that the College was in a highly prosperous condition. From the abstract of the Treasurer's account, it appeared that the receipts for the year amounted to £1717 12s. 5d., and the expenditure to £1317 2s. 5d. At the conclusion of the report, Mr. Alderman Challis intimated that it had been arranged by the Committee for the Chairman to address the retiring students. The Earl of Roden then proceeded to offer some valuable counsel and exhortation to Messrs. Soden, French, and Insul, and concluded by cordially shaking hands with them in the name of the assembly, a proceeding of which the entire company evinced their hearty approval.

The Chairman then addressed the meeting in a most suitable manner, on the importance of the Institution whose anniversary they had met to celebrate, and stated how much he felt *personally* indebted to Lady Huntingdon's denomination, as it was in one of her chapels at Cheltenham he first heard *the truth as it is in Jesus* preached by the Rev. G. Clayton; and the sermon, under the blessing of God, had been the means of showing him the value of that gospel which was worth all the world besides. The noble Chairman concluded by expressing his earnest desire that the Institution might continue to flourish, and its fruit abound. The meeting was addressed by the Revs. Dr. Redford, Dr. Archer, John Jones, B. S. Hollis, George Jones, Thomas Dodd, Dr. Stowell, and G. Wilkinson, and Dr. Stroud, Mr. Todhunter, and E. Ball, Esq., M.P. A vote of thanks to the noble President, which was unanimously adopted, and appropriately acknowledged, closed the proceedings of the day.

We can only express our earnest wish that much of the Divine favour may rest on the Committee, Tutors, and Students of *Cheshunt College*; so that it may become even an increasing blessing to the churches of our land.

HYMN WRONGLY ATTRIBUTED TO JAMES
MONTGOMERY, ESQ.

In the article for July, entitled "The Character and Poetic Genius of James Montgomery," our correspondent has fallen into an error, which we cannot but regret. He says, p. 394—"His Invocation to the Holy Spirit is one of the finest Hymns in the language. What can exceed, in tenderness and beauty, these stanzas?" Now, we find that Dr. Andrew Reed is the undoubted author of this Hymn, three verses of which were quoted. It will be found in "*The Hymn-Book*," p. 171, and inserted there as original. It was first used, in MSS., by Dr. Reed, in 1839, on occasion of his preaching the Missionary Sermon at Leeds, and first published when that sermon was printed. We are anxious to correct any such mistake as this as speedily as pos-

sible, lest it should be perpetuated, as has often been the case.

THE MISSION HOME, FOR THE SONS OF
MISSIONARIES.

*Kidbrooke Lodge, Blackheath,
June 13th, 1854.*

MY DEAR SIR,—My fellow-secretary has written to me requesting that I will at once send you a short account of the "Home and School for the Sons and Orphans of Missionaries," for publication in the *EVANGELICAL MAGAZINE*. I really cannot do *this*; but, half believing what we have often been told, viz. "That any good Institution only requires to be known, to secure it all the support we need," I gladly forward a few particulars, which you will greatly oblige us by mentioning the first opportunity.

The Mission Home was established nearly three years ago, and is open to the Sons and Orphans of all Christian Missionaries labouring in foreign lands. Already 49 boys are enjoying the advantages of a good education, and the comforts of home, in the houses provided for them, (Nos. 1 and 2, Mornington Crescent, Hampstead Road,) but now both are quite full; and although many applications have been received, and many more are expected, no lad can be admitted till vacancies occur. In order to save a heavy rental, and that the Institution may do far more good, it is proposed that a special effort be made this year to raise a sufficient sum to purchase or erect suitable premises on *freehold* land, to accommodate 100 children. To accomplish this object about £6000 will be required. The committee are very anxious to keep clear of the difficulties of debt, and therefore earnestly desire that the necessary amount be gathered before any outlay be made. If but half the people who read your magazine would kindly contribute, and strive to interest their friends in this Institution, how greatly would the work be helped forward!

The Home is not an object of local interest simply. Missionaries go out from the churches as their representatives, to fulfil Christ's command, "Go into all

the world, and preach the gospel to every creature." They have, therefore, no time to educate their boys, nor are there schools at hand in which they might be trained. Unhealthy climates, and the more unfavourable influences of heathen worship and customs, compel them to part with their sons at an early age; and a great relief it is to many an anxious parent to know that his children, who are as orphans, are kindly watched over by those who love them for their fathers' sakes.

That the school is highly appreciated by Missionaries, may be seen by the following extract from a letter, by one whose children are not in the school:—"We see the goodness and pity of our Heavenly Father in moving you, and others to seek the object you have in view. It is more than giving a cup of cold water to the weary and thirsty traveller. It is opening a perennial fountain of relief to those whom God has made to feel sorrow and care. Fragrant, to us in distant lands, are the names of those who feel pity for, and show kindness to our children; and we can but desire for them the richest and choicest favours that the God of all grace can bestow."

Another writes:—"You cannot think how much I, with my dear wife, feel encouraged by the arrangements our kind friends have made in the 'Home' for our sons, who cannot possibly remain here to advantage, either intellectually or morally."

Many of the youths hope to return to their parents when their school-days are over, and become useful helpers in their Mission work. Two lads who left the Home last year, are now both members of their father's church in New Zealand; and another, who will shortly sail for the Cape, has already declared himself a Christian, and is looking forward with much pleasure to the time when he shall take part in his father's labours in South Africa.

May our Institution indeed prove a nursery for the Missionary field! In many lands prayers are daily offered for the lads in our Mission Home; and shall not these be answered?

A few weeks since a Bazaar was held in London on behalf of the Institution, to which many Missionaries and friends in Geneva, Hamburg, Frankfort, Bremen, and other continental towns, most kindly contributed. About £350 were raised for the building fund, which, together with other sums collected and promised, now amount to about £1000. It is proposed that during the third week in September, simultaneous Bazaars be held in many towns in England; and through the kindness of local committees, we trust, by this plan, some £50 contributions may be raised in districts where, but for such assistance, the Institution might never be heard of.

Now we make an earnest special appeal to *individuals, families, schools, and churches* for help. When the Home is once established in freehold premises, it is hoped the steady annual subscriptions will suffice for the wants of the school. Aid is required, not for a declining institution, but for one which is healthy and vigorous, and which, from its growing prosperity, demands enlarged support. Shall the work be given up? or shall a sufficient sum be gathered this year to erect a lasting monument, which may be looked upon with gratitude by Missionary parents and children for many generations? May He who said, "Feed my lambs," incline the hearts of many to care for His servants' children, and to encourage the committee of the "Home and School for the Sons and Orphans of Missionaries!"

Yours, dear Sir, respectfully,
ELIZABETH PEEK, Hon. Sec.

HACKNEY THEOLOGICAL SEMINARY AND
SOCIETY FOR THE PROPAGATION OF THE
GOSPEL.

THE Fifty-first Annual Meeting of the above Society was held at the New Tabernacle, Old Street Road, on Tuesday, June 27th, 1854. J. G. Stapelton, Esq., Treasurer, in the chair. The Rev. W. Woodhouse offered prayer, after which, Mr. W. Roberts, one of the students, delivered an address on the "Trial of Abraham's faith," to which had been awarded the "Homes' Jubilee prize"

of £20. The Rev. J. E. Richards, the Secretary, then read the report, and the meeting was addressed by the Rev. Messrs. J. Adey, E. Mannerling, J. Jukes, T. Vaughan, T. Timpson, J. Nunn, R. Saunders, and J. Watson. The Rev. W. Tyler closed the meeting with prayer.

ORANGE STREET CHAPEL.

A MOST interesting and impressive service was held on Tuesday evening, the 13th of June, to recognize the settlement of the Rev. Edward Jukes as pastor of the church and congregation assembling in this place of worship. The Rev. A. J. Morris, delivered an address on the following theme,—“*Eminent spirituality the result of special devotion, and the condition of eminent usefulness.*” The Rev. Dr. Morison offered the designation prayer, and affectionately commended the pastor and church to the blessing of the Most High: after which, the Rev. J. C. Harrison addressed the church on the duties of church members to their pastor, to their fellow members, and to the world at large, and the Rev. Samuel Martin made a solemn appeal to the consciences of those who were undecided and unconverted. The Rev. James Smith, James Fleming, David Martin, John Jukes, Jun., and J. E. Ashby also took part in the service, which was concluded with prayer by the Rev. Edward Jukes.

FLEETWOOD, LANCASHIRE.

THE Rev. Henry Lings, late of Accrington, has accepted a unanimous invitation to the pastorate of the Independent church at Fleetwood, and entered upon his labours during the month of July.

THURSO.

THE Rev. D. B. Mackenzie, late of Fleetwood, Lancashire, has received and accepted an invitation from the church in Thurso, Caithness-shire, to be their pastor.

FISH STREET CHAPEL, HULL.

THE Rev Mr. Bowman, of Chelmsford, has accepted an unanimous call from the

church assembling in Fish Street Chapel, Hull. We congratulate the flock of our late beloved friend, Mr. Stratten, upon their speedy and harmonious election of a successor so worthy to occupy the place of their late revered pastor.

TERLING, ESSEX.

A DISSENTING interest has existed in this place more than a century. For some years past it has, however, been in a declining condition, and the pastoral office was vacant from the 13th of February, 1853, to the 7th of May, 1854. After various unsuccessful efforts to obtain the privileges of a settled ministry, a unanimous invitation was given by the people to the Rev. J. F. James, late of Ashford, in the county of Kent. The invitation was accepted, and Mr. James entered upon the duties of his office on the day last mentioned. The state of Terling, and its neighbourhood, in a religious aspect, present much to regret. But it is some consolation to the friends of religion in this locality, to remember that the faithful preaching of the gospel is one of the most effectual means of promoting temperance, of strengthening the well-disposed, and of turning sinners from the error of their ways. The feeling which prevails in the neighbourhood, with regard to this arrangement, is satisfactory, and the prospect of beneficial results is encouraging.

DEAL—JUBILEE MEETING.

ON Tuesday, 13th inst., a public tea meeting was held in the school-room connected with the Congregational Chapel, to commemorate the opening of the *present* place of worship, and to celebrate the completion of the fiftieth year. After tea, Rev. J. Knight, of Deal, opened the meeting with prayer. The Rev. R. N. Craig, the pastor, who presided, enforced, in his opening remarks, the principles of primitive piety and nonconformity. Mr. Brown, (a deacon of the church,) read an interesting historical paper, containing many valuable facts, from which it appeared that a church after the apostolic

model was constituted in the year 1681, and has continued ever since, and that instead of growing feeble through age, it has increased in numbers and vigour. Suitable addresses were delivered by Revs. H. Cresswell, of Canterbury; Dr. Hillier, of Sandwich; D. Pledge, (Baptist,) of St. Peters; and T. Waller, of Wingham. The attendance was large, and great interest was excited. Mr. Steed (the senior deacon), concluded the meeting with prayer. The pastor preached a sermon improving the interesting occasion, on Sabbath evening 11th inst., to a large and attentive congregation.

LYMINGTON, HANTS.

WE learn with considerable regret that the Rev. David Lloyd, of Lymington, has been compelled, in consequence of a serious affection of the throat, to relinquish his pastoral charge, and to retire from the ministry.

On Good Friday last a deeply interesting meeting was held in the beautiful chapel which had been erected through the Divine blessing upon his labours, when the members of the church and congregation, together with ministers of different denominations, assembled to express their high regard for Mr. Lloyd's character, and very efficient services, during the eleven years he had been among them, and their sense of the loss they were about to sustain in his resignation of office.

The Rev. T. Adkins, who was called to preside, made an excellent speech, and said, that his esteemed friend, whom they had met to honour, had crowded the labours of a lengthened life into a very brief period; while his name and worth were known and appreciated in a circle wider than the town in which they were met on that occasion. Mr. Hookey, the senior deacon, in the name of the church and congregation, presented Mr. Lloyd with a handsome gold watch, and a purse of above £130. Mr. Lloyd, who was deeply affected, acknowledged the present in a most appropriate and touching manner. The Rev. J. Fletcher, the Rev. Millard, W. Tice, Esq., and others,

took part in the delightful proceedings of the evening.

While we deeply sympathize with our brother on account of his affliction, which rendered it necessary for him to separate himself from his attached flock, we cannot but congratulate him on being permitted to close his ministerial career under circumstances so gratifying and consolatory.

WITHERIDGE.—ANNIVERSARY SERVICES.— TESTIMONIAL TO THE REV. W. O'NEILL.

THE Fifteenth Anniversary of the opening of the Independent Chapel, Witheridge, was held on Wednesday, the 14th June, when very interesting and profitable services were conducted by the ministerial brethren present. In the afternoon the Rev. H. Madgin, of Tiverton, delivered an eloquent, impressive, and most appropriate discourse to the church, as essentially missionary in its character, from Acts viii. 5-8. At four o'clock about 150 of the friends partook tea in the British School-room, the place having been richly decorated for the occasion with evergreens and flowers by the ladies of the congregation. After tea, a public meeting was held in the chapel. R. Ware, Esq., of Tiverton, was called upon to take the chair, and commenced the business of the evening by some practical remarks and earnest exhortations in reference to Christian usefulness. Immediately upon the chairman resuming his seat, Mr. Lake, the senior deacon, rose and announced to the meeting that he had a public duty to perform. He then read an address alluding to the eminent usefulness and untiring energy of their esteemed pastor; at the same time requesting him to accept a purse of gold containing £44, as a small token of the esteem in which he is held by all amongst whom he labours. Special reference was made to a work of great value which he has lately published, under the title of "Biblical Gleanings," for the benefit of his people, but of general importance, and which has been highly recommended by competent authorities.

The other facts alluded to are of the

most interesting description. In 1837 the Rev. W. O'Neill commenced his labours in Witheridge and the surrounding district. Heathen darkness prevailed on all sides. Since that time he has conducted religious services in twenty-four distinct places, scattered through eighteen parishes. Some of his stations are nine or ten miles distant; to these he has most frequently walked. He has had to encounter every description of weather; cold and heat, rain and snow, hail and tempest. By the Divine blessing he has been privileged to erect several chapels, and to originate several Sunday-schools and New Testament churches. Two of these churches now enjoy the ministry of Independent pastors. Day-schools for boys and girls have been built, and are well supplied by devout and persevering teachers. All the chapels and school-rooms are free from debt. Many young men, some of whom are now at different colleges preparing for the ministry, have gone forth from the Sunday-schools and churches on this station. Upwards of £6300 have been raised for the cause of God in various departments of Christian labour. 5000 copies of the word of God have been distributed, or sold, and periodicals and tracts innumerable.

This is an imperfect sketch of the labours and success of this indefatigable herald of the Gospel; but it bears ample testimony to his eminent usefulness, and that the Divine blessing has largely accompanied his persevering efforts.

After the Testimonial had been presented, the Rev. W. O'Neill, evidently much affected, expressed his thankfulness to those friends who had given this practical testimony of their esteem for him; but more on account of the feeling which it manifested than the sum with which they had presented him. He assured them that much as he had been able to accomplish, his success, in great part, had depended on the ready co-operation, in various ways, especially that of material support from those whose kind sympathy he now enjoyed and reciprocated. He then, very solemnly and powerfully, addressed his usual hearers upon their eternal interests, assuring them that he

was most of all concerned for their souls' salvation. All who were present seemed to be deeply affected.

This interesting service was concluded by a chaste and elegant speech from the Rev. F. Madgin, and addresses by one or two other ministers. The assembly dispersed about a quarter to eight o'clock.

ORDINATION SERVICES, INDEPENDENT
CHAPEL, HOUNSLOW, MIDDLESEX.

ON Wednesday, March 22nd, Mr. John B. Catlow, having received a unanimous invitation from the church and congregation to become their pastor, was solemnly set apart for the work of the ministry. A large number of ministers and friends from London and neighbouring churches were present. The Rev. Wm. Taylor read portions of Scripture, and implored the Divine blessing. The Rev. John Burnet delivered an eloquent and scriptural address on the nature of a Christian church. The Rev. H. S. Seaborn asked the usual questions, and received the confession of faith from the minister. One of the deacons then, on behalf of the church, stated the indications of Providence, whereby they were led to make the choice now publicly acknowledged, and this being put by Mr. Seaborn to the church and congregation, was ratified by a show of hands. Mr. Seaborn then read a note from the Rev. Dr. Henderson, who was prevented, from personal affliction, taking part in the service. The Rev. Samuel Eldridge offered up the ordination prayer. The Rev. A. Fletcher, D.D., gave the charge. The Revs. N. Ward, R. Porter, G. J. Adeney, W. Collings, W. Perratt, and T. N. Baker gave out suitable hymns, and the Rev. W. C. Yonge concluded the service with prayer. About 250 ministers and friends afterwards partook of tea, &c. kindly provided by the ladies. In the evening, the Rev. John Branch preached to the people. The Rev. C. Brake and the newly-ordained minister offered prayer—closing the deeply interesting and solemn services of the day.

DEVONPORT.

ON the evening of February 22nd, the friends of Princess-street Chapel invited their recently-chosen pastor, the Rev. Aspinall Hampson, to a public tea-party, for the purpose of welcoming him amongst them. The meeting was held in the large hall of the Mechanics' Institute, and between 500 and 600 sat down to tea. The tables were sumptuously furnished by the ladies of the congregation. After tea, M. W. Jeffery, Esq., was called to the chair. He was ably supported by the Mayor of Devonport, J. Clouter, Esq. The chairman commenced the business of the evening by introducing the pastor to the meeting, and expressing his warm sense of gratification at presiding on such an occasion. Mr. Weymouth, one of the deacons of the church, followed, and, in an interesting speech, gave a most cordial welcome, for himself and for his brethren deacons and members of the church, to Mr. Hampson. The Revs. J. Pyer (Independent), T. Horton, R. W. Overbury (Baptists), of Devonport, J. Barfitt, and E. Jones, of Plymouth, E. Straker, of Tavistock, expressed their cordial feelings at the happy and unanimous settlement of the church, and fraternally welcomed the chosen minister. Mr. Hampson, after a few remarks of appreciation of what he had heard and seen on that occasion, and also proposing thanks to the chairman and the friends who had contributed to the pleasures of the evening, closed the meeting with the Doxology and Benediction.

It is gratifying to record, as further indicative of the affectionate cordiality prevailing at Princess-street, that the ladies have also presented to the pastor handsome silk robes for the pulpit, together with the contents of a valuable purse.

May the Divine favour rest upon the services thus auspiciously begun!

WEST MIDDLESEX ASSOCIATION.

ON Thursday, April 6th, 1854, the West Middlesex Association of Congregational Ministers and Churches held its Seventh Annual Meeting in Tottenham

Court-road Chapel, where there was a numerous gathering of brethren and delegates from the Associated Churches.

The engagements of the day commenced with devotional exercises, which were conducted by Messrs. Johnson, Glendenning, Yonge, and Roberts, after which Mr. Porter, of Staines, introduced the subject appointed for consideration, viz. *The best Mode of Elevating the Tone of Spirituality in our Churches*, by a short paper, which he was afterwards requested to revise and extend, by adding suggestions thrown out during the conference, and submit to the committee for consideration, and ultimate circulation among the churches.

A lengthened and deeply interesting conversation took place, in which Messrs. Morford, Bakewell, Adeney, Walker, Roberts, Glendenning, Wilkins, Newbury, Macbeth, and Richardson, took part. The season was one of hallowed enjoyment and much spiritual profit, and it is hoped that the circulation of the paper among the churches of the Association will be the means of communicating a measure of the profit and pleasure to them.

The meeting for the transaction of the business of the Association took place at 3 o'clock, W. Walker, Esq., the Treasurer, in the chair; at which the report was presented, the cash account read, the officers elected, several grants to interesting and important stations made, and a plan for the employment of Agents in the destitute parts of the country, in connexion with the Home Missionary Society, was considered, and referred to the District Meetings and the General Committee, for the purpose of being submitted at the next half-yearly meeting of the Association.

A public meeting was held in the chapel at 7 o'clock, when the Treasurer, W. Walker, Esq., presided, and addresses were delivered by Messrs. Glendenning, Roberts, Arne, and Morley; and after a vote of thanks to the chairman had been passed, the benediction was pronounced, and the engagements of this interesting day were concluded. Truly it was a season to be remembered!

CROYDON.

On Wednesday, the 5th April, a tea-meeting of the church and congregation assembling in the Independent Chapel, Croydon, was held on the occasion of the third anniversary of the settlement of the Rev. Joseph Steer as their pastor. The spacious school-room, which had been elaborately and tastefully decorated by the young people, was completely filled. A cheering account was given of the prosperity with which God has blessed the church. The financial report was also highly gratifying. About two years since the congregation paid off the balance of the original debt, amounting to £650. A few months afterwards the chapel was considerably enlarged, by the erection of side galleries, a new roof, &c. At the commencement of the present year a proposition was made to meet this expenditure by a simultaneous effort. This was most cordially responded to, and, at the meeting, the treasurer announced the pleasing fact, that the whole sum, amounting to £572, had been subscribed. An interesting part of the evening's engagement was the presentation of a testimonial to the pastor, to which about 300 signatures were attached, expressive of the affectionate regard unanimously entertained towards him. The Rev. Edward Mannering, of London, having kindly responded to the wish of the congregation, to be the medium of its conveyance, delivered a most appropriate address, full of sympathy and judicious counsel, and then presented to Mr. Steer a pocket-book, enclosing the testimonial, together with a purse containing the sum of ninety-three pounds, raised by the cheerful contributions of all classes in the congregation. Animating addresses were delivered by other ministers and friends. Before the proceedings were brought to a close, the senior deacon placed in the hands of their beloved minister a Bible, elegantly bound, for the use of the pulpit, the gift of the Building Committee, as a memorial of the termination of their services, which had throughout been prosecuted with unbroken harmony, and were now, through

God's blessing, brought to a successful issue.

OPINION OF THE MINISTERS OF RELIGION
IN VAN DIEMEN'S LAND ON EMIGRATION
TO THAT COLONY.

[THE following document may be relied upon, as it is signed by forty-four Episcopalian clergymen, thirteen Presbyterian ministers, seven Independent pastors, five Wesleyan brethren, and one Baptist.]

"It having been represented to us, the undersigned, that the expression of our opinion as to the prospects afforded to Emigrants from the United Kingdom by the colony of Tasmania, or Van Diemen's Land, would tend to remove doubts in that respect in the minds of persons desirous to improve their condition by emigrating, we hereby express our conviction that this colony presents very great advantages to persons of the labouring classes.

"Tasmania contains a large body of free settlers and other respectable inhabitants. Religion and education are promoted by the government and by the public. A great scarcity of labour has been occasioned by the abolition of transportation, and also by the greatly-augmented demand for agricultural and other produce to supply the sister colonies; and thus Tasmania holds out to emigrants the inducements of constant employment and high wages in a fertile and comparatively settled country, and in a climate which its geographical position renders superior to that of the other Australian colonies.

"For female domestic servants there is an urgent and very extensive demand, and large numbers of such persons may obtain employment, at high wages, in comfortable and reputable situations, with the advantage of being received and protected by the government on arrival.

"We are enabled conscientiously to recommend the emigration of mechanics, labouring persons, and domestic servants of both sexes to this colony; and to express our sense of the very valuable information contained in a pamphlet printed recently by order of the Lieutenant-

Governor, for the purpose of being distributed in the United Kingdom, in order to afford authentic information with regard to the condition of the colony,—the great demand for labour,—the high rate of wages,—the protection afforded to female emigrants,—and showing generally the great and certain advantages presented to those who may emigrate.

VALEDICTORY SERVICE AND TESTIMONIAL.

A SERVICE of a most interesting nature took place on Tuesday evening, the 11th May, at Little Dean, Gloucestershire, the occasion of it being the removal of the Rev. B. Jenkyn, of the Independent Chapel in that place, to the pastorate of Wycliffe Chapel, Guinea-street, Bristol. The Rev. Cyrus Hudson, of Adsett, was called to the chair, and after opening the meeting by giving out a hymn, reading an appropriate portion of Scripture, and offering prayer, made some very apposite remarks on the nature of the meeting, referring to the usefulness of Mr. Jenkyn in his past labours, and then presented to Mr. Jenkyn, in the name of the friends and congregation, a purse, containing twenty-five sovereigns. He considered the testimonial of greater value, because it was a testimony to the moral worth and excellence of their late pastor, who, he was sure, had also the testimony of a good conscience of having faithfully laboured amongst them. Mr. Jenkyn then rose and acknowledged the receipt of it, and said, when he considered that a portion of the amount had been raised by the donations of hard-earned shillings, he could not but value it. He referred to his ministerial career, more especially for the thirteen years which he had been amongst them, and of the many who had, through his instrumentality, been added to the Church of Christ. With much feeling he pressed upon all present to remember the truths he had set before them, and of the responsibility they were under of wholly yielding themselves to the Lord. Messrs. Rider, Dorney, and Tindall, then addressed the meeting, and testified to the zeal and good effected by Mr. Jenkyn, and the loss that

would be sustained. Messrs. Shaw and Harris, the representatives from the church of Wycliffe Chapel, Guinea-street, Bristol, alluded to the manifest hand of Providence in settling Mr. Jenkyn amongst them in Bristol, believing that the new sphere would open him a wider field for usefulness. The meeting was then closed by singing and prayer, many of the congregation separating with heavy hearts. The ministerial and other friends of the Baptist and Wesleyan denominations in the villages around Little Dean, sympathize with the regret felt at the removal of Mr. Jenkyn. He was very useful in the Bible, Missionary, Sunday-school, and Temperance Societies of that locality. It is hoped that some gentleman of similar mind will be found to fill his vacated place. The debt on the Guinea-street Chapel has now, we are informed, been cancelled by the efforts of a benevolent individual, ever foremost in doing good. We may remark, however, that with characteristic liberality he has not only freed the chapel from debt, but has also endowed it with considerable property.

TESTIMONIAL TO THE REV. D. HARRISON,
OF WHITSTABLE, KENT.

On Monday evening, April 3rd, a very interesting meeting was held in Zion Chapel, Whitstable. About ninety sat down to tea. Afterwards a public meeting was held in the chapel; the Rev. S. E. Toomer, of Wingham, in the chair. After the usual opening services, the chairman made some very appropriate observations bearing on the subject. Mr. W. Knight then presented the testimonial, consisting of an elegant and valuable silver teapot and milk-ewer, with the following address, to the Rev. D. Harrison:—

“My dear Sir,

“We are now assembled together to give effect to a wish long felt, and often expressed, to show our esteem and regard to you by some other token than that to which we are ordinarily accustomed.

“Presents have in all ages, and by all

classes of mankind, been regarded as an acceptable means of conveying feelings and sentiments of esteem and respect.

"You have now spent nearly twenty years of the prime of your life amongst us, and it has been the privilege of some of us to attend during the whole of that time, and of others during a portion of that period, upon your public administrations, and to enjoy the advantages of your pastoral services; and, whilst we are not here to flatter you, yet it is but the conviction of our minds, that you have in your private, as well as in your public life, exemplified the great truths you have preached to others. We feel that we have cause to be thankful that Christ and him crucified is the sum and substance of your ministry now, as it was when you first came among us; and that neither as a rolling stone, or as a wandering star, have you unsettled or misguided us. In all projects for the general good, whether spiritual or social, you have ever been ready to give your advice and active assistance; but especially to promote that godliness which hath the promise of the life that now is, and of that which is to come.

"The young people of our congregation have taken a warm and active interest in this object; and well they may, when they remember your unceasing care and attention to their best interests, and also to the children of our Sabbath-school. Permit me, then, in the name of the deacons of this church, and in the name of all the contributors, to present to you this teapot and ewer, with the inscription, 'Presented by the congregation and friends of the Rev. D. Harrison, as a testimonial of esteem for his unwearied exertions as a faithful pastor, and also for the universal interest he has taken for the general welfare of the people.' And I present them, hoping that the inscription engraved thereon will, as a rainbow of promise, animate you on your way, and assure you, when clouds may intervene, that still you have an interest in the sympathies of your people, whilst our prayers shall be offered to our Heavenly Father for you and yours, that they and we may hereafter be presented by you with exceeding

joy, saying, Here am I, and the people thou hast given me."

The Rev. D. Harrison then acknowledged the testimonial in the following feeling speech:—

"There are some moments in a man's history which possess peculiar interest. It may be a crisis on which his future prosperity is suspended; all the future hangs on the direction of a single thought in his mind. It may be a moment of great responsibility,—other welfares than his own are involved in his decisions. In these cases an overwhelming anxiety pervades the mind. But there are other moments of interest which are oppressive by the very weight of pleasure and gratification, both of thought, of feeling, and of memory. The past rushes into the mind with its crowded images and impressions, its sorrows and its joys, and the combined effect is an emotion of power too great for utterance; the grateful influence of sympathies, circumstances, and providence, leave an impression on the heart never to be forgotten. This is my position this evening. I am surrounded by beloved brethren, who, for a period of eighteen years, have favoured me with their valued sympathy and counsel. And I have before me numerous beloved friends, who have met to testify their esteem for my imperfect character and unworthy services. I assure you I find it difficult to express the emotions which agitate my mind. I thank you most cordially and affectionately for the very handsome and costly testimonial you have this evening presented to me. I shall preserve and value it, as the expression of your affection and kindness, and hand it to my children, to remind them, when I am no more, that there were some who regarded their father with esteem, as a Christian and minister of Christ. But it is not the money value of the present, but the feeling of which it is the expression, that constitutes its chief recommendation. It is not the offspring of a storm, nor a testimonial of party feeling, nor is it a parting testimonial; but I receive it as the cordial and general expression of my people's esteem; and I have felt it to be a pleasing circumstance,

that some of the inhabitants of the town, not of ourselves, have, *unsolicited*, joined in the expression of kindness. To those young friends who have taken the active part in this matter, I would express my deep obligation. One is not present, but is not forgotten. To all who have taken an interest in it, I would express the cordial thanks of a warm, and I hope, not ungrateful heart; but especially would I give thanks to Him, whom I have so unworthily served, and who has the hearts of all people in his hands. Next to the approbation of God, I value the approbation of my people. I am conscious that I have *desired* to promote your best interests, and, as far as my feeble talents and influence could do so, the welfare of the town, but I never expected a return so grateful as this. This feeling is not at all diminished by the fact, that just at this time there are hopeful indications that the Lord is at work among us, especially among the young. Seventeen years ago, on the 1st of January last, the Lord directed my steps to Whitstable, as the elected pastor of this church. Sometimes during that period my heart has been depressed, and I have thought my work here was done. But the Lord has kept and sustained me where he placed me; and if it be His will I hope to spend and be spent among you. Great changes have surrounded us since that period, but we are all, through mercy, here to-day. What a mercy to have one's character and influence preserved through so many years, to be made instrumental in saving souls, and preparing them for heaven, and to be employed, with any measure of success, in promoting God's glory. I feel that I owe very much to the prayers of my people; and much as I value the costly testimonial you have this evening presented, I value your prayers much more. Oh, brethren, pray for us, that the word of God may have free course and be glorified!"

After taking a statistical review of the past seventeen years, Mr. Harrison continued: "The present pastorate has been sustained, through mercy, upwards of seventeen years; whether we may sustain a similar relation for seventeen years

longer, God only knows. We know not how many of us may be in eternity before we have passed through a similar period. Are you prepared, dear friends? If not, will you begin to-night? Oh that God would grant us his testimonial this evening, more valuable than thousands of gold and silver, in the conversion of many of you to the Lord Jesus Christ!

"Dear brethren, I now commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified through faith which is in Christ Jesus."

The meeting was addressed in an impressive manner by the Revs. H. J. Rook, of Faversham; T. Winkinson, Wesleyan, of Whitstable; H. Creswell, of Canterbury; and T. Waller, of Wingham. The meeting was well attended, and the interest excited was of that character which justifies the hope that good will result from it.

SUNDAY-SCHOOLS.

FINCHLEY COMMON.

ON Monday evening, March 13th, there was an interesting meeting of the old scholars of the Sunday-school in connexion with the Independent Chapel under the pastorate of the Rev. G. R. Birch (who has just removed to a larger sphere of labour in the metropolis). The superintendent and teachers had long discussed the desirableness of calling together those who had been formerly in the school, for the purpose of testifying their continued sympathy and interest in the well-being of those who are now grown to manhood's years, and scattered around them in the various stations of human life.

Accordingly, an invitation was sent to all those whose names and addresses could be obtained. The goodly number of sixty cheerfully responded to the call, and after a social cup of tea, several of them spoke of the beneficial effect of the scriptural education imparted to them while in the school, in guiding them through the snares that beset youth, and into the paths of peace.

Suitable short addresses were given them by the minister and teachers, and the proceedings of the evening passed off most satisfactorily and pleasingly.

It is intended that such gatherings shall take place annually for the future.

The above school, though situated on the thinly-inhabited Finchley Common, through the devotedness and energy of its teachers contains some 160 scholars.

On the same evening, in the National School-room, there was likewise a meeting of interesting importance, and was the result of the following :—

On a part of the common is a small rural population, as rude and ignorant as the peasantry of the most remote county, though living within a few miles of the metropolis, and, till recently, but little has been done for their civilization and education. Some three or four years ago, a gentleman in the neighbourhood, of the name of Rew, collected a few of the lads together in a cottage, on the Sunday, for scriptural instruction, writing, &c. Afterwards, seeing there was a desire to improve, he opened an evening school during the winter months, and a few lads and young men attended. This has gone on increasing each year, and last autumn this gentleman made a successful effort in getting some of the men to attend in a separate room, many of whom are most ignorant, being unable to read or write, but several of them have acquired these arts to a very fair extent, by continued application during the past season; and it requires not a little application in men whose hands are hard and horny, for, being mostly accustomed to handle the spade or axe, they find it difficult to use the pen.

Upwards of sixty of these men and lads have attended these schools in the past winter, and to these, on their breaking up on that evening, did Mr. Rew give a tea; and to many of the lads who had distinguished themselves by perseverance and good conduct, he gave presents of spades, hoes, books, &c.

This gentleman has been assisted in this good work by two or three teachers of public schools living around, and by the incumbent of the district.

The gentry of the neighbourhood *very much wish* Mr. Rew success in these efforts, and the improvement of their neighbours; but their visits to the cottage are *very few*, and *very far between*.

EVANGELICAL ALLIANCE.

THE British organization of this Alliance celebrated its Anniversary at Freemasons' Hall, by a public breakfast on Wednesday morning, May 10th, and a soirée on Thursday evening, the 11th. Sir Culling Eardley presided on the former occasion, and Major Rowlandson on the latter. Dr. Blackwood gave an account of his recent travels through a large portion of England and Ireland, with the object of stirring up the different localities in which the Alliance had any members. The Rev. G. H. Davis, Travelling Secretary to the Protestant Alliance, addressed the meeting on the practicability of the two Alliances uniting to effect certain objects. Dr. Steane gave an account of the conference at Homburg, and the state of religious liberty in some of the German states. The Rev. G. Young addressed the meeting upon the movement in Turkey. Count Zuylen de Nyevelt, from Holland, stated that it was his privilege to have been connected with the Alliance for some years, and that he could bear testimony to the good it had effected. Mr. Deveria observed that he had resided, for the last four years, in England and Scotland, and was glad to find the spirit of love so increasing. The Hon. M. Gyllenskiöld spoke upon the present aspect of Christianity in Sweden. The Rev. W. Guest expressed the deep interest with which he looked on the proceedings of the Alliance, and considered that it was the natural tendency of spiritual religion to produce a desire for union among its possessors. The Rev. Dr. Barth announced himself as one of the first friends of the Alliance. The Rev. N. McLeod said it always did his heart good to attend such meetings. Sir Culling Eardley offered a few remarks in conclusion, after which the doxology was sung, and the benediction pronounced. The attendance was numerous, and the entire proceedings were most interesting.

General Chronicle.

LETTERS ON THE CONTINENT.

NO. I.

MY DEAR SIR,—

In the early part of last year, one of the deacons of the church to which I have the honour to minister called upon me, and speaking in the name of his brother-deacons, said,—“ We have been thinking that it might be both pleasant and beneficial to you to take a long run on the Continent this summer; and if you should think it right to devote three months to such an excursion, we shall be happy to take on ourselves the additional responsibilities which your absence will involve; and have no doubt the congregation will have pleasure in furnishing the necessary funds for supplying the pulpit, and defraying the expenses of your journey.” I need scarcely say the proposal was tempting, though not to be accepted without serious thought; for three months is a long holiday, and too important a period of one's active life to be withdrawn lightly from direct ministerial service. But many reasons combined to lead me to think the offer of my friends as judicious as it was kind; and it issued in a very delightful tour, during which I visited Belgium, France, especially the west and south of that fine country; the north of Italy, including Florence and Venice; and returned home by Switzerland and the Rhine. Looking over my journal the other day, it occurred to me that I might embody, in two or three letters, some views and impressions of the *moral and religious* aspects of these countries, which would be not unsuitable to the pages, nor uninteresting to the readers of the EVANGELICAL MAGAZINE. I will write to you therefore with freedom, of course expecting that you will strike out any passages from my communications which offend your editorial judgment and taste.

My excursion, you will perceive, took me somewhat by surprise, and was entered on without such a preparatory course of reading as enables a traveller to levy the largest possible contributions of in-

formation and enjoyment from the scenes through which he passes. It has often been said that the world is to a man, what the man is to the world; and certain it is that the treasures which a traveller brings away from other lands, as well as the daily pleasure he receives, will be in proportion to the knowledge, sympathy, and capacity for observing and judging that he carries with him. The traveller cannot know too much, although his knowledge may be too exclusively of one kind, and be employed in a pedantic manner. But the more he knows of geology, botany, and of both ancient and modern history—of the arts of painting and architecture—of the moral and religious condition of the countries he visits—the better for himself, if not always for those who read the books he may write. It was with regret, therefore, that I found myself commencing a continental tour, without having been able to read up and equip myself intellectually for my journey.

It was much easier to make certain other necessary preparations, and on the 13th of April I started, with my wife, from London for Dover and Ostend; arriving at the latter port in the early morning, and proceeding with as little delay as possible, by the *chemin-de-fer*, to Bruges. Well may that district of Europe, through part of which our road lay, flat and full of water as it is, be called *Le Pays Bas*—the Low Country—the Netherlands—especially when contrasted with the glorious hills from which the Rhine descends. Every spot of earth, however, is turned to the best account—every acre maintains its three men. Roads and canals run in all directions, and an air of diligence and thrift is about the cottages and farm-houses. Belgium, as a whole, is in a thriving and prosperous condition, and enjoys a large amount of freedom under political institutions not much unlike our own. It is this circumstance, combined with the fact that Belgium is a Roman Catholic country—as thoroughly devoted

to Romanism as Holland is to Protestantism—and that out of a population of nearly four millions, not more than some thirty thousand are Protestants—that gives Belgium a peculiar interest to the eye and heart of the Protestant traveller.

Half-an-hour brought us to Bruges, through the picturesque old streets and squares of which we wandered with much curiosity and delight. The chimes, "the finest in Europe," played as sweetly for us as they did for Longfellow, and seemed to invite us to ascend the belfry; but the morning, wet and misty, discouraged such an effort. We proposed entering the churches, which, as is customary in Roman Catholic countries, were all open. Their interior splendour impressed us greatly, especially as contrasted with their external poverty and meanness of appearance. Congregations were assembled, tapers were burning, and Divine service was proceeding in some of them; and in one the funeral of some rich citizen was celebrating with much pomp and doleful chant. Everywhere pictures, some of great beauty, met the eye, and dignified statues; but the figures of the Virgin, which are very numerous, struck us as too doll-like to be impressive, or excite any devout feeling. One of the grandest monuments in the church of Notre Dame, is the grand mausoleum of Mary of Burgundy. Whoever is acquainted with her history, so full of romantic, and, alas! tragic interest, will linger near it, and feel also that the old, half-deserted town itself acquires from her a monumental sadness and glory.

Before breakfasting at Bruges, I underwent an operation only too familiar with one-half of our race, at least in these modern days and northern parts, to which I should scarcely have alluded, had it not supplied a pleasant and amusing illustration of the Belgic sense of honour. The charge for the operation was three sous, and I gave the barber—a young man lately married and commencing business—a small coin of rather more value, and intimated that it was unnecessary to return the change. But this my friend would by no means consent to; he in-

sisted on my receiving what was my due, and evidently felt that, although it was no disgrace either to shave me, or be paid for shaving, the honour of his profession would be tarnished by his taking a sous more than the accustomed fee. A feeling to which I gave all honour as I quitted the shop of the rising artist, and which I rejoiced to meet in another shape a day or two after, when a young man, certainly belonging to the lower class, declined a franc which I had offered him in return for some courteous service he had rendered.

We arrived at Ghent early enough in the afternoon to attend the vespers at the Beguinage of that city. This is one of the few nunneries not suppressed by Joseph II., the imperial radical of Austria, or swept away by the torrent of the French Revolution. The sisters, who amount to more than six hundred, and many of whom are persons of rank and wealth, are bound by no vow, but may quit the order whenever they please. Within the bounds of the Beguinage, which are of great extent, and surrounded by a wall and moat, they live in quaint-looking little houses, each having the name, not of its tenant, but of some saint—Agatha, Catherine, or Theresa—who is honoured as its protectress. Their principal employment is that of nursing the sick, to which they devote themselves with unrequited tenderness, both in the Beguinage, or in the cottages of the poor, and in the public hospitals. We found the sisterhood assembled in the chapel, all in black robes and white veils, and only illuminated by the wavering light of a few lamps. There are about six thousand of these women in Belgium. I think it is Dr. Southey who, in his "Colloquies," raises the question, whether an order of women similar to the Beguines of Flanders and the *Sœurs de la Charité* of France, might not be formed with advantage in this country, both for the purpose of affording a retreat to women in all classes, but especially the higher and middle, who are friendless and without home; and of supplying with better attendance than they now receive the sick poor in town and country. It is a subject worthy of con-

sideration; and the attempt at present making, both in Germany and France, to revive, in a modified form, the order of Deaconesses, may assist us to see the way to some judicious measure of the same kind. The Plymouth follies must not frighten us. But I rejoice that already in our Sunday-school teachers, the collectors of the Bible Society, and our visitors of the sick, we possess not a few who are Beguines without a Beguinage, and Sisters of Charity even though they are both mothers and wives.

As I only propose to touch on points of moral and religious interest, I must not trouble you with a description of Ghent, or dwell on its ancient glories, or its present, as the Belgic Manchester. I will only say, therefore, that on visiting the extensive mills, I found between twelve and fourteen hundred people employed there, all working from half-past five in the morning till nine at night; and the young women, whose appearance both in person and in dress much resembled our own factory girls, earning from six to eight francs a week. The cottages of the poor, into two or three of which we looked, confirmed the impression of cleanliness and thrift which the people themselves had made on us. These seem well and appropriately clad, wearing out of doors black cloth cloaks, the hoods of which serve as bonnets when necessary, and low caps universally as white as snow, and with them long and full lappets, forming an imposing head-dress. The brown hair and eye, and firm healthy flesh, remind one often of Rubens' women. Everywhere his pictures greet us, and the people are justly proud of him.

Our first Sunday was spent at Antwerp, which, although a place of considerable trade and commerce, and recovering some part of its former prosperity, is yet only the shadow of its ancient self. The establishment of the Inquisition here, in the time of Philip II. of Spain, drove thousands of its industrious inhabitants to seek an asylum elsewhere, and especially in England, which is indebted for her silk manufactures to Flemish refugees from Antwerp. The city is eminently a

Roman Catholic city. Here first we noticed images of the Virgin and her Child at the corners of the streets, with lamps burning at night before them, and near the public fountains, as though she were the source of light and living water. Calvarks also, and images of the crucified Saviour, may be seen here and there in the walls, and representations of purgatorial fires. The churches, as everywhere in the Low Countries, are majestic and splendid. The cathedral is universally celebrated as one of the most beautiful specimens of Gothic architecture. The steeple, of extraordinary height and most delicate workmanship, commands a vast panorama, grand from its extent, but not of Alpine character. Within, the body of the church is some five hundred feet in length, and half that breadth at the transepts. So many and lofty are the pillars, that you seem to be entering a forest, through which four windows, richly emblazoned, spread the "dim religious light."

St. Jacques surpasses the cathedral in its internal decorations of marble, painted glass, carved wood, and monumental sculptures. The high altars are, as might be expected, the most imposing parts of the churches, surrounded by pillars and statues, and surmounted by pictures; but nowhere, to my knowledge, has Protestantism elaborated its pulpits with so much care and skill as Romanism has done in the Low Countries. What sermons proceed from such pulpits I cannot say, but they ought to be pre-eminently excellent. Pedestal, double flights of stairs, and sounding board all carved, sometimes fantastically, but always exquisitely and richly ornamented, rise to the height of some thirty or forty feet, and fill the eye of the spectator. Symbolical devices are often and happily employed. The pulpit rises from a tree, which may be regarded as the tree of knowledge, or perhaps of life, and fruits and flowers are wreathed round it. Jesus stands beneath one, giving sight to the blind man; Angels listen, and with lifted hands bespeak attention, near the stairs, to another; and in a third, the scene in our Lord's life, in

which He bids Peter and his brother Andrew follow him, and promises that they shall become fishers of men, is wrought out with great fidelity and power. Boats, nets, fish, the sea and the skies, are all there, and the attitudes of the Master and his disciples are full of feeling. At Brussels, the master-piece of Von Bruggen represents on one side Adam and Eve driven out of Paradise by an angel; while from the opposite Death glides round; above the canopy stands the Virgin, holding the infant Saviour in her arms, and assisting her to thrust the extremity of the cross into the serpent's head. The confessionals are in the same style with the pulpits. At the risk, or rather with the certainty of *killing* all I have written, I will close this letter with a noble passage from Vol. II. of "Ruskin's Shrines of Venice," on pulpits and pulpit eloquence.

He has been describing a pulpit at Venice, "perfectly graceful but severe, and almost cold in its simplicity, built for permanence and service, so that no single member nor stone of it could be spared," and thus proceeds:—

"When the sermon is good we need not much concern ourselves about the form of the pulpit. But sermons cannot always be good; and I believe that the temper in which the congregation set themselves to listen may be in some degree modified by their perception of fitness or unfitness, impressiveness or vulgarity, in the disposition of the place appointed for the speaker,—not to the same degree, but somewhat in the same way, that they may be influenced by his own gestures or expression, irrespective of the sense of what he says. I believe, therefore, in the first place, that pulpits ought never to be highly decorated; the speaker is apt to look mean or diminutive if the pulpit is either on a very large scale or covered with splendid ornaments; and if the interest of the sermon should flag the mind is instantly tempted to wander.

* * * * *

"But in the second place, whatever ornaments we admit ought clearly to be of a chaste, grave, and noble kind; and what furniture we employ, evidently made

more for the honouring of God's word, than for the ease of the preacher. For there are two ways of regarding a sermon, either as a human composition, or a Divine message. If we look upon it entirely as the first, and require the clergymen to finish it with their utmost care and learning, for our better delight whether of ear or intellect, we shall necessarily be led to expect much formality and stateliness in its delivery, and to think that all is not well if the pulpit have not a golden fringe round it, and a goodly cushion in front of it, and if the sermon be not fairly written in a black book, to be smoothed upon the cushion in a majestic manner before beginning; all this we shall duly come to expect; but we shall at the same time consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half-an-hour or three-quarters, but which, when that duty has been decorously performed we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look on him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavour to conceive how precious these hours ought to be to him, a small vantage on the side of God, after his flock have been exposed for six days together to the full weight of the world's temptation, and he has been forced to watch the thorn and the thistle springing in their hearts, and to see what wheat had been scattered there, snatched from the wayside by this wild bird or the other; and at last, when breathless and exhausted with the week's labour, they give him this interval of imperfect and languid hearing, he has not thirty minutes to get at the separate hearts of a thousand men, to convince them of all their weaknesses, to shame them for all their sins, to warn them of all their dangers, to try, by this way

and that, to stir the hard fastenings of their doors, where the Master himself has stood and knocked, yet none opened; and to call at the openings of their dark streets, where Wisdom herself hath stretched forth her hands, and no man regarded—thirty minutes to raise the dead in;—let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live; or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them. We shall not so easily bear with the silk and gold upon the seat of judgment, nor with ornament of oratory in the mouth of the messenger; we shall wish that his words may be simple even when they are sweetest; and the place from which he speaks, like a marble rock in the desert, about which the people have gathered in their “thirst.”

Believe me,

Ever yours sincerely,

Bordford.

J. G—E.

TESTIMONIAL TO THE REV. JAMES
SHERMAN.

WE are glad to learn that the church and congregation of Surrey Chapel have presented their beloved minister with a suitable Testimonial on his retirement from the pastorate, after nearly eighteen years' labour among them, during which time his ministry has been remarkably owned and blessed by the great Head of the Church.

The presentation of this testimonial took place on Tuesday evening, May 23rd, in the large school-room adjoining the chapel. We need scarcely say the meeting was one of intense interest and deep feeling, and the attendance very large.

George Downing, Esq., the Treasurer of Surrey Chapel, occupied the chair. The warm utterances of his heart gave tone to the meeting. The proceedings of that evening will never be forgotten by those who were privileged to be present.

The proceedings commenced by the

Chairman giving out the 176th Hymn, and reading the 91st Psalm.

William Freeman, Esq., one of the elders of the church, offered prayer.

The Chairman then said:—“My dear friends, it is now my duty to present, in your name, this testimonial to our esteemed pastor. I hold in my hand, dear sir, a silver salver, and upon it a purse of gold, in which is contained the sum of £500. (Great applause.) Accept this, dear sir, as the testimony of enduring affection to you as our friend and pastor.”

The salver is seventy-seven ounces in weight, beautifully engraved with the following Inscription:—

“PRESENTED,

“On the 23rd May, 1854, with a purse of gold, by the church and congregation of Surrey Chapel to the Rev. James Sherman, on his retirement from his pastoral charge, to express their high esteem and affection for his person and ministry; and to record their grateful sense of the valuable services he has rendered to the cause of Christ, during a pastorate over them of nearly eighteen years.”

The Rev. James Sherman then came forward to address the assembly, and was most warmly greeted. Our reverend brother delivered himself in his usual happy manner, in an admirable speech.

After singing a hymn, Mr. Putley, one of the elders, addressed the meeting, followed by Mr. Saunders and Mr. Russell.

Apsley Pellatt, Esq., M.P., who most kindly came from the House of Commons for the purpose, next addressed the meeting, followed by Mr. West and Mr. Simms.

The Chairman then, in most affectionate terms, took leave of the Rev. James Sherman on behalf of the church and congregation, amid the tears of that crowded assembly. The Rev. James Sherman replied in most feeling and suitable terms. The doxology having been sung, the Rev. James Sherman closed the proceedings with prayer and the benediction.

We again say we rejoice in these proceedings; to have done less would not have been worthy of Surrey Chapel, and all its time-honoured associations.

THE
Missionary Magazine
AND
CHRONICLE.



MISSIONARIES WELCOMED TO ERAMANGA.

POLYNESIA.

VOYAGE OF THE "JOHN WILLIAMS."

DURING the sixteen years of Captain Morgan's connexion with the Society, first, as commander of the *Camden*, and since, of the *John Williams*, our worthy friend has more than justified the opinion formed of his qualifications for that responsible office. By his skill as a navigator, his undeviating Christian consistency, his thoroughly Missionary spirit, and his amiable manners, he has alike secured the confidence and esteem of the Directors, and endeared himself to the Missionaries and their families.

We feel pleasure in giving the subjoined letter from Captain M., dated Upolu, Samoan Islands, 7th January ult., containing a brief narrative of the incidents of the last voyage of the *John Williams*, and we would particularly invite attention to his interesting notice of the visit to *Eramanga*.

ANEITEUM.

"Having received on board the Rev. A. W. Murray and the Rev. J. P. Sunderland, Mrs. Sunderland and daughter, we left Sydney harbour on the 13th October, and, after a fine passage, arrived on the 22nd at the island of *Aneiteum*, one of the New Hebrides; anchored in S. W. Bay, off the Mission station, where the Rev. J. Geddie is labouring with much success. God is, we believe, crowning his labours with his blessing in a remarkable way. We landed his supplies, with 3000 copies of Mark's Gospel, the first whole copy that has been printed in this language. After a Sabbath's services on board and on shore—the Missionaries preaching to the natives and crew—on Monday 24th, took on board our Teachers and their wives and the natives we had left here on our way to Sydney."

"Tuesday 25th.—Took in the Rev. J. Geddie and family; weighed anchor, and made sail out of S. W. Bay; sailed round to the Rev. Mr. Inglis's station to the north side of the Island; got there, and went in with two boats; landed about 5 P.M. Messrs. Murray and Sunderland had gone round the day before. Here we found the people, men, women, and children, all with smiling faces, waiting to shake hands; and they made us a present of yams for the ship's use. They are collecting timber to build a chapel. Mr. Inglis has a neat dwelling, laid out with a garden, and has a good library, and the

house is so neat and clean that it would do credit to any family in Europe. I could not but look back on twelve or thirteen years ago, and think when, with Mr. Murray, our Missionary, we found the people all barbarous, and could not in safety trust our lives among them; but now there is not one that we may not feel safe with; all hail us with joy and gladness. What has God done by his Gospel for this people! We got safely on board, but not without some danger, as the boats were heavily laden, the sea was rough, and the night becoming dark.

FOTUNA.

"We had on board, including Mr. Geddie's family, fifty-eight passengers. Made sail for the Island of *Fotuna*, where we arrived the next day, the 26th. Here we left two Native Teachers and their wives, the first fruits of the Aneiteum Mission: they go to spread the Gospel they have received. We also landed fourteen natives brought from Aneiteum, one a chief, and all belonging to this Island, but who had been living on Aneiteum, and who are favourable Christianity. We gave them a passage, in the hope, by this means, to help the Gospel on this Island, where one of our Teachers was killed some years ago.

ERAMANGA.

"Next day we made sail for *Eramanga*, anchored in Dillon's Bay, and found our Teachers well. They had erected a small place of worship, besides dwelling-houses.

I went on shore with our Missionaries and Teachers [*see Engraving*], and, with the chief and a few people, we held divine service. Thus we were permitted to worship Jehovah in perfect safety and peace on the spot where a few years back our beloved Missionaries, Mr. Williams and Mr. Harris, fell under the clubs of the savages, and myself with others had to flee for our lives. We returned from the service to our boats, and found the chief who killed Mr. Williams on the beach. He asked permission to go on board, which we granted. On asking him why he killed our Missionary, he said, that white men had killed his relatives, and he did not know anything about him. After landing two Teachers and their wives, we weighed anchor on the 28th, and sailed for Elizabeth Bay; cast anchor 1 P.M. The chief came off, and we went on shore with the Teacher and his wife, whom we left. Went inland some distance, saw the native plantations, returned on board in the evening, and got under weigh.

FATE.

"Made sail for the Island of *Fate*, and next day, 29th, came to anchor at Olodrolo, on the south side of the Island. Finding one of our Teachers ill, we removed him on board, and placed another and his wife in his place. Had a very interesting interview with the chiefs and people; spent a Sabbath here. Our Missionaries, Messrs. Murray and Sunderland, went on shore, and had services with the natives in their own chapel. Besides adults, there were ninety children present. Monday, 31st, got under weigh, and made sail for the south-west side of the Island. Tuesday, November 1st.—Came to anchor off a small village, called Tromata. The two chiefs that sent their sons away with us last time we were here, to go to *Umoa*, came on board and received them safe. They live on an Island close to the main Island; it forms part of the large harbour and one side of the entrance into it, about four miles from where the ship lay. We went in with two boats containing Missionaries Murray, Sunderland, and Geddie, two Teachers and wives, and chiefs; we landed amidst a large number of men, women, and children, all greeting us with the best feelings of their nature. After a short

visit, left our Teachers and their wives at this village in care of the chiefs and people, apparently glad to have them to instruct them. We called upon God to bless their feeble efforts. Returned on board, hove up the anchor, made sail for

LOYALTY ISLANDS.

"Thursday, 3rd.—Close in to the small Island *Teka*; our Teacher there came on board, got his supplies, and returned in our boat. The Missionaries having gone on shore, the people came to meet them; they have two chapels on this Island and a neat Samoan-built Teacher's house. Some of them are rude in appearance, and very many destitute of any clothing. They do all the Teacher's work, build his house, plant his food, &c.

MARE.

"Returned on board, made sail for the large Island *Mare*. By dark were off the west side of the Island, abreast of our Mission station. Our Teacher Maka came on board next day, 4th A.M. Missionaries and Teachers (including a Teacher and wife who were to stay) all went on shore in two boats. The people were all ready to meet us; a short service was held in their large chapel. The people were attentive in listening; our Missionaries addressed them through the Teachers, read the Word of God, sang, and prayed. After the service, walked round the village, saw a neat house, containing six rooms, wattled and plastered. This is built for any Missionary that may come and teach them, for which the people are anxious. They made us a present of yams for our ship, and accompanied us to the boats. We returned to the ship, made sail for the other side of the Island on the 5th, came to anchor about one and a half miles from Om, our Mission station. Our Teacher Me ter came off. Things are in an interesting state. Here we spent a Sabbath; our Missionaries went on shore, and held a service with the people; they had large and attentive congregations morning and afternoon. Besides their chapel, they had built Teachers' houses and a house ready for a Missionary to come into, and long for one to teach them. The people seem to be thirsting for the bread and water of life. Our regret is that no white Missionary is here to cultivate this field, that seems ripe and ready for a spiritual harvest.

LIFU.

"Monday, 7th.—After leaving a Teacher and wife here, we weighed anchor and made sail for *Lifu*; at 11 A.M., off the north-east end; hove to for about an hour, but the sea was rough, and the wind and surf breaking heavy, could not get intercourse with the shore. Ran for a place where we heard one of our Teachers had removed. At the head of a large bay found the place; our Missionaries Murray and Sunderland went on shore, had a short but satisfactory interview with our Teacher Pow. They have got a large quantity of timber cut, for building a large chapel. The people here, as at Mare, are thirsting for the waters of life. The night coming on, and our vessel in danger, the Missionaries had to hurry off, and only got on board just in time to save we know not what trouble. We did not get clear out of this bay without having to thank God for his overruling providence and care over us.

Made sail for Aneiteum, Sabbath, 8th, A.M. Came safe to anchor in S. W. Bay, 13th November.

SUMMARY.

"We have in the last month sailed about 1300 or 1400 miles, visited seven Islands, located eleven Teachers and eleven of their wives, visited ten Mission stations, anchored seven times, &c. . Thank God!

"P. S.—Our passage from Aneiteum has been the longest we ever made. We had to go as far south as 36 deg., and then had to contend with head winds almost all the way here. We called at *Savage Island* on our way; the cry of the people is for more Teachers; we visited it on the 1st and 2nd of this month. We stay here (at Upolu) a few days, to get water and some refreshments, and to await the meeting of the Missionaries. It is the stormy season here now. We sail from this to the eastward."

 INDIA.

EDUCATIONAL INSTITUTION AT BHOWANIPORE, CALCUTTA.

It will be in the recollection of many of our readers that the Rev. Dr. Boaz, of Calcutta, when on a visit to this country about five years ago, submitted to the friends of the Society, with the earnest recommendation of the Directors, a plan for the establishment of an Institution or College, with a view to confer upon the rising youth of Calcutta the advantages of superior education, based upon the principles of the Word of God. By means of the generous contributions made by the friends of the Society in answer to that appeal, aided by contributions in India, and a grant of £1000 from the Society's funds, the *estimated* amount was realized, the requisite buildings were erected, and the Institution, now forming one of the prominent objects of the metropolis of India, has been brought into full and effective operation.

From the subjoined statements it will, however, be seen that, owing to unavoidable circumstances, a balance of debt upon the buildings still remains; and, in order to remove this the only apparent obstacle to the future and permanent prosperity of the Institution, the Missionaries now appeal to the generous sympathy and aid of the friends of Christian education in this country; and the Directors trust that their appeal will prove successful.

"To the Friends of Missions in Britain, Donors to the London Missionary Society's Institution or College at Bhowanipore, Calcutta.

"Calcutta, April 26th, 1854.

"Christian Friends,—I am sure you will rejoice with me to hear that the Educational Institution or College, for the erection of which I solicited your aid while in Britain, is at length completed. It was publicly opened on the 2nd of February, and is, as you will gather from the *accompanying Appeal*, a noble structure, and worthy the good cause in which we are mutually interested. The Institution, with the students' houses and Missionary dwelling-house, has cost £69-10. This exceeds the original estimate. This arose very much from the high price we were obliged to pay for the ground on which the building stands: being the only site we could procure, we were obliged to secure it at the price fixed upon by the proprietors. We are, therefore, at least £600 in debt, and are anxious at once to clear off this incumbrance. We have therefore resolved to make one more appeal to your generosity, which we hope will not be in vain. We have also appealed to our friends in India, and I doubt not but that we shall obtain help from them; our local expenses, however, press heavily upon us, and we cannot expect to realize more than a part of the needed sum to remove the debt, in India, and hence we make our last appeal to you to help us.

"We shall also feel obliged by the gift of books for the completion of our Library and for scientific instruments, and of natural products, and specimens of mechanical skill, for the Museum. The books required are on science, literature, and superior works of an educational order. We have but comparatively few scientific instruments, and those, some of them, not of the best description. Models of steam-engines, electric telegraphs, railroads, and things of that order, would also be very acceptable together with specimens of different kinds of manufacture.

"You will be rejoiced to learn that since my return the Lord has been pleased to avouch us with several conversions from amongst the pupils, and that the converts have been a great comfort to us. We have now seven students prosecuting their studies for the Christian ministry, and if any of our Christian friends would subscribe to the support of any of these young men, it would be great relief to our local funds. The cost of supporting a student is £8 a year. One of the converts, in secular employment, has offered to pay a portion of the cost of supporting one of the students; a fact which will, I am sure, be gratifying to you.

"Allow me to offer you my warmest thanks for the generous manner in which you responded to my call while amongst you, and for all the kindness you manifested towards me. I would have done this at an earlier period, but I was anxious to reserve this expression of my gratitude until the building was finished. Little did I think it would be delayed so long. India, however, is not Britain, and we are thankful that, in the face of all the difficulties we have had to encounter, the building is at last finished and opened. Our hope is, that within its walls many may be converted to Christ, and that many a faithful servant of the Lord may there be trained for the Christian ministry.

"Pray for us that the word of the Lord may run and be glorified with us, as it does with you, and that the Saviour may establish the work of our hands and glorify Himself through our feeble instrumentality.

"Praying that the good Lord may maintain amongst you the Missionary spirit,

"I am, yours truly,

"THOMAS BOAZ.

"P.S.—Donations, &c., can be forwarded through the Mission House, Blomfield Street, Finsbury."

*"Appeal on behalf of the London Missionary Society's Institution at
Bhowanipore, Calcutta.*

"Calcutta, March 27th, 1854.

"Four years ago, the Missionaries of the London Missionary Society in Calcutta presented to their Christian friends in North India the plans which they had then adopted for extending the usefulness of the Society's Mission at Bhowanipore. They exhibited to them especially the wants of their Institution for Hindu scholars, and asked their kind aid in their efforts to erect a building suitable for its designs. At that time they proposed to erect the Institution alone, believing that they would not have sufficient funds to meet the heavy expense of improving the whole Mission; but a large remittance subsequently reached them from England entirely unexpected, and they resolved therefore to complete the whole plan at once, and to secure means for more efficiently carrying out all the departments of their Missionary labours. This plan included several distinct objects.

"First. They desired to erect a new Institution, for the general purpose of native Christian education among the Hindus, including a College Department, and having sufficient room to accommodate a thousand scholars. This building was to take the place of the old bungalow, in which the same Missionary purposes had been carried out for fifteen years, but which had become too small.

"Secondly. They wished to provide a residence for Native Students for the Christian ministry, or for young men dependent on the care of the Mission. Nothing of the kind had existed hitherto, and its want had been greatly felt.

"Thirdly. It was desirable to improve the accommodation provided for a few Christian boys, and for the large boarding-school for native Christian girls which has flourished at the station for so many years.

"Fourthly. They were anxious to erect a dwelling-house for one of the Missionaries resident at the station, for a double reason: first, that only one such house exists where two are needed; and, secondly, because the rent of such a house would always serve as a fund for keeping the whole of the Mission buildings in repair.

"And Lastly. They desired to provide, if possible, a small Chapel for the use of the native congregation.

"They can report, with much thankfulness to God, that all these designs have been completed, and that all the material agencies requisite for the effective maintenance of a Missionary establishment are now in the Missionaries' hands, in a way and to a degree which they have never enjoyed before. The girls' boarding-school has been thoroughly repaired and refitted; the boys' residence has been also repaired, and the little Chapel has been formed from a portion of the old bungalow school-room. The Bazar-Chapel also for vernacular preaching has been taken on a new lease for twenty years, and put in order for constant use. These arrangements have been made without in the least trenching on the funds placed in the Missionaries' hands for the chief improvements, the cost of these repairs having been provided elsewhere.

"The Mission dwelling-house was completed a year ago, and was at once occupied. The students' residence and the Institution for Hindu Scholars were opened on the 2nd of February last. The former contains seven Theological students, and the latter is daily occupied by the School and College classes of the Institution, containing together six hundred scholars. Of all these buildings, the Institution is by far the most conspicuous and most important. It has a very noble appearance, and occupies a most commanding position. It is the finest and most prominent object not only of the Missionary station, but of Bhowanipore and its neighbourhood. Its

length is 180 feet, and its width 95. It is built in the pure Doric style, which, in addition to its exceeding beauty, is admirably adapted for this country. The internal arrangements are as convenient as the external is noble. Across the west front of the building lies a large hall, 90 feet long by 38 feet wide, and 35 feet high. From the ends of this hall two rows of rooms branch off towards the east, leaving an open court between them, intended to furnish light and air to the centre of the building. A corridor runs round this court and connects all the rooms together. The hall of course rises the full height of the building, and is covered by a light roof supported on iron trusses: the rest of the building is two-storied. Several of the rooms are large, and furnish the library, lecture-rooms, and class rooms for the students and scholars. The Institution contains comfortable accommodation for eleven hundred boys and students. The cost of these valuable buildings, and of the land on which they stand, has risen to a large sum. Though the Missionaries have studied economy as far as possible, they have expended in securing them no less than £7000. The final accounts have not been passed, but the details are nearly as follows:—

| | |
|---|-------|
| “The original house and ground cost . . . | £1650 |
| The re-erection of the house . . . | 630 |
| The Institution . . . | 3850 |
| The students’ residence about . . . | 500 |
| Railing, gates, and wall . . . | 210 |
| Darwan’s houses, drains, &c., about . . . | 100 |
| <hr/> | |
| Total cost about . . . | £6940 |
| <hr/> | |

“To meet this heavy expenditure, they have received from England, in addition to presents of maps, books, and apparatus and the purchase of others, £5000: including a grant of £1000 from the Directors of the London Missionary Society. The sums collected in this country both before and after the laying of the foundation stone have amounted to £1218, making in all about £6300 available for the buildings required. There remains therefore yet to be provided a balance of at least £600.

“The buildings being completed, and every department of their agency at Bhowanipore in full and steady operation, the Missionaries of the London Missionary Society desire now to make a final appeal to their Christian friends for aid, in paying off, at once and for ever, the balance still remaining. They have nothing in reserve for future demands, except for the regular monthly expenditure of the mission in its various departments: even the cost of repairing these buildings will, they trust, be fully met from the accumulated rent of the mission-house. They desire therefore with the more earnestness to see their present obligations entirely removed. They appeal specially to those who are interested in Christian education; because of the increased facilities now provided in the mission for this important end. They pray above all that He, whose is the silver and the gold, will be their aid: and that his converting Spirit will employ them in the conversion of immortal souls.

“Signed, “A. F. LACROIX,
J. PATERSON,
T. BOAZ, LL.D.,
J. MULLENS,
W. H. HILL,
E. STORROW,

“*Missionaries of the London Missionary Society.*”

NOTES OF A TOUR IN THE PROVINCE OF BENGAL.

FROM the incapacity of the European constitution to sustain any protracted exposure to the oppressive heat of a tropical summer, our Missionary brethren in India gladly take advantage of the cold season for visiting the Districts more remote from their places of residence. By this means, while promoting their health, they are enabled to scatter far and wide, among the rural population, the message of a Saviour's love.

It is to one of these journeys, undertaken by the Rev. James Bradbury, of Berhampore, that the following notes have reference :—

"Having received a grant of books and money from the Calcutta Bible Society, I set out," writes Mr. Bradbury, "on the 2nd of December last, accompanied by two catechists, Guruprasad and Chandicharan, and returned to Berhampore on the 16th of January, 1854.

ROUTE.

"We proceeded north-eastward to New Patibona, where we found the ferries inadequately manned and without accommodation for laden vehicles, so that much of the day was wasted in waiting for a passage, unloading and reloading the carts; for, though it was scarcely eleven o'clock when we arrived at the ghat, it was dusk before we reached Comerpo, situated on the opposite shore, in the district of Rajshahy. From this village we travelled in an easterly direction to Nattore. The fine road, thirty miles in length, leading to the above populous town, has been made by a munificent native gentleman, Baboo Prasananath Ray, who, besides completing this excellent undertaking, has liberally endowed two dispensaries and an English school, having expended on these and similar works of benevolence fifteen thousand pounds. From Nattore we went north-eastward, and made but slow progress, for most of the country between Dighaputeah and Gwile being submerged during the rains, there is no road in the dry season except through ploughed fields and long jungle grass. On approaching Bograh the face of the country begins to change: a gentle ascent is perceptible, the earth is hard and reddish, and continues to be so the space of fifty miles. Beyond Pirganj a loose, sandy, and alluvious soil again presents itself.

"To the south of Dinajepore that mo-

notony, which prevails throughout many portions of Bengal, is occasionally broken: slight elevations, scarcely deserving the name of hills, pleasingly diversify the appearance of the country. Continuing our course southward, through portions of Molda and Rajshahy, we re-crossed the Padma at Premtoli, and proceeded by the road of Bhagwangola home.

"Though much of the country through which we passed is in a high state of cultivation, large tracts of fertile land are overrun with dense jungle, and infested with wild boars, buffaloes, leopards, and tigers, one of the last of which we passed quite near without being aware of it till beyond the reach of danger.

"The chief products of the country are rice, wheat, barley, pulse of various kinds, sugar-cane, turmeric, and betle-nut; the indigo, mulberry, linseed, mustard, hemp, and tobacco plants: and the principal manufactures are indigo, lac, silk, and sugar.

POPULATION.

"The six zillahs, through portions of which we travelled, Moorshedabad, Rajshahy, Bograh, Rungpore, Dinajepore, and Malda, pay annually a land-tax of £690,012, have an area of 15,050 square miles, and a population of more than six millions of souls.

"In the physical appearance of the inhabitants of the respective districts we perceived no marked difference; but in the villages between Bograh and Rungpore we saw a great number, chiefly women, disfigured with the goitre.

MANNER OF PROCEEDING.

"The period of our stay in the respective localities where we encamped varied from one to three days. Divided into two or

three parties, and proceeding in different directions, we usually went out about seven o'clock in the morning and returned between eleven and twelve, and again at half-past three in the afternoon and remained till evening. By adopting this method, we were enabled to proclaim the Gospel, distribute tracts and the sacred volume, in all places situated within a circle measuring from eighteen to twenty-four miles. While marching from one encampment to another, which was an average distance of twelve miles, the bazars, markets, and hamlets on the road were likewise visited. Where the population was scattered we repaired to the most central spot, and, in order to give the people notice of our approach and collect as many together as possible, made use of a bell, which we found of great service; for, on hearing it toll through the village, men, women, and children rushed out of doors, and followed us to the place of preaching.

"As it was the time of rice-harvest, we often went to the reapers at work in the fields, who willingly suspended their labours to hear the good news which we had to tell them.

CONGREGATIONS.

"The portions of the country we visited differ much as to the amount of population they contain, some being densely and others thinly inhabited, and this circumstance regulated the size of our congregations, which varied from eight hundred to half-a-dozen persons.

"Had we confined our labours to populous towns and large villages, the aggregate number of our hearers would have been exceedingly great. We deemed it, however, advisable to preach, not only in such important places, but likewise in every other it was practicable to reach, even if it contained only a few miserable huts. Out of the number of places which we visited, in one hundred and thirty-seven of them the tidings of redemption had not, as far as could be ascertained, been previously made known; and the population of some of these villages, on which the light of the Gospel had never dawned, is as much as five thousand souls.

DISTRIBUTION OF BOOKS.

"Our stock consisted of 2523 books, comprising 333 tracts and 2190 Scriptures, por-

tions and entire copies of the Bible, in the following languages:—Bengali, Hindostani, Persian, Arabic, Sanskrit, and English. This number however proved very inadequate, so that had we adhered to our usual practice, of going to all persons that could read well, we should have exhausted our store during the early part of our journey, and have been left to travel more than two hundred miles without a single Gospel; we were, therefore, under the painful necessity of refusing to supply numerous applicants, in order to reserve a few copies for each place we visited.

"In the mind of every one interested in the diffusion of the Christian faith the following question will naturally arise:—Are the books read which are thus distributed? It is, of course, impossible to speak with certainty respecting every individual book; but, from circumstances which came under our notice, we have reason to believe that many are not only read but carefully thought over. In the conversation and arguments, of both Hindoos and Mohammedans, such intelligence of the general contents of the Bible was occasionally evinced as could have been acquired only by a diligent perusal of its pages: some persons, who were absent when we visited their village, on coming to the camp to obtain a book for themselves, likewise gave a pretty good account of a portion of Scripture which they had heard read in the house of a neighbour; while not a few individuals travelled several miles to request us to explain verses or paragraphs which they had tried but failed to comprehend.

"These simple facts prove that many are desirous of becoming acquainted with the Gospel; that they peruse it with attention, and reflect on its doctrines.

SPIRIT OF THE PEOPLE.

"In every direction the country was open to the free exercise of Christian effort, and not a single impediment thrown in the way to arrest the progress of our labours. Whatever may have been the hidden sentiments of a few of the sacerdotal order, who are apprehensive the diffusion of scriptural knowledge will in the course of time affect the revenues of their shrines, mosques, and temples,—and even these showed not the

least violence either in their demeanour or conversation,—persons of all creeds and classes, the followers of Mohammed and Hindoos of every caste, instead of exhibiting any kind of opposition, gave us a friendly reception, listened to the preaching attentively, and evinced, by admissions and inquiries, much candour and seriousness of mind. This favourable spirit was strikingly manifest in those parts of the country through which we had travelled on a former tour, the villagers seemed really glad to see us again, and from their remarks it was evident they had not forgotten the good things which they had heard.

“The people often gave free expression to their opinions regarding the truth and excellence of the doctrines of Scripture; but, while speaking of the high estimation in which they held them, sometimes acknowledged that they should consider it difficult to lead the holy life which the Bible requires, and that it would, they thought, be impossible to carry on business, were they to renounce the prevalent vice of lying, yet the evil and guilt of the practice were readily admitted.

“In Kantapakhur, an aged woman, apparently about sixty, on hearing the scriptural account of sin, and God’s awful denunciations against falsehood, said: ‘All people acknowledge that telling lies is a sin, and that many other things are evil; the brahmins, the pundits, and other persons, admit this: yet these very persons do these wicked works every day.’ On a further explanation of the simple doctrines of the Gospel being given, into the meaning of which she seemed to enter, she said: ‘It is not well to hear these good words only once, I wish to hear them frequently; then my mind will be satisfied, and I shall obtain the knowledge of salvation. Come to my house now and tell me these good things over again.’ We complied with her request, went to a spot near her dwelling, and there preached to her, and a crowd that gathered around us. On leaving, she and the rest of the people begged that we would come again in the afternoon.

“In the same village, in the evening of the same day, a brahmin asked: ‘Who are you; for what do you come?’ And on being

told our object, said: ‘We do not wish either to hear or receive your books; go away.’ But we persisted in reading a portion of a chapter of John’s Gospel, to which he evidently paid much attention, for in the midst of it he said: ‘These are good doctrines; there is nothing evil in them. You can read more, and then explain it.’ He asked us, when leaving, to send him a copy of the New Testament by another brahmin, who was to accompany us to the tent to receive one for himself. I need not say we readily complied with his request, and were happy to find that the little which he had heard of Christianity had subdued his prejudice, and created a desire for further information.

“A goldsmith of the village of Bogbargachi, a Mohammedan, about twenty-five years of age, who had obtained in camp at Nattore, on the previous day, a copy of Matthew, came up to us, in company with his brother, and said: ‘The book which we got yesterday we have read, but cannot understand the meaning of it; will you kindly come and explain it to us?’ We accompanied him to his house, where we sat down and explained to the two brothers, and fifteen other persons who were present, the portions of the book which they had found to be difficult.

“In the village of Bogchar, a respectable Hindoo thus addressed us: ‘I had been informed, not by Christians but my own countrymen, that there was such a religion as that of Christ; but I never heard it myself before to-day.’ After listening some time, he seemed both surprised and interested, and exclaimed, apparently with much real feeling: ‘It is good; it is good. Please give me a book that I may read about the good things of which you have been speaking.’ And, on going away, he invited us to stay and take some refreshment.

“Similar invitations were given us in two other places. Though we could not avail ourselves of them, they pleased us; because they betokened a friendly disposition and a relaxing of those barriers which keep Europeans and natives asunder; for, though dwelling in the same country, they live almost as much apart, in a social point of view, as if they inhabited different worlds.

After a residence of many years, most Englishmen continue to be strangers, and possess little more knowledge of Hindoo or Mohammedan in-door life than the day on which they landed. For the advancement of the best interests of the country, secular as well as religious, it is very desirable that the two races should be better acquainted, and both be prepared to make some personal sacrifices for the attainment of this object; that the Saxon should subdue his pride, and the Asiatic his prejudice: for, without the subjugation of these evils, their greater union can do little to improve either the material or spiritual condition of the people.

STATE OF EDUCATION.

"The towns and villages which we visited contain 55 schools, attended by 1568 pupils. Six of them give a pretty good secular education in English; but all the rest are conducted in the vernacular languages, and generally confined to a knowledge of reading, writing, and accounts. There are, however, among the places in which we preached, one hundred and thirty-eight without schools;

and some of these villages, thus destitute of all instruction, contain as many as three thousand inhabitants.

PAUCITY OF MISSIONARIES.

"Though India has been under British rule nearly a hundred years, and Missionary Societies date as far back as half a century, up to the present day, four of the districts through which we travelled, Rajshay, Bograh, Rungpore, and Malda, have not a single Minister of the Gospel; and a large portion of the people never heard, I apprehend, so much as the name of the Saviour: yet these are not small and insignificant places, for they annually yield a land revenue of £283,500, have an area a thousand square miles larger than Wales, and a number of inhabitants which exceeds the population of that Principality by more than two millions of souls. Everywhere the work of evangelization may be prosecuted without the least impediment; but the Christian church still withholds the bread of life, and leaves generation after generation to die of famine."

WEST INDIES.

BRITISH GUIANA.

Our Missionary brethren in this portion of the field have, for some time past, carried on their labours under circumstances of peculiar encouragement. The various means of religious instruction have been attended with growing interest and effect, the cause of Juvenile Education has received an important stimulus, and, in many instances, the people have contributed liberally to the support of the Gospel.

The Rev. John Dalgleish, in adverting to the state of the Berbice Mission at the close of 1853, observes:—"From the report which I have made out lately for the Society of Friends, I find that we have above 1200 children under instruction in our day schools, and I believe our Mission never stood so high in general estimation as it does at the present moment." A testimony to the same effect, and no less decisive, may be borne in reference to the Demerara Mission.

At the flourishing station, Ebenezer Chapel, on the western coast of Demerara, occupied by the Rev. James Scott, the Church Members exceed 400, and the local receipts for last year amounted to £500 sterling. The subjoined extracts of a letter from Mr. Scott, dated 20th February ult., have reference to the progress of the good work at this Station.

PROGRESS OF EDUCATION.

"As our one school-house, at this station (Ebenezer), was incapable of affording accommodation for the increasing number of pupils, and one teacher, with all the assistance I could render him, unequal to the task of conducting the school efficiently, and as serious inconvenience was experienced from assembling together boys and girls up to fifteen and sometimes sixteen years of age, I saw the necessity of getting a separate building erected for the girls, and if possible of getting a female teacher. The people having left Nouvelle Flandre, and the little chapel there being no longer necessary, I resolved to take it down, and remove those parts of the materials not yet decayed, and erect a girls' school-house here. Exclusively of the materials of the chapel, the new building has been erected at the cost of 178 dollars, and is neat and commodious. There are three ladies in this neighbourhood, of European descent, two of whom are now members of the church. One of these ladies is now conducting the girls' school. I am sorry to say that, having acted on the principle of making the schools meet their own expenses, I have not yet been able to remunerate this person as I could wish. The school, however, is increasing; and I hope to make her more comfortable next year.

"The boys' school, under the care of Mr. Williams, is now nearly as numerously attended as it was before the girls were removed to their own school. The schools here have met their own expenses, and left a trifling surplus. It is, however, not so at Freedom Chapel, for the teacher has to a large extent been supported by the contributions of the members of the church. Much of this may be traced to the want of a resident minister.* Our labours, as the friends of education, begin to be appreciated in the colony by all classes. Large sums of money have been voted by our Legislature for education; but, as a general rule, their schools have proved miserable failures. Our schools, which cost the country nothing, are admitted to be, beyond comparison, the best conducted and the most efficient. On the first Monday

of August last we had a public examination, numerously attended by parents and others, by the stipendiary magistrate, and the medical men of the district. These gentlemen were not only pleased, but surprised by the attainments and smartness of our pupils. There has been a heavy outlay in the erection of the girls' school-house, but I cannot imagine that money could have been more profitably expended. I am sure, could our friends see how much more mild and gentle the girls have already become since they were separated from the boys and placed under a female teacher, they would think the money well expended. The boys' school-house has required some repairs, which I was enabled to meet by a grant of 48 dollars (ten pounds sterling), received from the Society of Friends.

THE SEED OF THE KINGDOM SCATTERED ABROAD.

"I preach four times every Lord's day, and ride ten miles in a midday tropical sun, three times at Ebenezer Chapel, and once at Freedom Chapel. Three of these four sermons are to crowded congregations. The public ministrations of the Word of God, whether on the Sabbath or week days, have been well attended during the past year; never better at any former period. I have no remarkable cases of sudden conversion to record this year. I am sorry for this, for such cases may and perhaps ought to occur under a faithful ministration of the word of life. Such cases, however, I have not the happiness of relating. But I have the most satisfactory evidence that the Gospel has been the power of God unto salvation to many souls. The attention and apparent feeling with which crowded audiences have listened to the words of eternal life, inspire the hope that many have been enlightened and savingly impressed. Persons who till of late never attended the house of God, are now regular worshippers, and attentive hearers. Several backsliders have been reclaimed. There is a very perceptible increase of intelligence in the church. Among the younger and more intelligent portion of the church, I am glad to find an increase of devotion, for a private meeting for prayer on the Monday evening is best attended now by that class of persons. With myself per-

* Freedom Chapel Station formerly had a Missionary of its own, but of late years has been under the superintendence of Mr. Scott.

sonally, the lapse of time, study, and the varied experiences which time and events, many of them painful, have given me, enlarge my acquaintance with the glorious Gospel, and render its heavenly truths increasingly precious to my own soul. I hope too I am better prepared by God's infinite mercy and rich grace, for publishing the Gospel to my fellow sinners, and I trust there is a work of God going on through my humble labours. * * * *

LIBERATED AFRICANS.

"A considerable number of captured and liberated Africans have, within a few years past, been brought to this colony. Of this class of persons we have now large and promising classes, receiving instruction in reading and the elements of Christian truth and doctrine. Two young men of this class have been admitted to the fellowship of the church; the most encouraging persons I

have seen for a very long time. One of our members has interested himself in the instruction of the Africans, and his care and attention have been rewarded with much gratitude and success. * * * *

THE AGED DISCIPLES.

"A considerable number of the members of the church are now old and frail, and many of them confined to their chambers and their beds. In my pastoral visits I meet with much from these old disciples which is truly refreshing to my soul. There can be no doubt but the truth they heard in days now long bygone, was blessed of God to the conversion and salvation of their souls, and that the Spirit of God is now by that truth meetening them for the skies. Several of those whose decease I have recorded have died in triumph through the faith of Jesus."

Our next extract is from a communication transmitted by the Rev. Henry Ingram, under date 24th July ult., and applies to his field of labour at Brunswick Station, in the Upper District of Berbice. Mr. Ingram, it should be observed, arrived in the colony and commenced his labours only in the early part of last year.

"The great work of preaching the everlasting Gospel has been vigorously carried on. It has been proclaimed in six different parts of the River district every Sabbath, and once or more during each week: thus the joyful sound has been brought within the reach of all. The congregations in the various chapels have been good, and great attention has been paid to the instructions imparted. Without entering into particulars at this point, I may safely affirm that the labours of the year have not been without some beneficial results, sufficient to encourage us to go forward in the name of the Lord.

BIBLE SOCIETY JUBILEE.

In December last, special services were held on behalf of the Jubilee Fund of the British and Foreign Bible Society in connexion with the proposed grant of one million Testaments for China, when much interest was excited, and money enough contributed to buy 958 Testaments. It was pleasing to see some of the people, whom I

knew were already supporting God's cause to the full extent of their ability, bring in the amount of 10, 15, and even 25 of these precious volumes.

SOCIAL CONDITION OF THE PEOPLE.

"The general prospects of this station are pleasing, although more can be accomplished when I reside on the spot, as then I shall be enabled to carry out a more extended system of visitation and instruction, and every month's experience shows me that the Missionary must not confine his labours to the chapel and school-room, but, like the great Apostle of the Gentiles, teach from house to house. Our influence, or still better the influence of the Gospel, must be felt in the homes of the people, or else much of our strength will be spent in vain. The population of this district being of a mixed character, comprising Creoles, Africans, and Coolies, there are many degrading practices still existing. Satan certainly has some strongholds here, and therefore the servants of the Lord have much to contend with.

Drunkenness may be mentioned as one of the characteristics of the district. We have within a circuit of three miles, four liquor stores kept by Portuguese traders. In these dens of iniquity strong men may be seen day after day, wasting their time, spending their hard-earned money, and ruining both body and soul. I am only speaking the opinion of others more experienced than myself, when I add, that this terrible vice is one of the curses of the country. Many a promising young man gives himself up entirely to its influence, neglects every social duty, and dies a drunkard's death, without mercy and without hope. It is pleasing, however, to turn from this painful topic to others of a more favourable character. It has been the custom in former years for the principal proprietor in the district, James Laing, Esq., to give a new year's entertainment to the people on his estates. This has generally been a dinner, when a whole ox would be supplied to satisfy the cravings of hunger, and rum liberally dispensed to quench those of thirst.

A TEMPERANCE FESTIVAL.

"This year this plan has been abandoned, and a step taken, which I think you will say is in the right direction. Instead of providing a feast as usual, Mr. Laing handed me one hundred dollars, the amount usually spent, and desired me to give a temperance festival at the large chapel. This offer I willingly accepted, although I had but a week's notice, and many difficulties had to be surmounted. However we set to work; 300 tickets were given to Mr. Laing's people, and 200 more sold to the other inhabitants of the district, provisions bought, cakes made, platform erected, &c., and by great efforts every preparation was completed by the appointed time, Monday evening, January 2nd. About 500 were present and partook of the good cheer with every appearance of enjoyment, I must tell you our food was of a more solid character than is generally provided at such gatherings in England. You may possibly smile at the quantity, as well as the kind. We used one cwt. of beef, two barrels of flour, two cwt. of sugar, with hams, tea, coffee, &c., in proportion. After tea (for we still preserved the name, although it might be termed dinner) the Rev. J. Roome, of Ithaca, delivered an interesting address

on Temperance, its importance, advantages, &c., and the Rev. J. Dalglish followed with an instructive lecture on the Wonders of Creation, illustrated by the beautiful views of a fine magic lantern. It was truly an excellent meeting; the people were delighted, and although we had some of the worst characters in the district present, yet the strictest order was maintained during the whole of the evening. The judicious plan of Mr. Laing seemed to be appreciated by the greater number present, and a kindly feeling manifested. It is also pleasing to add that the receipts more than covered the expenses, although everything had been provided in abundance, leaving a balance in favour of the station of more than sixty dollars. I cannot pass from this subject without expressing my thanks to my brother Missionaries who rendered me their valuable assistance on the occasion.

SCHOOLS.

"The attendance of the scholars in the day school has been good during the year. In consequence of my non-residence, it was not advisable to have a public-examination, but from my visits to the school I am enabled to state that many of the children made great progress, and would also bear testimony to the diligence and efficiency of their teacher. At the commencement of this year I introduced the system of school fees, and after explaining the necessity of the change to the people, I was glad to find that the more intelligent of them fully coincided with the new arrangement. We suffered as regards the number of scholars during January; but this was no more than was to be expected; now, however, we have the usual attendance. This will enable me to discontinue drawing the teacher's salary from the Society, as the fees will meet two thirds of the expenses, while I am convinced that both parents and children will be benefited. During the past year, the Society of Friends kindly granted £5 to this school as well as to the other Mission Schools in the colony. The number of day scholars on the books last year was 100, average attendance about 80. The Sabbath school has been well attended, as also the classes of young persons. The Creole classes held at the close of the morning service have

been productive of good, as by this means the sermon is brought down to the understanding of the most ignorant. These are conducted by the deacons and others under my own superintendence, and before they are dismissed I endeavour to ascertain how far they have comprehended the truths brought forward, and frequently these are again illustrated in the simplest manner. The number of persons attending the classes is about 80 ; besides these we have about 100 children and young people in the Sunday school, making a total of 180 Sabbath scholars.

A GOOD WORK IN PROGRESS.

"In reference to the congregation there is much to cheer us; the good seed has not been sown in vain; many, alas too many, have been hearers and not doers of the word, but upon some an impression has been produced, which I trust will prove of a lasting character. Many of these persons have come forward and expressed a wish to join the church, and I have every reason to think that the good work has begun in their souls; in order, however, that I might impart to them as much instruction as possible, and at the same time test their sincerity, I have delayed their admission until after my settlement in the district. I am happy to include in this statement some of the Africans at Marah. I have visited this village every Sabbath that I have been in the upper part of the river, and some interesting and intelligent young men have been brought beneath the influence of the truth. In conversing with one of these last Sabbath, I was pleased to find that he mourned over the

spiritual darkness of his countrymen around him, and felt anxious to do all he could to benefit them; he also stated that these were his feelings more especially on the Sabbath morning when engaged in giving the signal (the blowing of a cowhorn) for Divine worship in the settlement. It seemed to him, he added, that he was doing it for Jesus. The young African's idea may perhaps appear exceedingly commonplace, but may he not (in his own simple way) be acting in the same spirit as the Apostle, and doing even this small matter to the glory of God.

"With two or three exceptions the members of the church have acted consistently during the year, although it must be confessed that they need much of the enlightening influence of the Holy Spirit. Their number is 109. This, you will observe, is less than last year, but death has removed some, and others have left the district. There have been seven persons added to the church during 1853, one of whom was the servant of my devoted predecessor, the Rev. A. M'Kellar. Since his admission, he has been very active as a Sabbath school teacher, and proved altogether a useful member of the church. * * * *

"In concluding my notice of Brunswick, I would express my firm belief that a great work is to be done here, the rude materials are lying on every hand. Oh, that in answer to fervent, effectual prayer, the Holy Spirit may soften and subdue every heart, so that the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose!"

THE CHOLERA IN JAMAICA.

It is with extreme concern we have to announce that the fearful scourge which committed such ravages in this island in 1850 has again broken out, and numbered among its victims many of the poor people connected with our Mission Stations. From all the evidence before us, it would seem that the visitation has hitherto been restricted to some of the rural districts, but it is precisely in these localities that most of our Missionary brethren are labouring, and where their presence and exertions, at such a crisis, will prove invaluable. We would earnestly commend our dear brethren and their families, in this season of anxiety and sorrow, to the prayerful sympathies of our Christian friends.

Writing under date 9th June ult., the Rev. Wm. Alloway gives the following particulars:—

“I am sorry to inform you that Cholera, in its most malignant form, has again appeared among us. About three weeks ago it broke out on an estate a few miles from this town (Porus), and, in less than three days, more than twenty of the labourers were numbered with the dead. Some of our people who were working there, upon the appearance of the disease, hastened home; but, alas! they brought the seeds of death with them. In the course of two days eight of them, and of the friends who nursed them, died. Among the number were two young tradesmen, who had been educated in our day school, and one of them was teacher of the first class in the Sabbath school. In the case of the latter the progress of the disease was awfully rapid. He returned home on the Thursday, in company with a few friends, and as that and the next day passed without any of the premonitory symptoms appearing, we hoped that he had escaped infection. On Saturday he called to inquire after the health of his friend and fellow-workman, when he was informed that he was dead and buried. This was about noon. He seemed much shocked, and replied: ‘Then it is time for me to prepare.’ He went home, and was immediately seized

with violent spasms and cramp. He struggled on until about midnight when he expired, and before the Sabbath dawned he was, without coffin or shroud, laid in the cold and silent grave. To give you some idea of the dreadful havoc which this terrible pestilence is making among this people, I will mention the case of one of my class people, who, having heard that some of his family were ill, at a village about four miles from this place, went to see them. He found them suffering from Cholera, and, in less than two days, he buried his mother, two sisters, a brother, a nephew, and a sister-in-law, all, excepting the mother, in the very prime of life. Indeed, as the man exclaimed, he had no family left him but a number of helpless children. The disease has now assumed a milder form, and frequently yields to treatment. We labour amongst a poor and an afflicted people, and my heart often sickens at the scenes which I am compelled to witness. For the last seven years they have scarcely recovered from one calamity before they have been visited with another and a severer one. The Lord’s hand is stretched out still. May they turn unto Him that smiteth them, and seek the Lord of hosts!”

Another of our Missionary Brethren, labouring in this island, the Rev. T. H. Clark, writes under the same date:—

“You have most likely heard of the re-appearance of Cholera in our midst, and of its ravages amongst our people. The last three or four weeks has been an awful time in our neighbourhood, and I am nearly worn out in endeavouring to arrest the progress of the disease, or mitigate its severity. Our house has been quite the *dépôt* for medicines in our district; and morning, noon, and night, long before I could dress and frequently before I left my bed in the morning, and late at night, after I have returned several miles from an evening service, messengers pressed hard one upon another for medicines for their suffering friends. My strength has been well-nigh exhausted in visiting the districts and houses of the poor sufferers, to administer medicines, give directions, and seek to turn to some good and spiritual account this fearful visitation. I

have seen it in its most malignant type, and in all stages of the disease; but hitherto God has graciously preserved me and mine from the pestilence that walketh in darkness, and from the destruction that walketh at noon day. The Cholera is a fearful visitant anywhere, and under any circumstances,—even in highly favoured England it is so; but how much more so in a country like this, where medical men are so scarce, and oftentimes even medicines obtained with so much difficulty, and where too the climate tends to further its progress and deepen the malignity of its type.

“Pray for us, dear sir, that this solemn visitation may be sanctified to us and to our churches, and made the means of advancing the spiritual interests of the churches in this colony.”

MISSIONARY CONTRIBUTIONS,

From 24th April, to 12th July, 1854, inclusive.

| £ s. d. | | £ s. d. | | £ s. d. | | £ s. d. | |
|---|---------|--|--------|--|----------|--|--------------|
| A Debtor to Mercy | 100 0 0 | <i>Coverdale Chapel</i> | | <i>Middleton Road.</i> | | BUCKINGHAMSHIRE. | |
| G. B. T. | 50 0 0 | Collections..... | 10 0 0 | (See Annual Report, p. xvi.) | | <i>Olney.</i> | |
| Hon. A. Kinnaird, | | | | Missionary Boxes. | | Collection..... | 3 10 9 |
| M.P. for the Special | | | | Miss Annie Purkiss | 0 3 0 | Miss Mabley's | |
| Chinese Fund | 25 0 0 | <i>Craven Chapel, Sunday School Children, for the Special Chinese Fund</i> | 3 11 0 | Miss Sweedland's | 0 2 6 | Boards. | 0 17 6 |
| James Brand, Esq., | | <i>Youthful Branch ditto</i> | 8 10 0 | Pupils | 0 0 8 | Collected by Mrs. Hearne | 1 16 4 |
| Upper Tulse Hill, per Rev. John Hunt | 25 0 0 | <i>Crown Court Juvenile Society, per Mr. Muir</i> | 3 0 0 | Master A. Woodman | 0 0 8 | Exs. 8s. 10d.; 5l. 15s. 9d. | |
| Mrs. F. Smith (A.) | 5 5 0 | <i>Fetter Lane Chapel.</i> | | Master W. Smith | 0 1 2 | CAMBRIDGESHIRE. | |
| A Friend..... | 5 0 0 | Collected by Miss Walton and Miss J. Paterson. | | Miss E. Upsdale | 0 1 9 | <i>Duxford District.</i> | |
| A Friend from the Country | 5 0 0 | <i>Mrs. Woodham (A.)</i> | 1 1 0 | Master S. B. Hockin | 0 5 4 | Per Mr. J. Patterson. | |
| Rev. J. H. Godwin | 1 1 0 | <i>Mrs. Treasure</i> | 1 1 0 | Masters W. and E. Gillon | 0 2 0 | <i>Duxford.</i> | |
| B. Peckham, First Fruits | 1 0 0 | <i>Mrs. Herepath</i> | 0 1 0 | Master S. Laming | 0 1 4 | Collections..... | 12 14 7 |
| W. C. & Friends, Clapham | 1 0 0 | <i>Mrs. Heath</i> | 0 10 0 | Miss A. Rayson | 0 0 11 | Missionary Boxes | 1 13 11 |
| Ditto, for Chinese Testaments | 0 4 0 | <i>Mrs. Chant</i> | 0 10 0 | Master J. Bacon | 0 0 8 | Collected by Miss Burgess | 1 5 0 |
| Emma Conway, per Rev. E. F. Woodman | 0 13 4 | <i>Mr. and Mrs. Wiseman</i> | 0 10 0 | Master T. King | 0 0 8 | Mr. Patterson (A.) | 1 0 0 |
| Miss Elizabeth Waghorn | 0 13 3 | <i>Mr. Macmorris</i> | 0 10 0 | Master F. W. Wenham | 0 0 5 | 16l. 13s. 6d. | |
| Rev. Gerard Smith | 0 10 0 | <i>Smaller Sums</i> | 1 6 4 | Miss A. Richards | 0 3 3 | <i>Foulmire.</i> | |
| A Friend..... | 0 10 0 | Collected by Miss S. Yates. | | Miss C. Leigh | 0 0 8 | Collected by J. Mowbray. | |
| W.M. for the Special Chinese Fund | 0 10 0 | <i>Mr. Walton</i> | 1 1 0 | Mrs. Howshall | 0 6 11 | Mrs. David Ellis | 1 0 0 |
| Anonymous | 0 2 6 | <i>Mr. Rivers</i> | 0 10 0 | Miss Clement's Sunday School Class | 0 7 3 | Mrs. J. F. Nash | 1 0 0 |
| The Society for Promoting Female Education. | | <i>Mrs. Evans' Box</i> | 0 5 2 | Box | 0 8 8 | Miss Nash | 1 0 0 |
| For Mrs. Young, Amoy | 80 10 6 | <i>Sunday School Children</i> | 0 8 0 | Miss E. Smith | 0 8 6 | Missionary Boxes. | |
| For Mrs. E. Porter's School, Cuddapah | 20 0 0 | Collections after Sermons, May 14, 1854 | 5 15 0 | Miss Drewry | 0 2 5 | Miss Foster | 0 8 0 |
| For Mrs. W. Porter's School, Madras | 12 0 0 | <i>Hackney College, Missionary Boxes</i> | 2 0 0 | Miss I. Guest | 0 0 8 | Miss O. Wedd | 0 5 0 |
| 62l. 10s. 6d. | | <i>Hanover Chapel, Peckham.</i> | | Miss M. Guest | 0 0 7 | Mr. Thomas Wright | 0 2 6 |
| Per Miss Kirkpatrick, for Mrs. Hirschberg's School, Amoy | 21 10 0 | Balance of last year. | 1 1 6 | Master W. Royd | 0 0 3 | Mrs. Geo. Barker | 0 11 0 |
| For Schools at Cuddapah. | | On Account | 2 0 0 | Miss E. J. White | 0 1 0 | Mrs. Wm. Bateson | 0 5 0 |
| Mr. M. Brankston | 2 2 0 | <i>Hollywell Mount.</i> | | Miss Webb | 0 6 5 | Mrs. Ison | 0 5 0 |
| Mr. D. Scannell | 2 2 0 | (See Annual Report, p. xiv.) | | Fractions | 0 1 5 | Mrs. Wm. Ward | 0 3 6 |
| Mr. J. Freeman | 3 3 0 | Collectors, | | <i>Old Gravel Pit Auxiliary</i> | 73 8 0 | Mrs. Wm. Adams | 0 2 0 |
| Mr. W. Struthers | 3 3 0 | <i>Mrs. Beams</i> | 1 0 4 | <i>Portland Chapel.</i> | | Mrs. Ann Creek | 0 2 6 |
| 10l. 10s. | | <i>Miss Carter</i> | 2 2 6 | Collections. | | Chrishall Grange | 2 10 5 |
| Mrs. H. Langton, for the Native Teacher, John Stephenson | 10 0 0 | <i>Miss Croft</i> | 0 12 0 | Public Meeting | 6 14 6 | Collection | 8l. 3s. 11d. |
| An Essex Friend at Exeter Hall, for the Special Chinese Fund | 2 2 0 | <i>Mrs. Cattermole</i> | 0 17 4 | After Sermon | 11 6 10 | <i>Little Shelford.</i> | |
| <i>Barbican Chapel.</i> | | <i>Mrs. Farrington</i> | 0 16 0 | T. Morgan, Esq. | 20 0 0 | Sabbath School Girls | 0 8 0 |
| Collected by Mrs. Devonshire, for the Native Youths in Rev. Wm. Gill's School, called Jas. Peasey, Joseph Freeman, William French, and Robt. Devonshire | 12 0 0 | <i>Mrs. J. Green's Class</i> | 0 9 0 | Subscriptions. | | Child's Missionary Box | 0 1 0 |
| <i>Barnsbury Chapel</i> | | <i>Miss Howett</i> | 0 16 0 | C. Roberts, Esq. | 10 0 0 | Rev. Wm. Burgess | 1 0 0 |
| Sunday School. | | <i>Miss Ingram</i> | 0 14 0 | Mr. W. Webb | 1 1 0 | Collection | 6l. 8s. |
| For Chinese Testaments | 3 10 0 | <i>Miss Lester</i> | 0 18 0 | Miss Adfield (5 yrs.) | 1 0 0 | <i>Sawston.</i> | |
| For Native Teacher, Ebenezer Barnett | 6 0 0 | <i>Mrs. Manning</i> | 0 16 4 | Mrs. Saunders, for Chinese Mission | 0 10 0 | Sunday School Missionary Boxes | 1 10 10 |
| 9l. 10s. | | <i>Miss Meach</i> | 2 0 4 | Collected by James and Samuel Watkins, for China | 1 0 0 | Subscriptions | 0 8 0 |
| <i>Bethnal Green Juvenile Society.</i> | | <i>Mrs. Norris</i> | 0 16 4 | 51l. 12s. 4d. | | Public Collection | 9 15 0 |
| For School at Cuddapah | 10 0 0 | <i>Miss Parsons</i> | 0 11 4 | <i>Poultry Chapel.</i> | | 11l. 13s. 10d. | |
| For Special Chinese Fund | 4 0 0 | <i>Mrs. Rooke</i> | 3 0 3 | Collections | 147 15 0 | Less Expenses | 0 17 0 |
| 14l. | | <i>Miss Stillwell</i> | 1 7 0 | Subscriptions, &c. | 132 13 6 | <i>Royston District, per Rev. R. E. Forsyth</i> | 18 0 0 |
| <i>Kennington Sunday School</i> | | <i>Miss Simpson</i> | 1 1 0 | For Chinese Testaments | 0 5 0 | CUMBERLAND. | |
| | | <i>Mrs. Swainsbury</i> | 0 15 0 | For Karotongia | 0 5 0 | <i>Great Salkeld, for the Special Chinese Fund</i> | 1 2 2 |
| | | <i>Mrs. Stacy</i> | 8 4 4 | 280l. 18s. 6d. | | DERBYSHIRE. | |
| | | <i>Mrs. W. Stacy</i> | 0 13 8 | <i>St. Thomas's Square, Hackney.</i> | | <i>Matlock Bath, for Special Chinese Fund</i> | 5 10 0 |
| | | <i>Miss Stacy</i> | 0 12 6 | Auxiliary, on account | 10 7 9 | DORSETSHIRE. | |
| | | <i>Mrs. Toombs</i> | 2 12 2 | Girls' Sunday School, for the Native Girl, Eliza | 3 0 0 | <i>Poole, on account</i> | 6 9 0 |
| | | <i>Miss Tyrrell</i> | 1 0 4 | 18l. 7s. 9d. | | ESSEX. | |
| | | <i>Miss Vallance</i> | 2 0 1 | <i>Tottenham Court Road.</i> | | Auxiliary Society, per T. Daniell, Esq. | |
| | | <i>Mrs. Wenn</i> | 1 15 8 | For Special Chinese Fund | 8 12 0 | Colchester, Legacy of Miss Emma Blomfield | 19 19 0 |
| | | <i>Miss Wescott</i> | 0 16 0 | | | <i>Saffron Walden District</i> | 102 17 9 |
| | | Sums under 10s. | 1 10 6 | | | 122l. 16s. 9d. | |
| | | <i>Missionary Boxes.</i> | | | | Two Essex Friends | 10 0 0 |
| | | <i>Miss Burgess</i> | 0 4 2 | | | <i>Barking.</i> | |
| | | <i>Mrs. Chossum</i> | 0 13 0 | | | Taylor, G. Esq. | 1 0 0 |
| | | <i>Mrs. Comber</i> | 0 13 8 | | | Collected by Mrs. Law | 0 13 6 |
| | | <i>Mrs. Hall</i> | 0 14 0 | | | 14l. 18s. 6d. | |
| | | <i>Miss Rowe</i> | 0 7 0 | | | | |
| | | <i>Mrs. Hiam</i> | 1 7 1 | | | | |
| | | Small Sums | 1 0 2 | | | | |
| | | <i>Kennington Sunday School</i> | 2 0 0 | | | | |

| £ s. d. | £ s. d. | £ s. d. | £ s. d. |
|--|---|---|--|
| STAFFORDSHIRE. | Halesworth. | Epsom. | J. Chinery, Esq. (A.) |
| <i>Tutbury</i> , for Chinese New Testaments additional | Collections 5 1 0 | Annual Subscriptions. | Miss Smith (A.) 1 5 0 |
| <i>West Bromwich</i> , Mayer's Green, for ditto | Collected by Miss Elizabeth Hammond 0 2 8 | Mr. E. Barnett 1 1 0 | Mrs. Sells (A.) 1 0 0 |
| | 5 <i>l.</i> 8 <i>s.</i> 8 <i>d.</i> | Mr. Bell 1 1 0 | Mrs. Gill (A.) 0 10 0 |
| SUFFOLK. | <i>Haverhill</i> , New Meeting, less Exs. 1 <i>8<i>s.</i> 6<i>d.</i></i> 14 6 1 | Mrs. Burn, sen. 1 0 0 | Mr. Hordern (A.) 0 10 0 |
| <i>Beccles</i> 41 1 8 | Haughley. | Mr. Robert Burn ... 1 0 0 | J. Cash, Esq. (A.) 0 10 0 |
| <i>Boxford</i> 3 10 9 | Per W. Prentice, Esq. Subscriptions 7 17 8 | Mrs. Davis 1 0 0 | Rev. A. Povey (A.) 0 10 0 |
| | For China, Special 9 13 6 | Dr. Graham 1 0 0 | J. Tayler, Esq. (A.) 0 10 0 |
| Bury. | 17 <i>l.</i> 11 <i>s.</i> 2 <i>d.</i> | Mr. Harsant 0 10 0 | Mr. Ahlitt (A.) 0 8 8 |
| Northgate Street. | <i>Inwich</i> , Nicholas Street 41 7 7 | Mrs. Wrangham, sen. 0 10 0 | Mr. Coles (A.) 0 5 4 |
| Collection - Communion Table 1 7 1 | Tacket Street 47 5 11 | Collected by Miss Chandler, Eliza Young, and Mr. Sidney Young 2 2 8 | Miss Richardson (A.) 0 5 0 |
| Ditto for China 4 7 7 | Lavenham. | Missionary Boxes. | Mrs. Butler (A.) 0 6 0 |
| Ditto by Sunday Scholars for Testaments 1 1 0 | L. G. 1 1 0 | Children of Rev. T. Lee 0 5 0 | Weekly Subscribers 11 <i>l.</i> 4 <i>s.</i> |
| Boxes Monthly Meeting 1 3 0 | Ditto, for Female Teacher, Isabella Meeking 10 0 0 | Ditto of E. Barnett. 0 11 8 | WILTSHIRE. |
| Mr. J. V. Nunn (D.) 0 10 0 | 11 <i>l.</i> 1 <i>s.</i> | Mr. Cunningham's Little Girl 0 6 0 | <i>Heytesbury</i> 6 14 0 |
| Subscriptions. | <i>Nayland</i> 5 0 0 | Sunday School Children 2 7 8 | YORKSHIRE. |
| Mr. Benjamin De Carle 1 1 0 | For Chinese New Testaments 1 0 0 | Towards support of Native Youth, Thomas Lee 3 0 0 | <i>Beverley</i> , per J. Hind, Esq. 32 13 4 |
| Mr. John Ridley 1 0 0 | 6 <i>l.</i> | Exps. 6 <i>s.</i> 6 <i>d.</i> ; 20 <i>l.</i> 10 <i>s.</i> 11 <i>d.</i> | <i>Dewsbury</i> , for the Special Chinese Fund 20 0 0 |
| Mrs. Ridley, sen. 0 10 0 | Needham Market. | Kingston. | Halfpax District. |
| Mr. Hadfield 0 10 0 | Subscriptions 23 10 0 | Sermons 8 14 11 | Per J. Baldwin, Esq. Sion Chapel. |
| Collection at County Meeting 5 18 6 | J. A. Webb, Esq., for Native Teacher 10 0 0 | Meeting 6 6 10 | Annual Collection 47 10 0 |
| <i>18<i>l.</i> 6<i>s.</i> 11<i>d.</i></i> | Boxes and Cards 4 12 1 | Annual Subscriptions. | Harrison Road Chapel. |
| <i>Whiting Street</i> Contributions 15 19 10 | Sacramental (Widows, &c.) 1 0 0 | Mr. Turrell 2 2 0 | Annual Collection 25 18 1 |
| Collection at County Meeting 6 0 0 | Exs. 8 <i>s.</i> 6 <i>d.</i> ; 50 <i>l.</i> 4 <i>s.</i> 7 <i>d.</i> | Two Friends 2 0 0 | Subscriptions 18 0 6 |
| 21 <i>l.</i> 10 <i>s.</i> 10 <i>d.</i> | Renham 10 17 10 | Miss Jordan 1 0 0 | Square Chapel. |
| Collection at Meeting in Guildhall 4 14 5 | Saxmundham 5 9 5 | Mrs. Young 1 0 0 | Annual Collection 25 18 1 |
| Less General Expenses 2 15 0 | Southwold. | Mr. Soden 1 0 0 | Bramley Lane. |
| Clare. | Juvenile Society 5 3 0 | Rev. L. H. Byrnes, B.A. 1 1 0 | Annual Collection 5 1 8 |
| Mr. J. King 1 10 0 | Collection 2 6 2 | Miss Wadden, 2 years. 1 0 0 | Ovenden. |
| Mr. Gayfer 1 0 0 | For China 0 10 6 | Mrs. Wheeler 0 10 0 | Collection 1 10 0 |
| Mr. Blackman 0 10 0 | Exs. 7 <i>s.</i> ; 7 <i>l.</i> 12 <i>s.</i> 8 <i>d.</i> | Mrs. Spencer 0 10 0 | 234 <i>l.</i> 8 <i>s.</i> |
| Collected by Mrs. Unwin 3 0 8 | Stansfield. | Mr. H. Simmons 0 10 0 | Hopton 10 6 10 |
| Miss Silveston's Box after Sermon 3 2 3 | Collection 5 10 0 | Miss Willis 0 4 6 | Leeds, R. Arthington, jun., Esq. 50 0 0 |
| Exs. 15 <i>s.</i> ; 8 <i>l.</i> 9 <i>s.</i> | Sunday School 1 0 0 | Mrs. Wheatley 0 4 0 | United Communion 13 10 0 |
| <i>Cowlinge</i> 4 0 0 | Collected by Miss Went 0 5 0 | Miss Smallpiece 0 4 0 | 63 <i>l.</i> 10 <i>s.</i> |
| <i>Craftfield</i> 3 8 0 | 7 <i>l.</i> 15 <i>s.</i> | Collected by Mrs. Dawson. | Selby 18 10 0 |
| <i>Debenham</i> 3 14 0 | Stowmarket. | Mr. S. Ranard 2 0 0 | Sheffield Auxiliary , per J. W. Pye Smith, Esq. 103 19 8 |
| <i>East Bergholt</i> 8 0 0 | Collection at the County Meeting, 1853 10 17 4 | A Friend 1 0 0 | Fork , Collected by Mrs. Pritchett, for the Native Teacher James Parsons 10 0 0 |
| <i>Fakenham</i> , Mr. Dains 1 0 0 | Sudbury, Old Meeting 41 15 5 | Mrs. Shrubsole 0 10 0 | WALES. |
| Framlingham. | Trinity Chapel 3 7 8 | In Quarterly Subscriptions 1 0 6 | Breconshire. |
| Subscriptions, &c. 11 14 11 | Walpole 2 6 6 | Missionary Boxes & Cards. | Per Mr. J. Powell. |
| H. Thompson, Esq., for the Special Chinese Fund 5 0 0 | Wickhambrook 9 12 9 | Joseph Hardwick 1 1 6 | Tretowen and Curnrhos 2 0 0 |
| 10 <i>l.</i> 14 <i>s.</i> 11 <i>d.</i> | Woodbridge. | Sarah West 0 2 0 | Miss Watkins's Missionary Box 0 13 0 |
| Hadleigh. | Beaumont Chapel 29 15 10 | Widow Summers 0 8 0 | <i>Llanowrtydyll</i> 1 13 6 |
| Annual Subscribers. | Quay Meeting 26 2 2 | Marconi Family 0 12 0 | <i>Abergwasian</i> 1 13 4 |
| Mr. Ansell 10 10 0 | Wrentham. | M. A. and T. Cross 0 5 0 | Exps. 6 <i>d.</i> ; 6 <i>l.</i> 1 <i>s.</i> 4 <i>d.</i> |
| Mrs. Brown 0 5 0 | Collections, &c. 7 9 8 | Sunday School Children 2 12 7 | Gower. |
| Mr. Cook 1 1 0 | For Chinese Scriptures 3 11 4 | Mrs. Martin 0 5 0 | Lady Barham's Chapels. |
| Mrs. Cooper 0 5 0 | Exs. 7 <i>s.</i> 6 <i>d.</i> ; 10 <i>l.</i> 13 <i>s.</i> 6 <i>d.</i> | Exs. 12 <i>s.</i> 6 <i>d.</i> ; 35 <i>l.</i> 11 <i>s.</i> 4 <i>d.</i> | Collected by Cards for China. |
| Mr. Grimwade 0 10 0 | SURREY. | E. Phillips, Esq. (A.) 2 2 0 | Charles Jones 0 13 6 |
| Mr. C. Kersey 10 0 0 | <i>Champion Hill</i> , Young Friends, per Misses Anstie, for Mrs. Clarkson's School, Mahi Kantha 1 10 0 | Norwood. | Sarah Button 0 3 4 |
| Mr. R. Kersey 1 1 0 | Sudbury, Old Meeting 41 15 5 | Collections, 14th May 14 7 0 | Mary Davies 0 7 4 |
| Mr. Partridge 1 1 0 | Trinity Chapel 3 7 8 | Ditto; 17th May 3 10 0 | Catherine Dollin 0 15 0 |
| Young Men's Missionary Association 9 10 6 | Walpole 2 6 6 | Exs. 43 <i>s.</i> 6 <i>d.</i> ; 15 <i>l.</i> 13 <i>s.</i> 6 <i>d.</i> | Mary Reece 0 1 6 |
| Female ditto 8 19 8 | Wickhambrook 9 12 9 | Tooting. | Mary Curtis 0 1 10 |
| Missionary Boxes 5 7 4 | Woodbridge. | Collections, including 6 <i>l.</i> from Boyd Miller, Esq. 13 6 9 | Elizabeth Clements 0 7 0 |
| Sabbath School ditto 2 6 7 | Beaumont Chapel 29 15 10 | Collected by— | For the General Mission. |
| Collection 4 10 8 | Quay Meeting 26 2 2 | Mrs. Chapman 3 8 8 | Pillon Chapel Collection 0 5 2 |
| Public Meeting 7 11 1 | Wrentham. | Miss Lians 3 15 4 | Park Mill Ditto 0 0 6 |
| Proceeds of Tea Meeting 8 13 9 | Collections, &c. 7 9 8 | Sunday School Children 8 10 0 | Mr. T. Morgan 0 1 0 |
| Offert Collection 1 5 0 | For Chinese Scriptures 3 11 4 | Miss Nash, for Missions to China 0 10 0 | A Lady Friend 0 5 0 |
| Dr. Capel, and Missionary Box 1 5 4 | Exs. 7 <i>s.</i> 6 <i>d.</i> ; 10 <i>l.</i> 13 <i>s.</i> 6 <i>d.</i> | Exs. 13 <i>s.</i> 6 <i>d.</i> ; 23 <i>l.</i> 13 <i>s.</i> 6 <i>d.</i> | Rev. W. J. Ford (A.) 1 1 0 |
| Anonymous Friend 5 0 0 | SURREY. | SUSSEX. | Mr. T. Parsons 0 1 0 |
| Exs. 17 <i>s.</i> 6 <i>d.</i> ; 7 <i>l.</i> 14 <i>s.</i> 5 <i>d.</i> | <i>Champion Hill</i> , Young Friends, per Misses Anstie, for Mrs. Clarkson's School, Mahi Kantha 1 10 0 | WARWICKSHIRE. | P. and E. Bevan 0 2 0 |
| | Denmark Hill , per Miss Rawlings, ... 2 7 0 | Leamington. | |
| | <i>Dorking</i> , per J. Dennis, Esq., on account 17 2 9 | Spencer Street. | <i>Llanelly near Abergavenny</i> , per Rev. J. Davis 5 0 0 |
| | | Lady Carnegie (D.) 1 0 0 | |
| | | Lady Carnegie (A.) 2 0 0 | |



THE EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1854.

BIOGRAPHICAL NOTICE OF THE LATE REV. SAMUEL CHANCELLOR, OF EPPING, ESSEX.

ON 14th November, 1853, it pleased the Great Head of the Church to remove from his labours, and take to his reward, the Rev. Samuel Chancellor, of Epping, Essex, after a short illness, under which he was sustained by the grace, and cherished by the presence, of his Divine Redeemer, so that he frequently exclaimed, "I am so happy!" He was born at Kensington, and received his education at Christ's Hospital School. Until late in life, he was engaged in a secular occupation, exhibiting, under every variety of circumstance, a strict and conscientious regard for the interests of his employer, and an example worthy of imitation to those engaged with him in the same department.

He was brought to a saving acquaintance with himself as a sinner, and with Christ as his only and all-sufficient Saviour, under the ministry of the Rev. Dr. Leifchild, then pastor of the Congregational Church assembling in Horn-ton-street Chapel, Kensington, towards whom he cherished the most affectionate attachment.

After his conversion he became very solicitous to testify his love and gratitude to Him who had redeemed him unto God with his precious blood, by active service in various portions of the Master's vineyard, and became a teacher

in the Sunday-school connected with the church above referred to, where he laboured for many years most zealously and anxiously in behalf of the dear children, endeavouring to sow in their hearts the seed of gospel truth, often watering it with his tears, and ever following it with his earnest petitions to that Spirit by whom alone it could be made effectual to their conversion to God. The son of the excellent minister before alluded to, who is now settled over a church at Nailsworth, in Gloucestershire, was among those who received instruction from his lips. His afternoon addresses to the children in the school were characterized by great earnestness and pathos, indicating the deep interest he felt for their everlasting good. His Heavenly Father having enabled him to speak from experience of the great salvation, he became desirous of communicating to "children of a larger growth" what he himself had tasted, and felt, and handled of the word of life, and was led to accept an invitation occasionally to address the poor and ignorant in some of the more destitute parts of the neighbourhood of Sutton-street, Gore-lane, &c., among whom his labours were acceptable and valued, many being able to testify to the benefit they derived from his fervent appeal to their consciences and hearts. Christ

and Him crucified was the theme of all his addresses. Finding his labour in this department would prevent his giving to the Sunday-school that efficient help he had been accustomed to afford, he resigned his place as a teacher, in order that he might more effectually and constantly engage in those Itinerant labours, especially as he was sometimes called upon to supply the pulpit of stated ministers of the gospel; at length he was recommended by a friend to officiate for a few Sabbaths at the Congregational chapel at Hayes, Middlesex, then destitute of a pastor. This was in the year 1843. After preaching acceptably for a short time, he was unanimously requested by the church to become their future pastor. The Rev. Dr. Leifchild, his acknowledged spiritual father, gave him the charge on the interesting occasion. He occupied this sphere of labour, however, only for the space of about four years. The church at Epping being at the time without a pastor, after much consideration, he was induced, at the recommendation of some of his friends, to offer his services, and was accepted as their future spiritual leader. Among the people there he spent the last six years of his life. Shortly after his settlement, he became united in marriage to Miss Burt, the eldest daughter of — Burt, Esq., of Bracknell, Berks, by whom he had one son, now about two years old. May he, if spared, grow up to be a comfort to his widowed mother! Our friend studied hard and prayed much for the edification and spiritual welfare of the church at Epping, earnestly desiring that he might be the humble instrument of leading them on to a more enlarged acquaintance with the whole range and compass of Divine truth, and a higher development of that truth, in its holy and sanctifying influence on the life and conversation. It is a pleasing fact, that both his places of worship, during his pastorate, were greatly renovated and improved, especially the one at Epping, the interior of which has been modernized and beautified, and rendered more

convenient and suitable for the worship of God, at a considerable expense. It is thought by some of his friends that the anxiety and labour connected with the effort to obtain the necessary funds requisite to carry the object proposed into effect, originated or greatly accelerated the complaint which cut short his days and usefulness. At a meeting held with those who acted as the deacons of the church, and a portion of its members, a few days before he was entirely laid aside, it was evident to some then present, that he was labouring under great bodily weakness and failure of his accustomed health. So sensible was his bereaved partner of this, that, with much persuasion, she prevailed upon him to call in upon his medical adviser on his way home. He shortly after took to his bed. It is an impressive fact, and should deeply affect those who heard it, that, at the conclusion of one of his last discourses, if not his very last, he clasped his hands, and, lifting up his eyes to heaven, exclaimed, "My God, thou knowest I am clear from the blood of all men!" On returning home one evening after preaching, he said to his beloved partner, "My dear, I am sure I love Jesus. I once had my doubts, but now I have none. I shall soon be with him." His end was indeed peace and calm assurance. The words, "Precious Jesus! infinitely precious Jesus!" often fell from his lips. On one occasion, as his mourning relict was sitting by his bedside, watching, with the most intense solicitude, every movement of his features, she observed him frequently look up accompanied with a motion of the lips. She asked him if he wanted anything. "No," was his reply; "I am only committing everything into the hands of Jesus." His weakness was so great, that he was unable to utter but little, but that little all indicated the happy composure of his soul on Christ.

"He sleeps in Jesus, and is blest." He has rendered in his account as to the manner in which he exercised his ministry in the churches at Hayes and Epping. The members of those churches

have now to render in theirs, as to how they regarded the messenger and received his message. He was interred in the burying-ground of the chapel, on

Sunday, 20th November, the members of the church kindly defraying the expense.

MILLENARIANISM.

No. II.

THE Apostle Paul had occasion, in one of his earliest epistles, to combat notions resembling those of Millenarians. From expressions he had made use of in writing to them, the Thessalonian Christians had been led to imagine that the advent of Christ was near; that it might occur in their own day; that they themselves might soon be startled by the sounding of the last trump, and the bright shining of the Saviour's coming.

And we can hardly wonder that the language of the apostle should have conveyed such an impression. "For yourselves know perfectly," he had said to them, "that the day of the Lord so cometh as a thief in the night... But ye, brethren, are not in darkness that that day should overtake you as a thief."—1 Thes. v. 2, 4. He had spoken of them as "waiting for the Son of God from heaven."—i. 10. And after an animating reference to the "Lord descending from heaven with a shout, with the voice of the archangel, and the trump of God, and the rising of the dead in Christ," he had added, "then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—iv. 16, 17. The apostle speaks here as if he himself, and *some* at least of the Thessalonians, might be alive on the earth at the coming of Christ, and therefore as if that coming might take place within the lifetime of the then-existing generation.

From his second epistle to them we learn that this impression was actually produced. There were those who took advantage of the apostle's language to

represent the day of Christ as being near. According to them, it might arrive at any time. It might surprise them while engaged in the busy avocations of the world. The Thessalonians yielded to this impression, and its disastrous influence soon became manifest. They were "shaken in mind, and troubled," or disquieted.—2 Thes. ii. 2. And some among them appear, probably from the influence of this error, to have given way to a spirit of idleness and gossiping, neglecting their obvious duties, and wandering about from house to house. "We hear that there are some who walk among you disorderly, working not at all, but are busybodies."—iii. 11.

It was for the purpose of correcting their misapprehensions that the apostle addressed his second epistle to them. At the commencement of the second chapter, he tells them that they had entirely misunderstood him, and that nothing was farther from his purpose than to convey to them the impression that "the day of Christ was at hand." He entreats them to dismiss the thought, and warns them against those who went about among them inculcating it. There were certain events, of which he had told them, which must first happen, and for their forgetfulness of which he chides them. "Now we beseech you, brethren, by (concerning) the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall

not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?"—2 Thes. ii. 1—5.

It is not our intention to enter into any exposition of this remarkable passage. We refer to it thus early because it has an important bearing on our argument with our Millenarian friends. It is well known that the strength of their reasoning in support of the view we are opposing, depends mainly on the prominence given in the New Testament to the second advent of the Saviour, and the language which the apostolic writers employ with reference to it. They speak of it as the great hope of the church. Christians are described as "those who love his appearing." Their minds are constantly directed toward it. They are represented as "looking" for it, "waiting" for it, "hasting unto the coming" of it. The advent of the Saviour from heaven is the church's "blessed hope." We have given some specimens of the language in which it is referred to in the passages quoted above. We add a few others for the sake of exhibiting the full force of this branch of the argument. "Ye come behind in no gift, waiting for the coming of the Lord Jesus Christ."—1 Cor. i. 7. "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."—Phil. iii. 20. "Looking for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ."—Titus ii. 13. "Unto them that look for him, shall he appear—the second time without sin, unto salvation."—Heb. ix. 28. "What manner of persons ought ye to be . . . looking for and hasting unto the coming of the day of God."—2 Pet. iii. 12. "Behold, he cometh with clouds."—Rev. i. 7. "Surely, I come quickly."—xxii. 20.

We freely admit that these passages, to which others similar might be added, have reference to the second advent of the Saviour; to the time when, as he himself foretold, he shall "come in the glory of the Father, with all his holy angels." But we go farther, and freely acknowledge that the return of the Saviour is here held forth as "the blessed hope" of the church; as the consummation of her blessedness; as the grand epoch around which the desires and expectations of Christians should constantly be gathering. We freely acknowledge, moreover, that there has been a tendency among Christians to overlook this, and that, in their conceptions of heaven, they have dwelt rather on the blessedness of the intermediate state,—of being "absent from the body, and present with the Lord,"—than on the blessedness in reserve for the believer on the revelation of his Lord from heaven. We think that Millenarians have performed an important service to the church, in directing attention to the prominence which the inspired writings give to the second advent.

When, however, from the employment of such language by the sacred writers, they argue that the day of Christ is at hand, we think it as clear that they are in error. Nothing can be more evident, from the way in which the Apostle Paul treats this subject, than that while he was himself constantly employing such language, he had no intention of conveying such an impression by it. When he found that his language was so interpreted, he immediately wrote to denounce this interpretation of it as a mischievous error. He was full of anxiety that the Thessalonians should discard the error. He "*beseeches*" them to abandon it. He exhorts them to "let no man deceive them by any means" in this matter. And then he reminds them, that when he was with them he had told them of events which must happen in connexion with the Saviour's kingdom *prior* to his coming, which events, as we now see, have occu-

pied the long period of *eighteen hundred years*.

What can be more evident, then, than that such language as that we have quoted above is erroneously interpreted, if it be explained as meaning that the coming of Christ is near? A period will, doubtless, arrive when the Saviour's coming *must* be regarded as near, when his people can have no certainty that a day, or even an hour, will intervene before it. But the question at present is, were such passages as those we have quoted above, intended to convey such an impression to those to whom they were addressed? This inquiry must unquestionably be answered in the negative. If such language, then, eighteen hundred years ago, did not mean that the coming of Christ was near, can it have this meaning now? Assuredly not. Is it not clear then that such passages have no bearing whatever on the argument? They cannot be summoned into court as witnesses on this subject at all. If the coming of Christ be near *in our day*, it cannot be so because such language was employed with reference to it eighteen hundred years ago. It is, doubtless, our duty, as it was that of the first Christians, to be "waiting for the coming of the Lord,"—to be "looking for that blessed hope;" but it may be no less clearly our duty, as it was theirs, not to allow ourselves to be "shaken in mind . . . as that the day of Christ is at hand."

It has been said, however, by the late excellent Mr. Bickersteth, "that our ignorance of the time (of Christ's coming), and the suddenness of it, makes it impossible that there should be an intervening certain period of one thousand years yet to come."* This is surely very incautious writing. Did the ignorance of the *first Christians* of the time of the Saviour's coming, and the suddenness of it, render it *then* impossible that one thousand years should intervene before it? So far from this, it is certain that nearly two thousand years

have since elapsed. How then should *our* ignorance of the time, and its suddenness, render it impossible that there should be *another* intervening period of one thousand years? Had Mr. Bickersteth lived in early times, *prior* to the year A.D. 800, he would have had as good reason for penning such an assertion *then* as he had in these modern days. But had he done so, the result would have *falsified* his assertion.

If such language, then, as that which we are now commenting on, could be employed by the Spirit of inspiration, when, as we see now, nearly two thousand years were to elapse before the Saviour's coming; how can such language be shown to be inconsistent with the lapse of three thousand years, or even a much longer period? Does not the Apostle Peter remind us that, in connexion with this very subject, time is not to be reckoned by us after the ordinary mode,—that "one day is with the Lord as a thousand years, and a thousand years as one day?" To the Divine mind even a millenium of time is "but as yesterday when it is past, and as a watch in the night." So it should be to the faith of the Christian. In looking out for the coming of the Saviour, faith should "take no note of time." The intervening period, however long, should be overleaped by it. The event is one of such surpassing interest, and involves such stupendous and glorious results, that, however chronologically remote, it should be viewed by faith as near. Thus it was with the Apostle Paul. He knew well that, in point of time, the Saviour's advent was *not* at hand. Stupendous events, which have already occupied eighteen centuries, were first to occur. We need not inquire to what extent it was given to him "to know the times and seasons." This much he evidently *did* know, that the day of Christ's coming was yet in the remote future. He sees it, but it is afar off. Yet, to his prophetic soul, it was nigh. Time was not reckoned by him in connexion with it. His faith overleaped the long and dreary interval,

* Works, vol. viii. p. 60.

which he knew must be occupied by the working of "the mystery of iniquity," and the development and reign of "the man of sin," and rejoices in prospect of *that day* as "near, even at the doors." So with the Apostle John in the Apocalypse. The scroll of the future, containing a prophetic view of the Saviour's kingdom, on to the consummation of all things, was unrolled before him. The church is beheld by him like a pure and silvery stream flowing onward down the course of ages; now contracted in its channel; now rolling on broad, and deep, and full; now disappearing almost entirely from view; and now spreading out into a mighty flood, and covering the earth as the waters cover the sea, while it is radiant with the sunlight of heaven, and sparkles with the glory of God. He beholds it, under various aspects, rolling onward, till it disappears in the fulness of eternity. And "the times and seasons" are not concealed from him. Dates are specified. Lengthened periods are assigned for the accomplishment of one and another series of events. It must have been clearly evident to him that the day of the Saviour's appearing was yet in the far distant future. But when he comes to express his own state of mind with reference to it, he speaks of it as though it were near. "Behold, he cometh with clouds." Not, he *shall* come. But, "he *cometh*." And when, at the close of the book, the Divine Saviour, in the same prophetic strain, intimates his speedy approach in the words, "Surely, I come quickly;" he is ready with the response, "Even so, come, Lord Jesus!" To the faith of the Apostle John, then, as to that of the Apostle Paul, the advent of the Saviour was near, though to their calculations of time it was remote.

It would be easy to show that this same feature runs largely throughout the whole of prophecy, and that, in predictions regarding the future, duration, as an element, is generally overlooked. This may be seen in the very first prediction that was uttered upon earth: "The seed of the woman shall bruise

the head of the serpent." Here, no fixed time is specified. Our first mother seems to have looked for the fulfilment of this promise in her own first-born. She was grievously disappointed. Four thousand long years had to run their course ere it was accomplished, and even now its accomplishment is not complete. We sometimes find different events grouped together in the same prophetic picture, as if they were to occur simultaneously. But the result has shown that ages were to intervene between them. As a specimen of this, we might adduce the prophecy of dying Jacob regarding the Shiloh.—Gen. xlix. 10. From the terms of the prediction, one who lived prior to the Shiloh's coming might have imagined that, *at his coming*, the people would at once be gathered to him. But we see a lengthened series of ages between these events. Eighteen centuries have elapsed since the Shiloh came, and the people in their fulness are not gathered to him yet. The same thing may be observed throughout the larger portion of Isaiah's prophecies. There is one prediction, however, which is especially remarkable in this respect, and which, from its intimate connexion with the present subject, must not be overlooked. It is that attributed in Jude 14 to Enoch: "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all." Here we have the coming of the Lord to judgment foretold more than three thousand years before his coming in the flesh; and it was foretold in language which seems to imply that it was an event then nigh at hand. It is not, "the Lord *shall* come," but "the Lord *cometh*." And this, about *five* thousand years ago!

Is it not clear, then, that in connexion with this subject the element of duration should not be taken into account by us? Faith should enable us to see the distant as though it were near. The more we are under the influence of that Spirit, which inspired prophets and apostles, the less will such calculations influence us.

We cannot feel, then, that there is any force in the question so often asked by Millenarians, "How can we look out for the Saviour's coming, if we believe that a thousand years are to intervene before it?" To this it is sufficient to reply, "How did the inspired writers look out for it, though they knew that events must previously occur which would necessarily occupy lengthened intervals of time, and which have actually filled up thousands of years?"

We do not mean to charge Millenarians with playing into the hands of infidelity, but it would be well for them to remember that one of the arguments most frequently urged in these days against the inspiration of the New Testament, is derived from the meaning which they insist on giving to such texts as those we are now referring to. Let the following passage be pondered. It is from the pen of one, once a Millenarian, now among the most inveterate infidels of the day. "My study of the New Testament at this time," says Mr. F. W. Newman, "made it impossible for me to overlook, that the apostles held it to be a duty of all disciples to expect a near and sudden destruction of the earth by fire, and constantly to be expecting *the return of the Lord from heaven.*"* In another passage,

* Phases of Faith, p. 34.

after remarking regarding the prophecies of Paul concerning the apostasy, that "they are high testimonies to the prophetic soul of Paul," he adds, "but there is nothing in them to countenance the theory of supernaturalism, in the face of his great mistake as to the speedy return of Christ from heaven."† Had this writer but allowed the apostle the common justice of interpreting his own language, he could never have adduced such an argument against his inspiration. But such being the case, should it not be a question with Millenarians, whether, by the interpretations which *some* of them put on such passages in the apostolic writings, they are not undermining the authority of the word of God? We do not fear for themselves, but for others, whom they succeed in indoctrinating with their views, lest they should eventually be driven into infidelity by their obvious inconsistency with historical reality. The writer whom we have just quoted is well known to have been, at a former period of his life, intimately connected with Millenarians, and it is abundantly evident, from his writings, that the sickly theology which he learned in their school was one main cause of his apostasy.

† Phases of Faith, p. 170.

THE ENERGIES OF PROTESTANTISM.

—"Truth is like the ancient oak,
With its massive branches, its gnarled trunk,
And deep-imbudded roots ;—no storm

Can lay it low.

Error is weak and powerless,

Wanting

Vital sap, and all internal strength."

It is an important sentiment, and one which we should ever most earnestly maintain, that Protestantism is not a weak, vapid, lifeless, effete system,—a number of principles without any vigour or cohesion,—a chain of truths without any strength or adequate links.

Such representations are often made, but they are utterly contrary to fact. They are, moreover, as absurd as they are false. What we term Protestantism is a collection of enlightened and noble principles based on Christianity, and immediately deduced from Christianity, forming, indeed, an essential part of Christianity:—they are principles which dignify the mind and elevate the character; they have moulded, sustained, and ennobled the best of our species; and they are full of life, elasticity, freshness, and power. It is very idle

and erroneous to speak of the weakness, of the imbecility of Protestantism, if it be clearly and properly unfolded;—we should rather recur to its legitimate influences—to its vital, its mighty power.

The exhibition of the true character and spirit of Protestantism, by its friends and adherents, is, unhappily, often most defective and unworthy. There is no life, no consistency, no beauty in the development. There is nothing but tameness and timidity. There is no lucid and grand exhibition of principle. There is a sad want of clearness and strength. There is hesitancy in giving utterance to sentiment. There is an indecisiveness, as unlovely as injurious, in whatever quarter it is discovered. We advance beyond this. How many are there who are *mournfully ignorant* of the character and value of Protestantism. They can give no lucid account of its truths. They furnish no appropriate development of its spirit. They are no examples of its worth or efficiency. By them Protestantism is caricatured and distorted, rather than presented before others in an unambiguous, accurate, and straightforward manner;—consequently, no light is shed and no guidance is furnished; no beauty is beheld, no power is exerted.

We believe that nothing is more true than Protestantism; that nothing is more noble; and that nothing is more mighty; but then it requires to be *vividly and adequately unfolded*. And, at a period like the present, in particular, how desirable, how important, how necessary is it, on every ground, that there should be no mistake with regard to the character or influence of Protestantism; that there should be no uncertain or defective exhibition of its spirit and power, but that it should be clearly understood, cordially embraced, fully conveyed to others, without trimming, hesitancy, or fear.

We maintain that, as nothing is more attractive and beautiful than Protestantism, so nothing is *more strong*. Its energy is native, is inherent; and, when

its truths are espoused, and its true temper is breathed, that energy will be at once and increasingly felt, and its influence and benefits will inevitably be conveyed to others.

It is an interesting and significant question:—

“Whence does the Energy of Protestantism legitimately spring?”

We immediately, and in general, reply, and according to our own views and those of the mass of our readers, nothing can be more correct and palpable,—it arises from the fact of its being in harmony with the Truth, indeed, from its being the Truth itself;—for, after all the innuendoes of one, the bold assertions, or even the denunciations, of another, when Protestantism is adequately embraced and unfolded, the sublime sentiment of Chillingworth is triumphantly established:—“The Bible, and the Bible alone, is the religion of Protestants.”

To be, however, a little more specific and particular, we would make a few succinct statements confirmatory of the position now advocated. Be it observed, then, that the Energy of Protestantism flows—

From the *simplicity of its principles*. There is no obscurity—no complexity—no mysticism. There are no clouds surrounding it. There are no difficulties to perplex—no contrarieties to reconcile—no superstition to endeavour to justify—no mysteries to unravel. It is the simplicity of Protestantism which constitutes its charm and its glory. It is its lucidness, its beautiful clearness, which so strangely commends it to the enlightened and reflective mind. There is no elaboration—no intricacy—no ambiguity.

A few leading truths are inculcated. A few great principles are enunciated. A few sublime, important, and great practical sentiments are avowed; and they are to be maintained and adhered to in the most fixed and undeviating manner.

God only is to be worshipped—the sufficiency of the Holy Scriptures—the

exclusiveness of the mediation of Christ, without any of the improper and idolatrous additions of Romanism—the right of private judgment in all matters pertaining to Christianity—the absurdity and sinfulness of any lordship over conscience—the doctrine of justification by faith, to the repudiation of all human merits—are a few of the main principles of Protestantism, which must ever be maintained, and from which there must not be the slightest departure; and, when contrasted with the obscurity, the extravagancies, the superstition, the idle and absurd mummeries, the inexplicable mysteries of Popery—how simple, consistent, and beautiful they appear! There is nothing to perplex, to confound, to repel. Quite the reverse. There is everything to encourage and attract; everything to inspire gratitude and admiration. Now, in the simplicity of these great principles the strength of Protestantism, in a large degree, consists. These constitute the foundation on which it is based, and by which it is infallibly sustained.

The energy of Protestantism arises, moreover, from the decision of its spirit. The true Protestant temper is, invariably, one of fixed and enlightened decision. There is no fitfulness or vacillation; there is no “halting between two opinions;” no uncertainty with regard to the course which is to be pursued. The mind is fully made up. A few cardinal doctrines, or principles, are espoused from a conviction of their soundness, their vast importance, their divine origin and authority, and they are unflinchingly adhered to. From them, whatever may be the issues, there is no deviation. Impulse does not operate, but great truths, great principles, great motives, control. Hence, all vacillation is removed—all unsteadfastness is annihilated. When Protestantism is received, after careful examination and much prayer, with intelligence and love, it must render its friend and votary decided. He will be firmly convinced of the truth and inestimable value of his principles—he

will see that those principles are everything to him, and, therefore the utmost decision and stability will be induced. He will not be moved by one, or shaken by another. He will not be influenced by earth, nor will he be daunted and driven back even by hell itself. His language will be, in the midst of reproach, temptation, difficulty, or persecution:—“Why should I be alarmed? I am convinced of the truth of the great principles of Protestantism. I have experienced their value. They have, moreover, been tested during ages, and in the most formidable manner. They are solid bullion. They are the sentiments of the Bible. They are the truth of God. I shall be true to those principles, whatever I may endure. The cup may be bitter; the night may be dark; the sacrifices necessary may be costly; the reproaches directed against me may be cutting in the extreme; the opposition I realize may be very determined; the storm of persecution may be tremendous; the ordeal through which I may have to pass may be, in every sense, ‘a fiery one:’ still, by the help of God, I shall not flinch. I shall not waver. My Protestant principles will sustain and invigorate me. I am not to be moved from them. They are, to me, solid rock. I shall not quit this firm base, for the loose and yielding sands by the sea-shore.” This is how the enlightened and Christian Protestant thinks and feels, and this is the manner in which he often expresses himself, when maligned, assailed, or injured, in consequence of his adhesion to the Protestantism of the New Testament. Were not these the views—these the emotions—these the resolves of the noble army of confessors and martyrs? Did not their love of great Protestant truths render them constant and unshaken? There was no fear about them. There was no indecision in their character. There was no faltering in their course. They were enlightened and sound-hearted Protestants, and hence they could be relied on. They were, in the strongest sense, *true men*. Their

conviction of the fallacies, of the absurdities, of the perilous errors of Romanism, and their full persuasion of the simplicity, importance, and divine origin of Protestantism, rendered them bold, steady, unvacillating.

Reproach did not affect them. Opposition did not intimidate them. Poverty did not daunt them. Fierce enemies could not cow them. The prison, the dungeon, the prospect of the scaffold or the stake, could not induce them to abandon the truth, or to falter in their course. Their firmness was unequivocal—was wonderful. Their decision, under the most trying circumstances, was beautifully exemplified, so that we recur to their character and history with ever-growing interest and delight. Now, we ingenuously ask,—What was it that inspired such thoughts, and induced such resolves, in connexion with the noble band of men to whom we have alluded? What gave such decision? What nerved their arms, steeled their minds, and fortified their spirits in such a manner? What rendered them willing to encounter such opposition, to brave such storms, to grapple with such difficulties? We answer,—Nothing but their love of the simple “truth as it is in Jesus”—their determination to maintain that truth in its purity and power, untarnished and uninjured by any human additions, or degraded and prostituted by the perversions and abominations of the Papacy. They were thoroughly convinced that Protestantism and Christianity were, essentially, the same, and hence their minds were fixed—their purposes were settled—their course was clear, whatever might be the issues.

And, be it remembered, their decision was not *ignorant stubbornness*. It was the result of long, careful, and serious reflection, of intelligent thought, of abounding and continued prayer. Thus were they taught and compelled to be firm; and the strength of Protestantism consists in the manly, enlightened, and truly noble decision which it uniformly induces.

Besides, the energy of Protestantism springs from the consistent and elevated character which it forms—and from its relation to the dignity and moral happiness of families;—there is, however, one point to which allusion, however brief, must be made, namely,—

The influence of Protestantism on the character and progress of nations. Does not its strength lie here?

And, we ask, can anything, in the history of man, be more vividly unfolded than this? The fact is palpable as the sun at noon-day.

What has advanced communities in the most significant sense of the expression? What has most truly elevated them? What has facilitated thought and free inquiry? What has encouraged education? What has most effectually repressed crime, and all kinds of vice? What has advocated and nobly maintained freedom? What has secured the progress of nations in everything liberal, manly, patriotic, and generous? What has most effectually purified the manners, the habits, and the domestic and social character of a people? Has it been Popery or Protestantism? What does the voice of history utter? What does the experience of ages announce? What do facts innumerable proclaim? Look at continental nations now, with all the boasted advantages of civilization marking the nineteenth century? What is the social and moral state of European countries at this hour, where Popery predominates and rules? Look at Italy, the cradle of the arts, the nurse of genius? What has Popery done for her? Look at Sicily—enter Naples, and ask, what benefits, social and moral, has Popery conferred upon the inhabitants? Visit Tuscany, and let the question be proposed—What has been the advantage of Romanism here? Is there any free thought? any free inquiry? any circulation of the Scriptures? any true liberty here? Repair to Spain and Portugal, and mark the blighting and demoralizing influence of Popery in those countries. Go to Austria, and observe the present condition, socially

and morally, of the millions in that empire.

We would not exaggerate, but, at the same time, we would not understate. Where the principles and spirit of the papacy prevail in a country, from age to age, thought is shackled—education is checked—the mind is crippled—error and darkness abound—the character is enfeebled—social life is sadly injured, and crime and immorality are rife. What a contrast! how decisive and remarkable do Protestant countries present, to those over which the dense clouds of Romanism brood! How much more light and freedom! What life and elasticity! What education and progress! What domestic and social comfort, purity, and harmony! What moral and Christian liberty and advancement!

Contrast, for example, England with Italy—Scotland with Spain—Wales with Tuscany. If we want to enlighten a people, to improve a community—to refine the manners, and elevate the character of a nation, we must not take the spirit, the principles, the laws of Popery with us, but the temper, the maxims, the principles, of enlightened

Protestantism. These laws, these principles, will, under God, chase away intellectual darkness—correct and neutralize error—mould and beautify the national character—discountenance and repress everything that is wrong—encourage and foster everything that is sound and true, amiable and lovely, virtuous and pure. This is why we admire, and advocate so earnestly, the principles of Protestantism. Only let those principles be received by a community, in the spirit of intelligence and love, and the results, intellectually, socially, morally, and religiously, will soon be made apparent—they will be palpable to all.

A thousand errors will be corrected—a thousand clouds will be dispelled—a thousand evils will be removed—a thousand comforts will be imparted—a thousand advantages will be conferred. Here,—here, dear readers, are the beauty, the value, the mighty energy, of Protestantism. Love it then, maintain it then, cleave to it then,—more earnestly and tenaciously than ever.

T. W.

LEAVES OF HEALING.

No. III.

THE SACRAMENTS AND THE SCRIPTURES.

It was some weeks after my late visit to the family of the farmer and miller, narrated in my last paper, that I was walking in the High-street of a neighbouring market-town, when I met with a gentleman and his lady, whose estate was situated in the same district of the county in which the farmer resided. He was a justice of the peace, a man of warm and generous soul, of large and liberal political views, but a High Churchman. He had married the daughter of a clergyman of the same school, a dignitary of the church. We had often met on previous occasions, in

matters appertaining to the county. He was a great friend to general education, and, to his honour be it said, was prepared to co-operate with men of all religious shades of opinion for its advancement. Being at leisure, we walked together for a season, and entered freely into conversation.

But scarcely had the ordinary topics of the day been referred to, and the critical state of affairs among the nations, when suddenly Mr. P—— turned round to me and said, “So you have been visiting our neighbourhood; we should have been happy to have seen

you; but," smiling, he added, "you are rather dangerous; why, you have already alienated old Miller M—— and his family from his parish church." "Not that I am aware of," was my reply; "my visits have been designed to instruct and to comfort, to place before them the only way of life and blessedness, to lead them to choose Christ—not to make them Dissenters." "O no," was his ready answer, "I am aware of that—the miller now goes to the neighbouring parish church, to hear Mr. M——, one of your evangelicals. Our clergyman, who, as you know, is of the High Church party, he denounces as a papist in disguise, and warns all who come near him against his dangerous doctrines." "In that I rejoice," I replied; "but I did not know that Farmer M—— had been so far interested in the truth, and anxious for others. I hope, with all my heart, that his zeal will be crowned with a blessing, in leading your clergyman to reconsider the destructive tendency of the tenets which he holds and teaches, and in inducing multitudes to search the Scriptures for themselves."

This was enough fully to introduce the whole Tractarian question. The conversation now became animated and earnest. A wide range of subjects was glanced at—two especially claimed our consideration; namely, Apostolical Succession and the Sacraments. "In reference to the dogma of Apostolical Succession, as you designate it," said Mr. P——, "you will readily admit, that in the Jewish Church there was a distinct priesthood, and that age after age in succession." "I do most readily," was my answer; "but I go farther, and confine that succession for a long period to the descendants of one family, the family of Aaron; and afterwards to the families of one tribe, the tribe of Levi. But this succession, you know, is not continued, else Christ himself is not a Priest of the true church, for he was of the tribe of Judah." "This I allow," said Mr. P——; "I do not argue for a continuation of the same persons as

priests in the Christian church, as was in the Jewish; but is there no analogy between the two; no antitype fulfilling the type—and in this case what is the antitype?" To which I replied—"The question is a fair one, and demands a distinct and positive answer; and will you allow me to ask your candid and prayerful consideration of my reply?" "Most assuredly," said Mr. P——, "I shall give it my fullest consideration; but let us go into the hotel and sit down; my wife looks tired through our peripatetic theology." We did so, and resumed our conversation.

"You agree with me, then," I said, "in giving up the notion of particular persons or families, as chosen and set apart for the ministry of the true church—do you not?" "I do," said Mr. P——. "Here then the question returns—Who constitute the antitype in the Christian church corresponding to the priesthood of the Jewish church? To this the reply is simplified by inquiring—what is a priest? Now, all are agreed, that among many other duties, he was one *who offered sacrifices*. Let us keep to this one point. In the New Testament Church there is but one sacrifice—that offered by Christ, the High Priest of the Church, 'in his own body on the tree.' This being a perfect sacrifice, needed *actually* to be but once offered; but *virtually* it is offered continually, not by the ministers of the church only, but by *all* who believe in Christ, who rest in his finished salvation, and who *plead*, as the ground of their acceptance, *His meritorious sacrifice*. *All*, I say, and thus the κληροποι (*kleroi*) (1 Pet. v. 3.) of the New Testament are not the clergy, but all believers constituting the congregations of the faithful—the churches of the living God. Hence all Christians are called 'kings and *priests* unto God.' Thus we have Christ the High Priest, and the priesthood of his Church in the world, the whole of his people—living, praying, interceding, teaching, blessing in his name. But you will say—who then are the types in the Jewish eco-

nomy of the Christian ministry? To this, I reply, the prophets, holy men of any family, tribe, or rank in life, called of God, possessed of the 'lively oracles,' receiving, loving, and understanding their contents—who went forth, warned, and instructed the people, from 'the schools of the prophets,' or as specially inspired, not always by delivering to them new revelations—this took place in comparatively few instances—but by reinforcing the law, interpreting unfulfilled predictions, proclaiming recorded warnings, and adducing former examples, both of mercy and of judgment.

"Now the first teachers who were called by Christ, the sole Head of the Church and source of authority in it, were the apostles, the seventy disciples, and afterwards the persecuted members of the church in Jerusalem 'were scattered abroad and went everywhere preaching the word.' Such is the simple record. But you speak of the 'successors of the apostles.' In order to be an apostle, it was necessary to have seen the Lord in the flesh; to be endowed with the power of working miracles; and, by the laying on of hands, to convey to others the gift of the Holy Ghost. But who among the bishops or ministers of any church now, can lay claim to any such qualifications—so as to succeed, in their office, the apostles? Besides, we read in the New Testament of bishops in the church, in the first age, as well as apostles; and that the office of the one was quite distinct from the office of the other. If then the bishops, in the apostles' days, had entered upon the duties of the apostles' office, they had doubtless been treated as *usurpers* of an authority not their own. This, however, they did not do. And if they were to succeed the apostles in their power and office, where, we ask, is the divine record of their appointment, constituting them their successors? The apostles were inspired to set all things in order in the churches. Where is this arrangement made by the inspired apostles? It cannot be shown. So that the very first

and most important link in this succession is discovered to be wanting. Till this link is discovered, the whole chain is lost, as far as its pretended spiritual influence is concerned—a chain, moreover, coming down through popedom, many links of which Popery itself has anathematized,—such as when two popes struggled for St. Peter's chair at the same time, the one thundering his 'curse' against the other."

Much controversy ensued on the view which I had thus placed before Mr. P——, in which his good lady shared a part with himself, which cannot here be detailed, but which ended in Mr. P—— saying,—“Your statement deserves the most careful consideration, and I assure you it shall receive it from me.” He added, “What, then, is your view of the Sacraments? Time will not permit me to discuss them with you, but I shall feel obliged by your telling me, in a few sentences, what opinion you hold of them.” I instantly yielded to this request, and proceeded:—“Let me remind you, then, in the outset, that the Tractarians, equally with the Roman Catholics, maintain, that baptism, ministered by the successors of the apostles, is regeneration, and that the real presence of Christ, both his body and blood, after priestly consecration, is in the bread and wine of the Lord's supper. Let us look, first, to *Baptism*. If we search the word of God, not once is baptism spoken of as the means of regeneration, but as an ordinance administered, from the beginning, to those who had actually become converts, and to their families and households. Hence the three thousand, on the day of Pentecost, were not baptized to be converted, but, being converted, through the preached word, accompanied with saving power, were then baptized. Accordingly, the Scriptures set forth *the truth* as being the divine instrument of regeneration. “Of his own will *begat* he us, by *the word of truth*.” “That we should be to the praise of his glory who first trusted in Christ; in whom ye also trusted, after that ye heard *the word of truth*, the

gospel of your salvation." And facts accord with Scripture statement. The Apostle Paul was a benevolent, zealous apostle and Christian; yet he thanks God that he baptized so few. But if baptism had been regeneration, he would have been grateful just in proportion as he had been permitted to regenerate perishing men. Whilst, what a country of Christian men and women would ours be, if all were regenerated in it who are baptized? Alas! what a perversion and delusion!

"Not less erroneous, but, if possible, still more so, is the Tractarian doctrine of the sacrament of the *Lord's Supper*. Simply and fairly to state it, is to be made sensible of its enormity. Only imagine, that, through the consecration of the priest, the bread and wine of this ordinance become the real body and the real blood of Christ. To suppose this to be a fact, not to refer to the continued multiplication of the body and blood of Christ which it would imply, would be to constitute it the most astonishing miracle ever wrought—those performed by the Saviour himself not excepted. For, when our Lord made the blind to see, the deaf to hear, and the lame to walk, the miracles which he accomplished were obvious to the senses of every observer of them. There were the blind seeing, the deaf hearing, and the lame walking. So when Christ raised the dead, there were the dead seen alive. But, when the bread and wine of the Supper are supposed to become the body and blood of Christ, to the senses they still remain the same; they smell the same, feel the same, and taste the same—a manifest contradiction and absurdity. In reply to this, it will not do to quote the language of our Lord in the institution of this ordinance—"This is my body," "this is my blood." For how could the disciples, to whom these words were addressed, understand them literally, when Christ himself was, at the moment, handing the bread and wine? As well may we interpret these expressions to mean that our Lord and his people, when he spake

the words, 'I am the vine, and ye are the branches,' were literally a vine and branches. Ah! it is not to be wondered at that thinking men, shrinking from such unreasonable dogmas, become infidels. The object throughout is, to confer power on the priest. He must regenerate by administering baptism, and no other can do it; he must nourish the child of the church thus regenerated with the body and blood of Christ, and none can consecrate the elements but the true apostolical successor. Thus he assumes a power over man for both worlds—an assumption as arrogant as it is awful, and as awful as it is ruinous and false. May you be kept, my dear sir, from a belief in such a soul-destroying system!"

"With your view, adopted by the miller and his family," said Mr. P——, "I do not wonder at all at their anxiety to dissuade all they come near from attending our clergyman's administrations. But surely the Tractarians do not go quite so far as the Romanists do in their view of the sacraments." "I reply, dear sir, that I gather their opinions from their own published works, and, among others, from 'The Tracts for the Times,' which they still sanction, explain, enforce, and publish. Take my word for it, far more is to be dreaded from them than from the Roman Catholics. Nothing will ever satisfy them, till either they drive the Evangelicals from the Church, or are themselves forced to leave it." Mr. P—— was silent. I rose to leave, having an engagement elsewhere, and knowing that my friends had before them a long journey. Still, I could not leave without a parting, kind, respectful, but solemn appeal to both of them to seek Christ, to trust alone in him, to take *the Scriptures for their sole guide*, and to plead, in Christ's name, for the enlightening, quickening, and sanctifying influences of the Holy Spirit; earnestly desiring them to remember that religion is truly "the one thing needful." Both cheerfully admitted this truth, thanked me for my candour and kindness, and

again declared their determination to weigh my statements. We then parted. Reader, a like appeal would we make to you. In the presence of your grave—in the light of eternity—anticipating as nigh at hand the judgment-day—let

me entreat you to ask and to answer the question,—“What must I do to be saved? Believe in the Lord Jesus Christ, and thou shalt be saved.” May Divine grace be given to you, thus savingly to believe!

ENCOURAGEMENT TO PERSEVERANCE.

FROM my boyhood, I have heard of Dr. Morrison, who first translated the Bible into Chinese. Last year, I learned from an aged gentleman, who was acquainted with the superintendent of a Sunday-school that Morrison first attended, the following particulars:—

The superintendent saw a young lady come into the school; he went to her, and asked her if she would like to be a teacher.

“If you have a class for me,” she replied.

“I have none; but how would you like to go out into the street and get one?”

At first she hesitated, but finally consented—went out, and found a company of ragged, dirty boys, and persuaded three to come, and formed a class. The superintendent told the boys, that if they would come to his house he would give them a suit of clothes.

Next Sabbath she found two there; but young Morrison was missing. She sought him—found the truant—brought him back with difficulty. The next Sabbath it was just so again; and so the third Sabbath; and so it was the fourth Sabbath. After the fourth Sabbath, at the monthly meeting, she reported that she could no longer feel responsible for him. The superintendent, however, exhorted her once more to try to save him.

At last she replied, “Why, sir, the suit of clothes you gave him is all ragged and worn.”

“Why, if you go, I’ll give him another suit if he will come to school.”

So next Sabbath she hunted him up, and induced her truant boy to return once more.

He called upon the superintendent the next week, and got his suit of clothes; but, lo! the next Sabbath he was again among the missing; and so it proved again and again, for four weeks more.

So, at the next monthly meeting, she reported how unsuccessful she had been. “I must give him up.”

The superintendent said, “Why, it is hard to give him up, and let him go to ruin.”

He exhorted the lady then, to try it one month longer. She begged to be excused.

“Why, that second suit you gave him has shared the fate of the first.”

“Well, well, nevertheless, if you will go and try it again, I will give him a third suit.”

So she went, and brought the boy back for the three following Sabbaths. But on the fourth Sabbath, she found, to her surprise, little Morrison there in his place of his own accord, and from that time on, he became a most interesting scholar. He was led to the Saviour—experienced religion—made great improvement—became a man—a most mighty and useful missionary of the Christian Church.—*Church Missionary Record.*

POWER OF PRAYER EXEMPLIFIED

IN THE CASE OF THE PILGRIM FATHERS WHEN DROUGHT THREATENED
THEIR NATIVE LAND.

SIR,—The following instance narrated of the power of united prayer, I extract from Bartlett's "Pilgrim Fathers;" it appears so evident and forcible, that to give it currency is a manifest duty. At the very early settlement of these noble men, after having passed through perils by land and by sea, perils among the heathen and among false brethren, they appeared to be under the greatest of all calamities,—the withdrawal of the smile of their GOD! Christian-like, they forgot not their duty; and their GOD was not unmindful of His promise. The quotation from Bartlett is as follows:—

"Nothing but their own sinfulness could, as they believed, have brought upon them this terrible visitation of drought; and, therefore, not only 'did every good man enter into examination of his own state with God,' but they also determined to humble themselves before the Lord with fasting and prayer.' To that end, a day was appointed by

public authority, and set apart from all other employments, 'hoping,' says the pious narrator, 'that the same God which had stirred us up hereunto, would be moved hereby in mercy to look down upon us, and grant the request of our dejected souls, if our continuance there might stand with his glory and our good. But, O the mercy of our God, who was as ready to hear as we to ask! for, though in the morning, when we assembled together, the heavens were as clear, and the drought as likely to continue, as ever it was, yet (our exercise continuing some eight or nine hours) before our departure the weather was overcast, the clouds gathered together on all sides, and on the next morning distilled such soft, sweet, and moderate showers of rain, continuing some fourteen days, and mixed with such seasonable weather, as it was hard to say whether our withered corn or drooping affections were most quickened or revived,—such was the bounty and goodness of our God.'"—p. 156.

I am, Sir, yours truly,
Ashford, Kent. C. E. H.

THE REV. W. JAY ON THE PERSONAL REIGN.

(To the Editor of the EVANGELICAL MAGAZINE.)

SIR,—I am greatly pleased with the paper in this month's number, on the Millenium, which I hope will be followed up to the profit of many. I wrote two papers, which appeared several years ago in the Baptist Magazine, "On the Millenium," and on "The Times Preceding the Millenium," with which I have no doubt your opinions will be in agreement; but in reading, on Lord's day, Mr. Jay's Morning Exercise on 1 Pet. iii. 22, I met with a passage, which I think peculiarly im-

portant, and will, I hope, be useful, if it is approved for the Magazine.

I am, yours respectfully,
STEPHEN DAVIS.

24, *Trafalgar-square,*
Peckham, Aug. 1, 1854.

"Christ was a prophet, by his own preaching. But how local, and confined, and unsuccessful was his personal ministry! The work was to be done by another ministry. Corporeally he was to withdraw; but he said, 'The Comforter,

which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' 'I have yet many things to say unto you, but ye cannot bear them now: howbeit when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will show you things to come.' Thus *he* considered his personal presence and agency far inferior to the dispensation of the Spirit; and yet some are looking for his

bodily advent again, as if this was to effect what the Holy Ghost could not accomplish! What purpose is to be executed in the spread of the gospel, or the conversion of souls, or glorification of the church, to which the energy of the Spirit is not adequate? 'Not by might, nor by power, but by my Spirit, saith the Lord.' Were Christ here, in his body, he would be confined to one place at a time, and many would envy the honour of seeing him in vain; but by his Spirit he can be everywhere, and enjoyed by all."

Poetry.

"JUDGE NOT THAT YE BE NOT JUDGED."
JUDGE not! the measure which ye meet,
To cause another's woe,
May fall twice emptied at your feet,
And prove your overthrow.

Judge not! unerring Wisdom reigns;
And purest love would plead
Advice, might save a brother's pains,
And meet a stranger's need.

Then judge not! impulse, charm, or
snare,
Are known to God alone;
Save those who agonize in prayer,
Or yield, and are undone.

Be watchful! keep thy garments pure,
Walk humbly with thy God;
They must unto the end endure
Who'd gain Heaven's bright abode.

E. M. H.

CHARITY.

Oh, to be pure in spirit!
Oh, to be true in heart!
Oh, that we did inherit
What wisdom would impart!
That grace which keepeth lowly,
When others' faults we see,
The meek—the kind—the holy
Spirit of Charity.

VOL. XXXII.

For 'tis not money given,
No! nor our long prayers said,
Can purchase peace in Heaven,
When we are 'mid the dead;
'Tis not in form, or fashion,
That godly we should be,
But slay each sinful passion,
And wed sweet Charity.

'Tis not in mansions azure paved
That God alone would reign;
The heart of man, tho' crush'd, tho' slaved,
May be His home again:
Oh! happy if our lives were thus
By all men read and known,
That they might own admiringly,—
That heart is Jesus' throne.

E. M. H.

SECRET PRAYER.

"But thou, when thou prayest," &c.—MATT. vi. 6.

SECRET Prayer! oh, ne'er forget,
As you God's favour prize;
This is the way, the happy way,
That leadeth to the skies.

Oft enter through thy closet door,
And there pour out thy prayer;
There utter all thy heart's desire—
Thy Father waiteth there.

Let nothing turn thy foot away
From this most sacred place;

2 P

Let nothing tempt thee to forsake
The precious throne of grace.
There open thy full heart to God,
Tell Him thy every want;
And be assured, for Jesus' sake,
He can each favour grant.
There bear thy relatives and friends,
There cry for our lost race;

There seek the Gospel's wide-spread
power,
The reign of saving grace.
Let all your daily conduct prove
Your every way and word;
How holy, humble, calm, you're made,
By secret prayer to God.

E. M.

Review of Religious Publications.

1. HIPPOLYTUS AND HIS AGE; or, the *Beginnings and Prospects of Christianity*. By CHRISTIAN CHARLES JOSIAS BUNSEN, D.D., D.C.L., D.Ph. Second Edition. In 2 vols. 8vo. £1 10s. 1854.
2. OUTLINES OF THE PHILOSOPHY OF UNIVERSAL HISTORY, *applied to Language and Religion*. By CHRISTIAN CHARLES JOSIAS BUNSEN, D.D., D.C.L., D.Ph. In 2 vols. 8vo. £1 13s. 1854.
3. ANALECTA ANTE-NICÆNA, *Collegit, Recensuit, Illustravit*, CHRISTIANUS CAROLUS JOSIAS BUNSEN, SS. *Theologiae, Juris Civilis, et Philos. Doctor*. In 3 vols. 8vo. £2 2s. 1854.

Longman, Brown, Green, and Longmans.

If we had been disposed to call in question the profound erudition of the Chevalier Bunsen, a mere cursory glance at the contents of these seven volumes, with their massive stores of critical research in some of the most recondite fields of literary and Christian antiquity, must have for ever dissipated our misgivings. Whatever may be the amount of actual benefit to the Christian cause from the labours of this distinguished and amiable scholar, only one opinion can be entertained as to the ability and industry he has brought to bear upon this great labour of his life. And when it is taken into account, that he has been destined to move in courts, and that much of his time must have been of necessity devoted to the arduous duties of political diplomacy, we cannot but wonder that he has found opportunity for the prosecution of studies which require, on the part even of learned men, intense application, and

rigid accuracy at every stage of their difficult task.

We cannot, moreover, but feel that such a line of study as that pursued by the Chevalier Bunsen, considering the rank of life occupied by him, is most creditable to his tastes and Christian predilections. Among all the ambassadors to the court of St. James, and all the princes and nobles who figure around the person of our beloved Sovereign, what other man has devoted so many of his literary hours to the investigation of Biblical antiquities as the late ambassador from the court of Prussia?

But we must commence our notice of this library—for such it is—of ancient lore, with the feeling that, in a work like ours, we can only indicate its general design, and humbly offer our opinion as to the result achieved. More we dare not attempt.

We have already ventured on an opinion upon “Hippolytus and His Age,”—an opinion which did not lead us to call in question the literary resources of the author, nor to throw a shadow of suspicion upon his pure and disinterested motives; but which desiderated, for reasons stated, the great inconvenience and danger of identifying, as the Chevalier Bunsen has done, the notions of Christianity held by Hippolytus with the writings of inspired apostles, which they so little, in many respects, resemble. We take Hippolytus for what he is worth; as furnishing strong evidence to prove that the great corruptions of Rome were but little known in his day;—that hierarchism was only

struggling to find its place;—that bishops were only pastors of individual churches;—and that churches, with their bishops and deacons, were, in all respects, self-governed. But we cannot fairly expound the writings of apostolic men by an appeal to the bishops of the second century, any more than to those of the nineteenth; but must subject the early bishops, as well as the later ones, to the test of inspired authority. We cannot adopt many of the views of Hippolytus upon either Christian ordinances or Christian doctrines. It is clear that great errors had crept into the church in his times, and it would be wonderful if he had escaped the taint. If any one will compare his modes of speaking about *Baptism* and the *Lord's Supper* with those adopted by the apostles of our Lord, he will soon feel into what a new and strange region of religious mysticism he has passed, and how far has he been dragged away from "the simplicity that is in Christ Jesus." The Romanist may find it impossible, indeed, to prove his system to be as old as the days of Hippolytus; but he will find a far closer resemblance to that system in Hippolytus, than he will discover in the still more ancient oracles of inspired men; and our defence against his mischievous errors is far more complete in an appeal to the New Testament, than it would be by an appeal to Hippolytus. If Dr. Bunsen had more definite views of the *supreme claim of inspired men*, we should, above all things, like to see a work from his learned pen, explaining, on critical and historical grounds, how it is that the earliest Christian writers after the apostles so little resemble them in their modes of expression, and in many of the views which they held both of Christian doctrines and rites. Dr. Bunsen believes in the development of Christianity after the death of inspired men;—we deny not the fact, but we maintain, that, in so far as that development altered or vitiated the instructions of our Lord and his apostles, it was a development for evil and not for good. We are grateful for a full and accurate account, so far as it can be attained, of the teaching of those who

flourished in the ante-Nicene age; but we decline, with a resolute, and, we believe, an enlightened purpose, to accept Hippolytus, or those of his age, as having any mission or qualification to develop, or complete, or *authoritatively* to set forth, the doctrinal or other teaching of inspired men. We choose rather to consult apostles themselves, in order to ascertain what they received from Christ and imparted to the church;—and we do this on two grounds,—first, because their writings are more clear, and convincing, and harmonious, than those of the least exceptionable of the early uninspired writers; and, second, because we *earnestly* believe that Hippolytus, and his master, Irenæus, and all other Christian writers, are to be tried by the infallible oracles of inspired men. We have not a particle of belief in the development scheme; if by that be meant that anything *divinely authoritative* in religion has ever been given to the world since apostles ceased to teach.

But neither these views, strongly entertained, nor the differences of opinion which exist between us and Dr. Bunsen on a variety of important topics, can lessen our respect for so laborious an investigator of subjects connected with the actual beliefs and practice of the primitive church,—by which we mean the post-apostolic church. The very fact, however, of such a book on *early heresies* as that of Hippolytus, makes us feel that we can only accept his own opinions in so far as they are decidedly borne out by the express teaching of those "who spoke as they were moved by the Holy Ghost." We can find literally not a single solid spot on which to plant our foot, but "the living oracles of God;" but, taking our stand on these, and believing that they are not vague and equivocal oracles, but effectual conveyances of the mind of God, we can, without a moment's hesitation, subject all Christian writers, ancient or modern, to one authoritative test. If there has been a *catholic* faith running through all ages, from the beginning of Christianity, its authority has not been derived from the mere fact of its *continuance*, but from the still higher one, that it has always been in harmony with the word of God. Its

continuance in the world has doubtless been a proof of the *power* and *faithfulness* of God; but then that power and faithfulness have been exerted for the maintenance, not of the *human*, but the *Divine*.

The volumes which we now introduce to the notice of our readers, might be reduced to one common designation, which we find has been adopted by the publishers in their advertising list (doubtless with the sanction of the author): viz., "Christianity and Mankind, their Beginnings and Prospects; being a new edition, corrected, remodelled, and extended, of 'Hippolytus and His Age.'" The edition before us may be regarded as three distinct but connected works, ranging under three several heads or sections—the *Historical*, the *Philological*, and the *Philosophical*. The HISTORICAL SECTION—Hippolytus and His Age; or, the Beginnings and Prospects of Christianity—consists of two volumes, the first on Hippolytus and the Teachers of the Apostolic Age, and the second on the Life of the Christians of the Apostolic Age. The PHILOLOGICAL SECTION—Outlines of the Philosophy of Universal History applied to Language and Religion—consists also of two volumes, and contains some of the most learned disquisitions on a profoundly interesting and difficult subject that have seen the light. The PHILOSOPHICAL SECTION; or, *Analecta Ante-Nicæna*, in three volumes, consists of, 1. Reliquiæ Literariæ; 2. Reliquiæ Canonicæ; 3. Reliquiæ Liturgicæ: cum Appendicibus ad Triâ Analectorum Volumina.

Speaking of the *Historical Section* of his work, Dr. Bunsen writes as follows:—"As to Hippolytus himself, I have, of course, exhibited here that solemn Confession of Faith which we may consider as his sacred legacy to posterity, and which in its essential parts is ever fresh and living, because it has the life of Christ in it.

"This picture closes with a prospective view of Christian Divinity. I have added, in an Appendix, the essays contained in the second volume of the first edition, which refer to Hippolytus personally; and the Letters to Archdeacon Hare, or the critical inquiry into the authorship

of the Refutation, and into the life and writings of its author.

"In a similar manner, I have appended, in the second volume, to that picture of the social life of the ancient Christians, and to its reflex upon our own age, such Essays in the former and second volumes as refer less to Hippolytus personally than to the Ancient Church in general.

"I hope that this treatment of the subject, imperfect and unequal as it must be, justifies the words of the title: 'The Beginnings and Prospects of Christianity.' But it is impossible to conceal from oneself that pictures of bygone historical characters and ages cannot prove all they assert and represent. Such compositions are buildings erected upon a substruction both philosophical and philological, to which a few detached essays and notes cannot do justice.

"The present volumes, therefore, appear flanked by two other works. The first presents, in two parts, a key to the philosophical, historical, and theological views which pervade 'Hippolytus and his Age.' It bears the title: 'Sketch of the Philosophy of Language and of Religion, or the Beginnings and Prospects of the Human Race.' This sketch comprises the aphorisms of the second volume of the first edition, better digested and worked out, so as to form an integral part of a philosophical glance at the primordial history of our race with regard to the principle of development and progress.

"The second substruction, the philological, is also presented as a separate work, and forms three volumes. The remains of the Ante-Nicene documents constitute three sections, none of which have hitherto been given in a complete and satisfactory manner: the literary remains, the constitutional documents, and the liturgical records. Of these, the third section was critically almost a blank before the publication of my *Reliquiæ Liturgicæ*. I have had nothing to add to those liturgical texts; but I have this time printed, *in extenso*, passages of the Syrian Jacobite liturgy which correspond with the Greek text, whereas, in the first edition, I only indicated that

they were identical. But I have prefixed to those texts the *Elementa Liturgica*, popularly exhibited in my 'Book of the Church.'"

There is in these volumes a vast amount of masterly criticism; and the author's handling of Dr. Wordsworth is most felicitous, we must say, most triumphant.

"I proceed," says Dr. Bunsen, "to examine these portions of Dr. Wordsworth's criticism, which refer to the great historical questions raised in my discussion respecting the views of the ancient Fathers on the authority of the church and the Scriptures, and respecting the relation of those fathers and their churches to the system which began with Constantine at Byzantium and Nicæa, and which has lately found so many admirers among the clergy, and sundry ladies and gentlemen in this country. I think these questions may be reduced to the following three:—I. Does the ancient church acknowledge or not the paramount authority of Scripture, and maintain or not that the Scriptures ought to be interpreted according to the principles of philological criticism, and their contents judged of according to the general rules of evidence? I have maintained that it does, and that therefore it stands in this first question on the same ground as the churches of the Reformation, in opposition not only to Rome and Byzantium, but to every other historical or imaginary system of hierarchical authority, which is Popery.—II. Do, according to the doctrine of the Ante-Nicene fathers and the usages of ancient Christendom, the clergy constitute the Christian church, or is the church essentially the totality of the believers? I affirm the latter, and thus add, here also, the testimony of the ancient church to the authority of Christ and his apostles, and to the dictates of reason and conscience.—III. Is the doctrinal system of the Ante-Nicene church irreconcilable with the letter and authority of the formularies of the Constantinian and in general of the Byzantine councils, and with the mediæval systems built upon them?—I say that it is irreconcilable with that letter and that

authority, as much as these are with the Bible and common sense: and I add, it would be fully as irreconcilable with the Byzantine and Roman churches if Arianism had prevailed."—All these questions are dealt with very ably and critically; and in much that the learned author advances we cordially agree; but the apostolicity of Irenæus and Hippolytus we just as much doubt as we do that of the teachers in the days of Constantine, though they had not so far departed from the great Divine original as after the Nicene age. We say emphatically, we find no rest for solid belief and confidence but in the teaching,—doctrinal—practical—and ecclesiastical,—of inspired men.

We cannot conclude this notice without expressing it as our conviction, that the Chevalier Bunsen is one of the most remarkable men of the present age.

SHORT ARGUMENTS ABOUT THE MILLENIUM; *or, Plain Proofs for Plain Christians, that the Coming of Christ will not be Premillennial; that his Reign on Earth will not be Personal. A Book for the Times.* By BENJAMIN CHARLES YOUNG, Minister at Darkhouse Chapel, Coseley, near Bilstone, Staffordshire.

London: Houlston and Stoneman.

PREMILLENNIAL opinions have secured the ardent attachment of many devout and excellent men, both among Episcopalians and Nonconformists; and they can plead largely and eloquently in their defence. But still when the mists of imagination are chased away, and they are tried by the test of simple truth, we are constrained to regard them as antagonistic to the genius and design of Christianity. After a patient and somewhat lengthened investigation of the subject, we cannot avoid the conviction, that they tend to strip the New Testament of its simplicity as a development of type and prophecy; and to surround it with an air of mysteriousness and confusion, through which the great body of thoughtful and pious readers cannot see their way. Premillennialists, indeed, instead of regarding the "glorious gospel" as the great mystery

with which the Mosaic dispensation was charged—as the hope and mission of the Church—and, above all, as “the power of God unto salvation,” do not hesitate to pronounce it a mere temporary expedient, already well-nigh exhausted, and never intended to save the nations of the earth. The simplicity, suasion, and gentle influences of the gospel, which mould afresh the spirit of man, without violating the laws of his moral being, are not accordant with their sensuous longings after the pomps and terrible demonstrations of a kingdom, ushered in with battle, plague, earthquake, and famine; and rendered imposing by the sacrificial and temple magnificence of the Jewish economy. On their principles, to adopt the words of the volume before us, “the New Testament must be repealed as obsolete and heretical; and certain of the prophets corrected, to save them from opposing their fellow-seers. Some future woman of Samaria shall learn that the words of the Great Teacher to her who stood at Jacob’s well are reversed; and that Jerusalem is the place where men ought to worship. Malachi shall be reproved for teaching that *in every place* incense shall be offered, and a pure offering; since Zechariah has threatened drought to those who go not up to worship at Jerusalem. And Isaiah, who predicted that the nations shall flow to the mountain of the Lord’s house, will stand corrected by a brother prophet, who will teach him that Jerusalem shall be holy, and that ‘no stranger shall pass through her any more.’ Paul must give place to some apostle of the future, who, addressing the Millennial assemblies, shall say, ‘Sacrifice and offering God *will* have; in burnt offering, and offering for sin, he *has* pleasure. Christ has a priesthood which *is* transmissible. Stand *not* fast in the liberty wherewith Christ has made his people free; but put on the yoke of bondage, which your fathers could not bear. Ye observe days, and months, and times, and years; I am pleased with you; and be sure that you turn again to all the weak and beggarly elements of olden times.’”

The New Testament, according to the

notions of Premillennialists, instead of being the Divine expositor of what was taught by “Moses and the prophets,” must gather its significance from oriental symbols and figures; the gospel, instead of being preached among all nations as “the ministration of the Spirit,” must give place to a “ministration of death,” not only attended with the tempest-magnificence of Mount Sinai, but attesting its presence by desolations terrible as those which swept the land of Egypt, and numbered the Assyrian host with the dead; and the herald of the Cross, instead of simply beseeching men to be “reconciled to God,” must surround himself with the cumbrousness of Levitical sacrifices, and the outward pomp of a gorgeous temple. Amid such notions, the New Testament evaporates, and Premillennialists are little better than the carnal Jew, who looked for the Messiah only to achieve earthly conquests, and set up a temporal kingdom.

We do not wonder, therefore, that so many, who hold Premillennial views, are not disposed to give that prominent place to schools and missions, which, in our opinion, belongs to them as agencies essential to the coming of the kingdom of Christ. Such things, strictly speaking, according to these views, are an impertinence—an obtrusion of human expedients into a province that Deity claims especially as his own. Teaching for the purpose of instructing the ignorant, and preaching for the purpose of reclaiming the guilty, can have little or nothing to do with the establishment of a kingdom which awaits overwhelming calamities and desolations as its precursors, and cannot be inaugurated until the sainted dead have been awaked by the archangel’s trumpet, and Christ has descended to the city of Jerusalem, to occupy the literal throne of David. These things may beguile the weak and the purblind, who cannot discern the signs of the times; but for those who walk amid the light of symbols and scenic representations, and by the aid of seer-like gifts can read the mysteries of the future, they can have little value. It is true that some among this Judaizing class take an interest in

missions and the preaching of the gospel, and doubtless in many instances they yield to the impulses of their piety rather than the requirements of their creed. One of their leading advocates, indeed, has formally repelled the charge of indifference to the evangelization of the world by gospel means and appliances, and has likened Premillennialists to reapers amid a gathering tempest, that threatens to descend in destruction on the waving fields, whilst those who refuse to adopt their views are likened to reapers canopied by a cloudless heaven and cheered by brightest sunshine. He asks, in a tone of seeming triumph, which body of reapers will ply their task with greatest ardour and solicitude, forgetting that Premillennialists believe not only that the tempest threatens, but that it must inevitably descend, spreading "wild ruin" all around, and leaving but a few scanty gleanings to be gathered into the garner. Our reply is, that Premillennialists, on their own showing, must be morally disqualified for seeking the evangelization of the world. What reaper would seek to gather the harvest which he knows is destined to inevitable destruction? What army that is demoralized, and whose *prestige* has passed away, would speak of achieving victories, or extending the empire of its sovereign by prowess, or the force of arms? Let the church be smitten with the paralyzing and Jewish notions of Premillennialists, and then indeed we can expect nothing but the dread tokens of Jehovah's vengeance to visit our supineness and indifference; and can only be thrust aside to make room for the appointment of other agents to aid in the accomplishment of His benignant purposes in reference to our world. But it is not merely Premillennialists themselves that are injured and spiritually stunted by their material and Jewish conceptions of the kingdom of Christ; thousands of the intelligent and reflecting who might be gathered into the church, and might become efficient labourers in the propagation of the gospel, are scandalized and alienated. The simplicity of the gospel would fix their attention; its spirituality, disclaiming all association with the material and the carnal, would

command their reverential homage; its omnipotence of love would melt down their insensibility, and win their hearts and its beautiful fitness to achieve conquests in all climes and over all evils, would enlist them as soldiers under its banner. But the strange and fantastic compound of incongruities which Premillennialists present to the world as the development of Christianity and the consummation of Christ's kingdom on earth, involves such an outrage on all the laws of probability, and is so utterly opposed to all those conceptions of the ultimate destiny of glorified humanity which the gospel and the character of God suggest, that the conscience and understanding of unprejudiced and reflecting men must reject it as a fiction. Let our readers look at the singularly heterogeneous congeries of things, which the Premillennial scheme pictures as the consummation of the gospel, as presented by Mr. Young in his chapter entitled "The Incongruous Mixture," and we cannot doubt that they will believe with us, that a thinking, dispassionate man, who is anxious to give to every one a clear and scriptural reason of the hope that is in him, would as soon adopt a modified form of Mohammedanism as the creed of Premillennialists.

"The following summary," observes Mr. Young, "will give the main features of the scheme, which they either do or must adopt:—

"The Jews, now dispersed through the earth, are gathered and return to their own land. Whether they return before the coming of Christ or after, or whether in part before and in part after, is of no importance in this view of the question. Messiah, their prince, appears amongst them at Jerusalem. As their king, he occupies David's throne, and dwells in their midst for ever. Besides Jerusalem Proper, a celestial city, the New Jerusalem, will come down out of heaven, and rest over or near the Old Jerusalem, and in such local relation to it as will admit a free intercourse of the inhabitants of the two cities. In this upper celestial city Christ will also "dwell" and reign in the presence of his glorified saints. *Without* these two cities are found "the

nations" who escape the judgments attendant upon the advent of the Lord; these constitute the convertible portion of mankind, and become converted by the saving appliances of those times. 'The nations' come up to Jerusalem to learn the laws of God; they adopt the Jewish worship, and render service and homage to the Jews. Their subjection to Jewish rule is absolute. Those that despised these masters of their destiny shall bow themselves down at the soles of their feet; even kings and queens shall bow down to them, with their faces towards the earth, and lick up the dust on which they tread, while the nation that will not serve them must perish. But however great the authority of the Jews over the nations, they will have to submit to a yet higher rule. Above both Jews and nations the inhabitants of the upper city will be exalted, who will occupy thrones, and judge the whole earth. The celestial abode has no need of the sun and the moon, for the glory of God lightens it, and the Lamb is the light thereof; this light streams out upon the occupants of the lower earth, so that the nations walk in the light of it. Here is the spectacle of the time; Christ revealed in open glory becomes visible, not only to glorified saints, but to the Jews and the nations. The most familiar intercourse prevails amongst these several classes of that period. The glorified rulers of the world's affairs go forth to administer justice among the nations, or to cite them to their judgment-thrones; the gates of the higher city stand open night and day, that those without may have unrestricted access to it; and the glory and the honour of the nations and kings of the earth are brought into it. Nor do the glorified natures of the celestial abode shrink from contact with those of a less favoured condition,—they mingle freely with the flesh-and-blood inhabitants of the lower city. At the close of the Millennium, the Gog and Magog force encompass the saints in the holy city, and, for their temerity, are devoured by fire sent down from God out of heaven.'

Now let our readers calmly and thoughtfully look at this. Does it har-

monize with their ideas of Bible-truth? Is it accordant with those conceptions of Divine wisdom which they gather from nature and revelation? Does it derive any countenance from the simple and beautifully consistent teaching of Christ? Is there the least ground to be found for it in the apostolic epistles? Every candid and thoughtful student of Scripture, who has not adopted that delusive principle of interpretation, which resolves every figure into a fact, and every symbolic representation into an historic event, cannot fail to maintain that it has no foundation in the word of God—that it is the offspring of a heated imagination, bearing in all respects closer affinity to the visions of the Koran than the revelations of the Bible. It is, indeed, no novel delusion; it is found in the pages of Irenæus, Tertullian, and Lactantius, and will in all probability continue to draw multitudes aside from the plain lessons and duties of Christianity, until it is chased away by the wide-spread and triumphant achievements of the gospel.

Mr. Young has done admirable service in this excellent volume. He has followed the delusion through all its vagaries and tortuous windings,—exposing its weakness and folly; laying bare its absurd and sophistical style of argument; and holding up its pernicious and unscriptural character to merited condemnation. We have read nothing on the subject abler than Mr. Young's book. For its size, it is the most comprehensive and unanswerable argument we have met with. To our readers who desire fresh light on the main questions of Premillennialism, or seek for deliverance from perplexities in which the speciousness of some of its advocates may have involved them, we would earnestly recommend this volume; and to Premillennialists themselves we would suggest its careful and candid perusal, not without the hope that some of them may, through its instrumentality, be recovered from the snare into which they have fallen. The style is chaste, clear, forcible; the argument is of that keen and searching order that detects the lurking sophism, and exposes the high-sounding assumption;

and the entire tone of the book is earnest and scriptural.

THE CHURCH. *An Explanation of the Meaning contained in the Bible; showing the ancient, continued, and prevailing Error of Man, the Substitution of Worship for Religion; and showing that the Principles of all right Individual Action and of general Government, or the Government of all Nations, are comprised in Revealed Religion.* By WILLIAM ATKINSON. In 2 vols. 8vo.

Longman Brown, Green, and Longmans.

THIS is an elaborate production, which evinces, on the part of the author, large resources, and no mean powers of logical discrimination. Considered as an historical disquisition upon the Divine dispensations to the human race from the beginning, it has great claims upon the attention of thoughtful men. Whether the theology of the writer be equal to his other qualities may be matter of serious doubt; in many things, which we deem very important, we cannot agree with him; and we are not without apprehension that, after all his labour, the author will have failed to convey to the public mind an accurate and realizing conception of the pervading object which is sought to be accomplished. The author, in his very successful effort to nonsuit the pretensions of church systems, has failed to exhibit any well-defined platform, upon which primitive Christianity might be conducted on the primitive model. This is the great fault of the book, according to our judgment. A man may read it carefully, and without prejudice; and his interrogative to the author will be—"But where is the more excellent way?"

The author has done good service in combating the Tractarian party, and showing the hollowness of the pretences upon which their system rests. He has also furnished some very able defences of revealed religion, in opposition to the sceptics of the age, Newman and others.

The work has many characteristics of ability pertaining to it; but we suspect that it is too elaborately written to be popular. Yet it deserves to be read with

care, as containing many seeds of fine thought.

JOURNAL OF A DEPUTATION SENT TO THE EAST BY THE COMMITTEE OF THE MALTA PROTESTANT COLLEGE, IN 1849: containing an Account of the present State of the Oriental Nations, including their Religion, Learning, Education, Customs, Occupations; with Outlines of their Ecclesiastical and Political History; of the Rise and Decay of Knowledge among them; and of the Doctrines and Discipline of the Ancient Christian Churches. By a LAY MEMBER OF THE COMMITTEE. In 2 vols. 8vo.

James Nisbet and Co.

THE object of the mission, whose journal is now submitted to the public, "was twofold,—first, to inquire into the religious, moral, and intellectual condition of the inhabitants of the East; secondly, to disseminate as widely as possible a knowledge of the establishment at Malta of a Protestant College for the special purpose of educating, FREE OF EXPENSE, a large number of NATIVE youths, eventually to be employed in the propagation of Christian truth and diffusion of general knowledge in their respective countries, as ordained lay missionary agents."

Such is the object of the mission, whose journal we now introduce to our readers. The work will "answer three important purposes,—first, the Committee will be assisted by the body of information it contains, in the adoption of suitable measures for the removal of existing obstacles to the progress of the gospel, and for the restoration of those once-glorious nations to the blessings of Christian civilization. Secondly, by supplying a general account of the decayed state of the various regions of the East, and a faithful picture of the present condition of the inhabitants, viewed in their religious, intellectual, and social aspect, the journal may, it is hoped, awaken the sympathies of the British public for the deplorable state of degradation and misery of their oriental brethren; and it may also, it is trusted, induce them cordially to assist in the endeavour to

restore the blessings of religious light and general knowledge to countries formerly the cradle of Christianity, literature, and science. Thirdly, such a work has been considered likely to be useful to the orientals studying in the college, by supplying them with information respecting their own countries, which they might not be able to procure in any other way."

The journal will not disappoint reasonable expectation. We have read it with more than ordinary interest, and can recommend it to our readers, as a work that will inform the judgment and improve the heart. Its research is considerable; and there is a character of accuracy about its details, which render them in a high degree *trustworthy*.

THE COLLECTED WORKS OF DUGALD STEWART, ESQ., F.R.S.S., *Honorary Member of the Imperial Academy of Sciences at St. Petersburg; Member of the Royal Academies of Berlin and of Naples; of the American Societies of Philadelphia and of Boston; Honorary Member of the Philosophical Society of Cambridge; Professor of Moral Philosophy in the University of Edinburgh.* Edited by SIR WILLIAM HAMILTON, *Bart., Advocate; A.M., (Oxon,) etc.; Corresponding Member of the Institute of France; Honorary Member of the Latin Society of Jena, etc.; Professor of Logic and Mathematics in the University of Edinburgh.* Vol. I., 8vo, pp. 642. 12s.

Edinburgh: Thomas Constable & Co.
London: Hamilton, Adams, and Co.

WE can look back for nearly half a century to the Augustan period when Dugald Stewart was in the zenith of his powers, and when his prelections in the chair of moral philosophy in the Scottish metropolis drew towards him a fame that was more than European. Irredeemably dull must have been that student who was not roused to something like mental ambition, who was privileged to listen to the finished compositions of that great man. Many there are, in all the learned professions, who would cheerfully acknowledge that

Dugald Stewart was the first to awaken in their bosoms the determined purpose of self-culture in the highest departments of mental science. To him belonged the credit, among all his contemporaries, of redeeming the studies to which he devoted his life from all that was dry, and cold, and uninteresting; and of investing them with a certain magical spell, which rendered them popular in a city proverbial for its rigid cast of thought, and its wide-spread intelligence. We never knew a really accomplished man who attended the University of Edinburgh, when Dugald Stewart was Professor of Moral Philosophy, who did not speak of him with marked enthusiasm. Whether he was or was not entitled to be regarded as a profoundly original thinker, in the department of study to which he devoted his best years, the honour will never be denied to him of having done more than any other man of his age, as a college professor, to invest the subjects connected with mental philosophy with a charm unknown in any former period of Scottish history. His was not the credit merely of acting on the minds of the ambitious few, but of creating a zeal for metaphysical studies, which stamped a character on his university and his country while he sat in the professor's chair.

To very many the fact of a splendid edition of his collected works will be most welcome, especially under such highly-qualified superintendence as that of Sir William Hamilton. The first volume will realize all that could be anticipated in editorial skill and fidelity. It is a rare specimen of beautiful typography; and, with its revision from materials supplied by Dugald Stewart himself, leaves nothing to be desired or attempted for the future. As might have been expected, it contains the author's masterly "Dissertation on the Progress of Metaphysical, Ethical, and Political Philosophy, since the Revival of Letters in Europe. With numerous and important additions now first introduced." It is hoped, in nine volumes, to include the whole of the author's works; and we

must say, looking at the size of this volume, and the exquisite style in which it is got up, it is extremely reasonable in price.

THE SYMMETRICAL STRUCTURE OF SCRIPTURE: or, *The Principles of Scripture Parallelism Exemplified, in an Analysis of the Decalogue, the Sermon on the Mount, and other Passages of the Sacred Writings.* By the Rev. JOHN FORBES, LL.D., *Donaldson's Hospital, Edinburgh.* 8vo, pp. 366.

T. & T. Clark, Edinburgh; and Hamilton, Adams, & Co., London.

DR. FORBES is an orientalist of no mean standing; and this volume, on Scripture Parallelisms, is the result of long-sustained investigation of the subject to which it relates. "The more the author examines the subject, the more deeply is he convinced of the great importance of Bishop Lowth's discovery of the Parallelism of Scripture, as furnishing one of the most valuable aids ever presented to the interpreter, and calculated, when its principles have been more fully developed, to throw a new and clearer light on a great part of the Sacred Volume."

Dr. Forbes is evidently an enthusiast, in the best sense, in the prosecution of his favourite study; and he has unquestionably the merit of having so developed his own theory of Parallelism, as to make it plain to scholars of moderate pretension. His work is not, however, designed for the scholar only; he has shown a laudable zeal to make his views of a learned question palpable to ordinary minds; and has evinced his critical knowledge rather in its results than in any parade of professed scholarship.

Whatever may be the general conviction among Biblical critics, in reference to the alleged Parallelisms of the Sacred Volume, but one opinion can be entertained of the talent, learning, and industry which Dr. Forbes has brought to the completion of his task. His volume will reward a most careful perusal, and will make many converts to the views which he advocates.

THE HOMILIST. *Conducted by the Rev. DAVID THOMAS.* Vol. II.

London: Ward and Co.

WE have not been unobservant of this periodical. We have marked its progress with interest, not unmingled with solicitude. We have examined its contents from the commencement; but, feeling the responsibility of our position, we were unwilling to commit ourselves to the commendation of what might not prove to be in accordance with our conceptions of truth, and were equally unwilling, in any way, to hinder the success of what might be found a valuable auxiliary in the cause of sound Biblical instruction, and, therefore, we have hitherto abstained from expressing our opinion. We feel it is not necessary that we should refrain any longer, as it may be fairly presumed that the character of the periodical has reached a fixed and decided tone. That tone, we are satisfied, is in the main healthy, and in perfect harmony with the spirit of inspiration. Some things might have been presented differently, and less divergent from ordinary modes of thought and forms of language; and others might have been softened down, and, without any loss of power, blended with the spirit of the old theology. Still there is so much that is really valuable, and fitted to avert dangers arising from what is stereotyped and conventional, that we cordially welcome our contemporary as a fellow-worker in the good cause. If our welcome has come later, and is less extravagant in its tone than that of others, the Editor will see that it is therefore invested with higher value, and more likely to secure the countenance of thoughtful readers.

THE JORDAN AND THE RHINE; or, *The East and the West. Being the result of Five Years' Residence in Syria, and Five Years' Residence in Germany.* By the Rev. WILLIAM GRAHAM, *Member of the Royal Irish Academy; Honorary Member of the Arabic Historical Society of Syria; Member of the Archaeological Society of the Rhine, &c.* 8vo, pp. 596.

Partridge, Oakey, & Co.

THE long residence of the author in Syria and Germany, imparts a value to

his labours which cannot possibly attach to the cursory gleanings of mere summer tourists. No doubt much depends on the eye and mind of the sojourner in foreign lands; but it has been too much the habit of six-week tourists to pester the public with crude and hasty details, or to pilfer the best thoughts of other writers to enrich their own scanty materials.

Mr. Graham's work has the strong recommendation of having been written at intervals, after much reflection and minute acquaintance with the places and persons of whom he writes. With a powerful feeling of objects, both of nature and art, his strength evidently lies in moral disquisition; and on this account the volume before us will secure for itself a permanent value. It is by no means an ephemeral, but a library book, which deserves to live.

CYCLOPÆDIA BIBLIOGRAPHICA: *a Library Manual of Theological and General Literature, and Guide for Authors, Preachers, Students, and Literary Men: Analytical, Bibliographical, and Biographical.* 2 vols., imp. 8vo.

James Darling, 81, Great Queen-street.

THIS very valuable work is now complete, and will prove an admirable study-companion to literary men, especially to those whose studies are largely theological. It is the only thing of its kind in the market, and well deserves the patronage of all who wish to see, at a glance, the topics which particular authors, ancient and modern, have handled in their works.

MEMOIR AND CORRESPONDENCE OF MRS. COUTTS, *Widow of the late Rev. Robert Coutts, Brechin.* By the Rev. W. M. HETHERINGTON, LL.D., *Author of the "History of the Church of Scotland," "History of the Westminster Assembly,"* &c., &c. 8vo. pp. 440.

Johnstone & Hunter.

THIS biographical sketch realizes to our mind the Scottish Christian life, in one of its happiest subjects. Mrs. Coutts was descended from a long line of worthies, who had borne the burden and heat of the day, and who had done much

to revive the power of vital godliness in Scotland, when Moderatism was at its height; and she evidently inherited a large portion of the spirit of her pious ancestors. Dr. Hetherington has exercised a wise discretion in rescuing the memory of such a mother in Israel from oblivion; and in enabling his readers to become so thoroughly acquainted with her, by the efforts of her own pen, in her private correspondence, and especially in her most striking narrative of the early life and happy death of a beloved daughter. As Mrs. Coutts had been long trained in the school of affliction, her biography will be very precious to those who have been called to drink deeply of the bitter cup of sorrow; and as her mind was so richly cultivated, the most seraphic piety will be found in combination with the purest taste, and most finished, easy composition. The volume is calculated, by God's blessing, to do extensive good, both in Scottish and English circles; and will, we doubt not, be a very great favourite with the Christian public. It was no mean praise of Mrs. Coutts, that, in one of the great movements of his public life, Dr. Chalmers considered her letter addressed to him as the best of all he received.

HUMAN ANATOMY SIMPLIFIED. By JOHN SIBREE.

THE author of this little compendium of human anatomy is entitled to great praise for a successful endeavour to present to the intelligent public an outline of the framework and functions of the wonderful mechanism of the human body; together with the uses and offices of its varied organization, accompanied by practical hints of advice for the conservation of some of the more delicate organs, as the eye and ear. This succinct epitome is also calculated to excite a laudable desire for a more enlarged acquaintance with the physical structure of the human frame; forming the basis of psychological science, or the philosophy of the mind. From the study of this elementary treatise on anatomy much useful and even valuable information may be acquired and made available, not only

for preserving the healthy condition of the vital and delicate organs of the body, but as affording the means of knowing and giving directions in the frequent casualties and accidents by which the limbs are fractured or dislocated; especially to *preserve the horizontal posture of the body*, until skilful professional assistance is obtained, and thus avert the evil consequences sometimes resulting to the sufferer from ignorant officiousness. The physiological observations with which the volume abounds are both correct and pertinent, and are entitled to thoughtful attention.

FINAL DISCOURSES at *Argyle Chapel, Bath*.
By the late Rev. WILLIAM JAY. 8vo.
pp. 472.

Arthur Hall, Virtue, & Co.

No one acquainted with the peculiarities of Mr. Jay's style, or with the pungent character of his theology, will call in question the authenticity of these discourses. They speak for themselves, as the veritable productions of a man whose originality of thought and language was such as to defy imitation. We are much indebted to the individual who has preserved such a striking sample of Mr. Jay's mode of preaching so late as the year 1852. That, at his advanced years, he should have displayed the vigour of intellect here indicated, is, indeed, a rare instance of the triumph of mind over all the ordinary manifestations of physical infirmity. It would be difficult, in any one of the twenty-six Sermons here published, to point to a single paragraph that evinces anything like decay of power, whether in regard to substance or form. The trains of thought are remarkable for their vigour and continuity; and the style is vivid and antithetical, realizing Mr. Jay's best days. He was a fair specimen of the great advantage of continuous mental effort to the last. Many minds decay by a cessation from wonted occupation; Mr. Jay was an active reader, thinker, and writer to the close of his earthly pilgrimage; and hence the youthful buoyancy of his rich and beautiful mind.

We reckon these twenty-six Discourses

a very precious legacy to the church. They deserve to stand side by side with the most valuable productions of fertile pens. As they were taken in shorthand with Mr. Jay's own sanction, and some of them examined and slightly corrected by himself, they have an authenticity about them which it is pleasant to recognize. The Editor has done his work with great care, and deserves the thanks of the Christian public.

THE NORTH BRITISH REVIEW, No. XLII. August, 1854.

London: Hamilton, Adams, and Co.

THIS number is equal to any that has appeared of the *North British Review*. It is distinguished by great variety and power. Its contents embrace biography, history, science, politics, and general literature. The first two articles are biographical, and are of a very superior order;—the one is a sketch of the life and writings of Vinet, so well known in this country, and so celebrated among Continental divines, on account of his sound evangelical opinions, as well as his varied and elegant scholarship—the other is a very beautiful and interesting Memoir of the Life and Literary Doings of Hugh Miller, whose original genius has raised him from the position of a stonemason to a high place among literary and scientific men. The fourth on "Books for Children" is one of great value, evincing deep acquaintance with the elements and first workings of our intellectual and moral nature, and great wisdom in discriminating as to the fitness of the books which are published for the young. The sixth and seventh, on Dante and Matthew Arnold, are rich literary articles, and will repay perusal. The eighth, *Siluria and Gold Regions*, is distinguished by a high scientific tone, and will be regarded by geologists as the gem of the number. The last article, *Past and Present Political Morality of British Statesmen*, is an able, rapid, and faithful delineation of many of our leading Statesmen, from the days of Walpole down to the present time.

Home Chronicle.

MIDSUMMER DISTRIBUTION OF PROFITS ARISING FROM THE SALE OF THE EVANGELICAL MAGAZINE, TO THE WIDOWS OF OUR DECEASED BRETHREN, EFFECTED 4TH JULY, 1854.

| ENGLISH WIDOWS. | | | | Name. | Denomination. | Age. | Sum. |
|-----------------|----------------|--------|------|---|-----------------|--------|------|
| Name. | Denomination. | Age. | Sum. | M. D. | Independent | 46.... | 4 |
| L. A. | Independent | 71.... | 10 | I. G. | Do. | 43.... | 6 |
| H. B. | Do. | 62.... | 10 | M. G. | Do. | 74.... | 8 |
| M. A. B. .. | Do. | 45.... | 6 | E. H. | Do. | 49.... | 4 |
| M. B. | Do. | 64.... | 10 | A. I. | Do. | 61.... | 8 |
| E. C. | Do. | 60.... | 10 | I. I. | Do. | 75.... | 8 |
| I. C. | Do. | 47.... | 4 | M. L. | Do. | 65.... | 8 |
| M. A. C. .. | Do. | 83.... | 10 | A. R. | Cal. Methodist. | 70.... | 8 |
| E. H. C. ... | Do. | 53.... | 8 | E. W. | Independent | 76.... | 8 |
| H. D. | Do. | 62.... | 10 | SCOTTISH WIDOWS. | | | |
| E. D. | Do. | 61.... | 10 | I. R. | Independent | 50.... | 8 |
| M. G. | Do. | 52.... | 8 | A. T. | Do. | 75.... | 8 |
| E. G. | Do. | 80.... | 10 | E. Y. | Presbyterian | 59.... | 6 |
| M. G—y ... | Do. | 41.... | 6 | IRISH WIDOWS. | | | |
| M. H. | Do. | 61.... | 10 | M. McA. .. | Independent | 43.... | 4 |
| E. H. | Do. | 76.... | 10 | EDITOR'S REMARKS. | | | |
| E. H—s.... | Do. | 61.... | 10 | From the preceding list it will be seen that, at the Midsummer Distribution of Profits, gratuities were voted to 58 Widows, amounting to £470. In January, 92 Widows received assistance from the funds, to the amount of £802; so that 150 Widows have this year received grants, amounting altogether to £1272. | | | |
| E. J. | Do. | 51.... | 8 | Our benevolent readers will readily perceive from this simple statement of facts, that the Magazine Fund now ranks among the great charities of our country. And those who can truly feel for hundreds of poor ministers whose incomes will not admit of their making any provision for those who survive them, will not hesitate to aid in extending the circulation of a work which has proved the means of gladdening so many widowed hearts. It is the great sale of the Magazine alone which enables the Trustees to realize such a fund; and they would therefore press upon all right-hearted Christians the duty of doing all in their power to keep up and extend its circulation. They are confident that its own merits entitle it to the rank which it occupies;—but the claims of our Brethren's poor widows are absolutely paramount. | | | |
| M. J. | Do. | 58.... | 8 | We especially make our appeal to the Congregational Churches and Pastors of England, Wales, and Scotland. | | | |
| S. J. | Do. | 50.... | 8 | The following is the comparative view of this momentous question:— <i>Church of England Widows, 7; Calvinistic Methodists, 4; Presbyterian, 11; Independents, 128!</i> —Can the Congregational churches be indifferent to this pressing claim? or can they neglect it without contracting guilt? | | | |
| E. J. | Do. | 59.... | 8 | | | | |
| J. L. | Do. | 69.... | 10 | | | | |
| S. L. | Do. | 69.... | 10 | | | | |
| E. L. | Cal. Methodist | 78.... | 10 | | | | |
| E. L—e.... | Independent | 40.... | 6 | | | | |
| L. P. M. .. | Do. | 48.... | 6 | | | | |
| C. P. | Do. | 45.... | 6 | | | | |
| I. P. | Do. | 51.... | 8 | | | | |
| M. P. | Do. | 70.... | 10 | | | | |
| S. P. | Ch. of England | 64.... | 10 | | | | |
| H. R. | Independent | 67.... | 10 | | | | |
| I. R. | Do. | 65.... | 8 | | | | |
| M. H. R. .. | Do. | 55.... | 8 | | | | |
| A. S. | Do. | 46.... | 8 | | | | |
| A. B. S. .. | Ch. of England | 59.... | 8 | | | | |
| M. S. | Independent | 55.... | 6 | | | | |
| S. S. | Do. | 65.... | 10 | | | | |
| M. S. | Do. | 55.... | 8 | | | | |
| E. T. | Do. | 67.... | 10 | | | | |
| S. W. | Ch. of England | 66.... | 10 | | | | |
| E. I. W. ... | Independent | 45.... | 8 | | | | |
| I. W. | Do. | 54.... | 8 | | | | |
| E. W. | Do. | 75.... | 10 | | | | |
| M. A. Y. .. | Ch. of England | 51.... | 8 | | | | |
| WELSH WIDOWS. | | | | | | | |
| M. B. | Independent | 52.... | 6 | | | | |
| C. D. | Do. | 53.... | 6 | | | | |

EDITORIAL REFLECTION.

IN our Review department for June, we animadverted, with some degree of severity, upon an article in Kitto's Journal, on Miracles, in which the *unknown* writer had employed phraseology which we deemed highly disrespectful to the late Dr. Wardlaw. We assumed, in general terms, that the author, as Kitto's Journal was published in April, had indulged his somewhat inconsiderate criticisms, while "*bending over the ashes of the dead*," and spoke of this as an aggravation of his offence.

When the Rev. W. Kirkus's volume, entitled "Christianity, Theoretical and Practical," was sent to us for review, we found, to our surprise, from the preface of the work, that Mr. Kirkus was the writer of the Essay in Kitto to which we had strongly objected, and that it formed part of his otherwise excellent volume. In defence, then, of our former critique on the article as *anonymous*, we again referred to the fact of its untimely production, and spoke of it as if it might have been composed "*over the ashes of the dead*."

Now, though we could never have reconciled our minds to Mr. Kirkus's mode of criticizing Dr. Wardlaw had he been still among us, and able to defend himself,—yet we deem it nothing more than an act of justice to our friend Mr. Kirkus, to correct our inferences, so far as they may by *possibility* have misled any of our readers, or tended to give unnecessary pain to his own mind. It appears, then, that the paper in Kitto was written some months before the decease of Dr. Wardlaw. However objectionable, therefore, it might be to us, it was not prepared under the feeling that Dr. Wardlaw was *dead*, but *living*. We think it due to our brother that this should be generally known. And had he exercised the same discretion in altering his MS., as forwarded to Kitto's Journal, which he has since done as the Essay appears in his interesting volume, he would have saved himself and us many disagreeable feelings; though we might still have objected to his view of miracles.

We are, however, disposed to believe

that Mr. Kirkus's too light treatment of Dr. Wardlaw was attributable mainly to the inconsideration of a young and rapid writer; and as the offensive expressions to which we objected in Kitto have been omitted in his volume, we cannot but conclude that he *now* disapproves of them in common with ourselves. We are free to confess that our animadversions were sharpened, both by our veneration for the character of Dr. Wardlaw, as an endeared friend of forty-five years' standing, and by the suspicion that some secret enemy of the deceased had been at work in Kitto.

But we can say, with a good conscience, and with some reliance on our established character, that we would not, *intentionally*, inflict an injury on any brother. We most cordially recognize Mr. Kirkus as a young minister of great promise; and hope to meet him again, in our Editorial walks, with that satisfaction which it always affords us pleasure to express when real service is rendered to the cause and kingdom of our common Lord.

EDITOR.

ENGLISH CONGREGATIONAL CHAPEL BUILDING SOCIETY. FIRST ANNUAL REPORT. May 11, 1854.

THE origination of the Society, of which this is the first report, is one of the most pleasing and promising circumstances of the age. If the Census has told a melancholy tale of destitution and neglect, the spirit in which this Society has originated evinces strong and deep-seated resolves to roll away the evil. The members of the Episcopal Church have contributed amply for the multiplication of churches; nor have Dissenters been behind according to their means. But there is still much to be done; and the English Congregational Chapel Building Society will, we doubt not, greatly augment and wisely direct the efforts of Nonconformists to meet the growing wants of our population. The province intended to be occupied is not that of a great organization for the erection and control of chapels; but to stimulate latent purposes, to call forth slumbering resources, and to guide and mature infant attempts in neglected but important local-

ities. We see in this Society a rising agency destined at once to multiply plans of worship up to the wants of the age, and to wipe away for ever the "begging system"—the disgrace of churches, and the purgatory of ministers. We commend this Society to the immediate and prayerful consideration of all our churches, and especially to that of the more affluent of their members, who have any good thing in their hearts towards the Lord our God. They should, without delay, obtain copies of this admirable report, which is replete with valuable suggestions, and important statistical information. The Committee, rich in superior names, furnishes a pledge of success; and the skilled and practical labours of the Rev. J. C. Gallaway, as Secretary, cannot fail to secure the confidence of the country.

MUNIFICENT PRESENTATION.

ON Tuesday evening, June 13th, a large party assembled at the Temperance Hall, North Shields, for the purpose of presenting the Rev. A. Jack, the respected minister of St. Andrew's (Independent) Chapel, with substantial and permanent testimonies of their affection and esteem. The subscription originated a few weeks ago, during the absence of Mr. Jack on a short visit to Whitehaven, and the sum realized, without pressure or solicitation, from the congregation, was sufficient to purchase a silver inkstand of the value of twenty guineas, and to make up a purse of two hundred guineas more—a splendid testimony to ministerial usefulness and private worth; and, we will add, an expressive and most gratifying indication of the power and prevalence of the voluntary principle. The Hall was completely filled, about three hundred ladies and gentlemen being present, who partook of an elegant and cheerful repast on the occasion. Nearly all the Congregational ministers in the district attended, Mr. Jack being highly honoured and valued by his ministerial brethren both here and elsewhere. After tea, on the motion of Mr. R. Forth, Robt. Pow, Esq., was called upon to preside.

HATFIELD.

THE Rev. Samuel Raban has, through advancing age and frequent indisposition, resigned his pastoral charge at Hatfield, and preached his farewell sermons on Sunday, July 23rd. At a public tea-meeting, held on the following Tuesday evening, a parting testimony of esteem and regard, consisting of a small purse of sovereigns, to which many of the inhabitants of the town, including the rector, contributed, was presented to Mr. Raban, who will be followed in his retirement by the grateful recollection of his attached flock.

For ourselves, we sincerely wish our excellent friend and brother, in the evening of his days, the rich consolations of that gospel he has so long and so faithfully preached to others.

OUR DENOMINATIONAL LITERATURE.

MY DEAR SIR,

I am instructed by the Committee of "The Kent Congregational Association" to forward you a copy of the annexed resolution, passed at the sixty-third annual meeting of the Association, held on Wednesday, July 5th, at High-street Chapel, Deptford, Mr. Ald. and Sheriff Wire in the chair:—

Resolved—"That this meeting generally approving the Denominational Magazines, i. e. 'The Christian Witness' and 'Christian Penny,' and also 'The Evangelical Magazine,' the whole profits of the former being devoted to the benefit of aged ministers, and those of the latter to necessitous widows of ministers deceased; do cordially recommend them for increased circulation among the churches and congregations, and also Sabbath-school teachers and children, connected with this Association."

HENRY J. ROOK, Secretary.

Rev. J. Morison, D.D.

HAMPSHIRE ASSOCIATION OF CONGREGATIONAL CHURCHES AND MINISTERS.

THE Half-yearly Meeting of the Hampshire Association of Congregational Ministers and Churches will be held at Winchester, on Wednesday, October 4th,

1854, when the Rev. John Basley, of East Cowes, will preach on "The Work of the Spirit essential to the Prosperity of the Church." On the preceding evening, the Rev. Joseph Fletcher, of Christ Church, is expected to preach.

OPENING OF THE NEW INDEPENDENT CHAPEL, VENTNOR, ISLE OF WIGHT.

ON Wednesday, August 2nd, 1854, this chaste and elegant building was opened for divine worship under the most cheering and auspicious circumstances. The day itself was lovely, and quite in harmony with the joyous occasion. At an early hour friends from a distance, as well as from the immediate neighbourhood, began to assemble; and by the time appointed for the commencement of the service, the beautiful edifice was crowded in every part. At half-past eleven o'clock the Rev. W. Warden, the minister of the place, entered the pulpit, and commenced the service by prayer and reading the 122nd Psalm, after which the Rev. E. Giles, of Newport, read appropriate portions of Scripture, and supplicated the Divine blessing; the Rev. J. A. James, of Birmingham, then instructed and delighted his audience with an admirable discourse on Eph. iii. 19: "That ye might be filled with all the fulness of God." The Rev. Thos. Mann, of West Cowes, concluded the morning service with prayer. In the evening, the Rev. W. Froggatt, of Newport, commenced the service by reading the Scriptures and prayer; after which the Rev. Dr. Morison, of London, delivered a most appropriate and powerful discourse, from John iv. 24: "God is a Spirit: and they that worship him must worship him in spirit and in truth." These delightful services, in which the Rev. Mr. Greener, of Shanklin, and the Rev. I. Basley, of East Cowes, took part, were concluded by the Rev. Mr. Randal, of Wareham.

After the morning service, a number of friends dined together at Bush's Royal Hotel,—spending an hour or two after dinner in free and edifying conversation. The Rev. J. A. James touchingly alluded to the personal and family history of the minis-

ter; the Rev. Dr. Morison gave an outline of the origin of the Independent cause at Ventnor; the Rev. E. Giles referred to his connexion with its early struggles; and Edward Thompson, Esq., to whom the cause is so much indebted, feelingly recounted the circumstances which first led to his visiting Ventnor, and becoming so deeply interested in the minister and his flock there. The friends then adjourned to the Literary Institution to take tea, which had been gratuitously provided by the ladies of the congregation, who, with their accustomed kindness and cheerfulness, contributed not a little to the social and hallowed enjoyments of the day,—a day which will long be gratefully remembered by all who were privileged to be present. On the Sabbath following, the opening services were continued—the Rev. J. A. James, of Birmingham, and the Rev. Thomas James, of London, kindly prolonging their stay at Ventnor to conduct them. The chapel was crowded as before. The Rev. J. A. James preached in the morning a solemn and impressive sermon, from Matt. xvi. 26: "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" In the evening, the Rev. Thomas James, of London, followed up the morning discourse by a most appropriate sermon on Soul Prosperity,—taking for his text the 3rd Epistle of John, and the 2nd verse: "Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth."

And thus have these interesting and delightful services terminated, affording to the minister and his people great encouragement, and, it is hoped, yielding much satisfaction to the generous friends who have so kindly aided them in the accomplishment of so great and good a work.

The estimated cost of the whole is £1800; towards which £1500 have been already contributed, and it is earnestly hoped that some kind friend or friends will ease the minds of minister and people by kindly helping them as speedily as possible to liquidate the remaining debt.

UNION STREET CHAPEL, BRIGHTON.

ON Thursday, August 10th, Mr. Frank Soden, late of Cheshunt College, was ordained as co-pastor with the Rev. J. N. Goulty, at Union-street Chapel, Brighton. The Rev. A. Foyster, of Cuckfield, commenced the services by reading the Scriptures and prayer. Rev. John Watson, of Hackney, delivered an introductory discourse on the Principles of Nonconformity, from Isaiah viii. 20. Rev. Wm. Davis, of Hastings, asked the usual questions, which were severally answered by Mr. Penfold, on behalf of the church and congregation, and by Mr. Soden. The ordination prayer was offered, with laying on of hands, by Rev. J. N. Goulty. The charge to the co-pastor was given by

Rev. Dr. Stowell, principal of Cheshunt College, from 1 Timothy iv. 12. The Rev. Geo. Stewart, of Hastings, concluded the morning service with prayer. In the evening, the Rev. L. H. Byrnes, of Kingston-on-Thames, read the Scriptures and offered prayer. Rev. B. S. Hollis, of Islington, delivered a charge to the church and congregation, from Rev. xxii. 17; and Rev. F. Soden concluded the services of the day with prayer. Rev. Geo. Hall of Henfield, Mr. Thomas of Cheshunt, and Mr. Alexander Stewart, also engaged in the devotional exercises. The day was a hallowed one, and all the services instructive and edifying.

General Chronicle.

CHINA.

EXTRACT OF A LETTER FROM DR. LEGGE
TO MRS. MORISON.

"Hong Kong, 5th June, 1854.

"YESTERDAY a steamer came into the harbour from Shang-Hae, and, from the accounts which she brought, the insurgents would seem to be renewing their success of last year. I cannot but think the contest will terminate in their favour.

"The most important development, however, has taken place among the *Triad* insurrectionists, in Shang-Hae. They have renounced their idolatry, and are seeking Christian instruction. Dr. Medhurst writes to me, that some of them carried to him a basketful of their idols, and that they are really desirous to obtain teachers. A number of women listened for two hours, one day, to Mr. Muirhead; and he writes, that the present excitement and interest, manifested by very many, contrasts delightfully with the former state of apathy.

"From Amoy, the news is as good. On the last Sabbath of last month our Missionaries baptized *no fewer than eighteen individuals*. The American Mis-

sionaries, also, baptized some; and a few Sabbaths before several people were baptized at a village some distance in the country, where our countryman, William Burns, the man of Revivals in Scotland, had been labouring. The poor people there had got the sanction of their idols in joining the rebellion in Amoy district last year. When it terminated so disastrously, they beat, and burnt, and cast away their idols, and now many of them are turning to the living God.

"Thus the excitement which has been produced in people's minds, and the perilous circumstances through which they are passing, are making them feel how unsafe their ancient foundations are. We may soon have a great turning to the gospel.

"I expect to baptize four or five next Sabbath evening. Among them the *Tauist Priest*, whom I mentioned before.

LETTERS ON THE CONTINENT.

NO II.

ON the Sunday we spent at Antwerp, I visited many of the churches, and found them filled with worshippers, apparently earnest and devout. Early masses at five,

six, and seven in the morning, are celebrated both on Sundays and other days. I was present in the cathedral at seven, and beheld its spacious area more than sprinkled with groups of worshippers. Around two of the side altars crowds were gathered, and in other parts of the church priests were engaged in receiving confessions. At St. Jacques' I found the same scenes. The worshippers belonged chiefly, though not exclusively, to the lower classes, and there were almost as many men as women. At ten we went together to high mass, which is celebrated at that hour in the cathedral with much pomp. The mass, you are aware, is the Romish transformation, perhaps some would say *transubstantiation*, of the Lord's Supper. The name mass—in Latin, *missa*, drawn from the word *missio*—is derived from the practice of the ancient church to dismiss from the assembly at a certain point in the service the catechumens, and then proceed to the celebration of the holy mysteries. High mass and low mass are essentially the same, but the ceremonies are more numerous and solemn in the former than in the latter. When we entered the cathedral, a large congregation was collected round the pulpit. The preacher spoke with energy, and appeared to secure the attention of his hearers; but, as his language was Flemish, we were unable otherwise to judge of the merits of his discourse. While he was preaching, the choir of the church and its vicinity was rapidly filling; and scarcely had he closed, before priests and their retinue appeared on the steps of the high altar. Music poured forth from the gallery at the other end of the nave, and the great service of the day commenced. It lasted rather more than an hour, and included the usual bowings, prostrations, elevations, and dramatic devotions of such a celebration. The music was of a jubilant character, as is, I believe, always the case between Easter and Whitsuntide; and not only the organ, but a full band of instruments was employed.

A collection was made during the service by gentlemen answering to our churchwardens, who threaded their way

with considerable adroitness among the *prie-dieux* of the worshippers. At the close, the host was conveyed from the altar into the sacristy with great solemnity, amid priests and acolytes, flaming candles and smoking censers. Some members of the procession were careless enough, but the look of him who carried the resplendent pyx was subdued and reverent, as though he felt how precious and awful was the burden he believed he bore. How many of those present entered with intelligence and spiritual appreciation into the great central truth of the ceremony, God only knows; but I could not help reflecting how little the ceremony itself resembled either the first celebration of the Holy Supper, or the Sacrifice of the Cross.

In the afternoon I sought out schools, which are held in various parts of the city, somewhat resembling our Sunday-schools, and found one in the chapel of St. Augustine. A priest, however, was here the only teacher—the Lord's Prayer and the Creed the subjects of instruction. Beneath the pulpit was the figure of the great Doctor, carved in wood. He is represented as sitting on the globe, and holding in his hand a volume of his writings, on which is inscribed, *Nos audiamus veritatem quasi Dominum presentem*; i. e. Let us listen to the truth, as though to the Lord himself, being present. On the sides of the pulpit he is rather pompously eulogized as *Imago Divinitatis, Tuba Vitæ, Malleus Hæreticorum*, i. e., Image of the Deity, Trumpet of Life, Confounder of Heretics.

Afterwards we attended the service of the Church of England. The prayers (there was no sermon) it was never our grief to hear read in so careless, slovenly, and indevout a manner before. To be sure there were only twenty-five persons present; but God was there and Jesus Christ, the Great High Priest. We were informed that in the morning the chapel, accommodating about 150 worshippers, was well filled; perhaps the service was then better performed. It may be questioned whether prayers, however excellent,—or, to employ a favourite expression of many admirers of the English Liturgy,

"beautiful,"—if carelessly and indevoutly read, are not far more revolting and painful to good taste, as well as Christian feeling, than the rudest utterances of sincere penitence and fervent desire. On two or three subsequent occasions, I rejoiced to find the services of the English Church a much more adequate expression of our national piety, especially at Nice and Florence; the service at the latter place being of a high order.

In the evening we were again worshipping with Roman Catholics, and endeavouring, as far as possible, to have ellowship with them in all that is true and good, and to throw off from ourselves what is false and evil in their doctrines. Again, in the cathedral we found a crowd collected round the pulpit, many apparently engaged in prayer, with their faces directed towards the high altar, until a preacher ascended *la chaise de la vérité*, as the pulpit is called, when all turned towards him, and drew their chairs closer, and listened for three quarters of an hour to a discourse, which, although read, was delivered with much animation. I think an intimation was conveyed to him that his brethren were waiting to commence the service of the evening, for he closed abruptly; and, without a moment's interval, a procession of priests issued from the sacristy, and bore back the host to the altar with the same pomp as it had been removed thence in the morning. With the exception of two or three short prayers, recited by one of the priests, the service consisted of chants, and was strictly an even-song. Again a collection was made, and again at the close a procession was formed, with additional light-bearers, and the host borne solemnly away.

In the city there was little of the inaction and quietness of an English, much less of a Scotch, Sabbath. Many, perhaps half, of the shops were open, though we saw no business transacting in them. Crowds of people, in holiday attire, and with much content and cheerfulness in their faces, were on the quays and other promenades. In the Place Verte boys and girls played as on other days, and amusements of all kinds occupied the

evening. But we *saw* nothing of drunkenness or indecorum, though we went into some of the worst districts, and the city was at rest at an early hour.

Without entering on the general question of Sabbath obligation and observance, it may be suggested, that whenever the manner in which the Romish Church permits, perhaps encourages, its members to spend the Sunday is under consideration, the amount of religious exercises it spreads through the week should not in fairness be overlooked. Every day it opens the churches, and celebrates masses. On the other hand, it may be doubted whether family worship exists to any large extent among members of the Romish communion; and whether Protestantism, although it affords few encouragements to public worship, save on the Sunday, has not, on account of *its domestic altars*, a great advantage over Romanism. Alas! for us Protestants, however, if the habit of family worship is allowed to decline, and the distractions of business and amusement leave only ashes where there should be glowing flame!

Brussels, the capital, with its boulevards, gardens, and park, its palaces and palace-like streets, its churches and hospitals, its elegant shops and sparkling cafés, is a miniature Paris. The city strikes and captivates you at once, and you surrender, at a glance, as to a dazzling and queenly beauty. We received a cordial welcome from M. le Pasteur A——, and had pleasant intercourse with him, but were unfortunate enough to find other pasteurs absent; some of them attending the Paris "May Meetings," which are held in April; and as we did not spend a Sunday in Brussels I have little to say of its religious features.

Books of all kinds are seen everywhere on stalls and in shops, and it appears that a thriving trade is driven in this article, especially in reprints of French, English, and German literature, with which Belgium supplies almost every country in Europe. What piles of worthless theology did I not see in one or two establishments!

It gave me great pleasure, however, to find that a small warehouse for the sale

of Bibles, and other religious books of a high spiritual order, exists not far from one of the leading thoroughfares of the city, from which issues a considerable number of volumes.

One of the manufacturers of the celebrated lace was kind enough to explain to us the process of fabrication, and to exhibit some choice, beautiful, and, what to ladies is often as attractive, *expensive* specimens. We looked over the shoulders of young women engaged in the manufacture, and admired the quiet flow of beauty from their fingers; but heard with regret, that even the most skilful earn little, become blind at an early age, and are nevertheless very improvident.

Here, as well as at Ghent and Antwerp, I visited the communal schools—schools supported at the public expense, and supplying gratuitous instruction. They might vie with any elementary schools of our country, and in some respects were superior to many. The buildings were admirably adapted to their purpose—simple, substantial, light, airy, and spacious. The scholars, classified according to their ages and attainments, occupied separate apartments. They were all clean, well-dressed, and remarkably well-behaved. The teachers, of whom there was one in each room, appeared intelligent and energetic men, and had received a regular training. At Antwerp a class of dumb and deaf children was instructed successfully in one of the rooms. In each room a crucifix was suspended—the scholars being all the children of Roman Catholic parents. Where a sufficient number of Protestant children is found, as at Brussels, a school is supported at the expense of the town for their exclusive instruction, and the religious department is entrusted to the care of the Protestant pastor. This school it was not in my power to inspect, but I visited, both at Brussels and at Liège, schools, sustained in connexion with the aggressive efforts of Evangelical Christianity, in independence of all government aid and control. As channels of religious instruction, I have no doubt they far surpass the public schools, whether Protestant or Roman Catholic, and they

are regarded by the Evangelical Protestant churches as essential to the success of their work. But in all other respects, as perhaps might be expected, they are behind the national establishments. These schools, indeed, are so efficiently conducted as to render it very difficult to compete with them.

An evening was given, under the skilful guidance of a Belgian gentleman, acquainted with all the scenes and secrets of Brussels life, to a ramble through the city, and a casino and two estaminets were visited. The estaminet, devoted to tobacco and beer, is peculiar to Belgium, and characteristic of it. "Greece had its baths, Rome its barbers' shops, as places of social intercourse and friendly gossip; France has its cafés, England its *gin houses* and taverns, Germany its tobacco shops, Belgium the *estaminet*." So writes one of the contributors to a work which professes to sketch Belgian life and manners at the present day; and he adds, not very happily, that "the estaminet pre-eminently is as Flemish as the bulldog fight is English." In both which I visited were many persons, of all ages, drinking and smoking, and the ear was stunned by the constant rattle of the tongue and the dice-box; but in neither of them, though one was of the worst kind, did I notice any approach to drunkenness or indecent behaviour. The casino, where music and songs, comic, pathetic, and patriotic, formed the entertainment, —though some of the more respectable citizens may occasionally be seen there with their wives and daughters,—is principally attractive as the resort of gay folly and decorous vice. In Belgium, as in France, few of the nobler sex, as we are pleased to designate ourselves, spend their evenings at home. Hence the multiplication of these places of entertainment, in addition to theatres, which exist in all the large towns, and are well attended, especially on Sundays and other holidays.

Before leaving Brussels, which is of course the seat of government, I may observe, that the quiet stability of Belgium, during the revolutionary movements of 1848, has been regarded as indicating

contentment and satisfaction, on the part of the great majority of its inhabitants, with their political institutions and their king. All that I saw and heard confirms the conviction that such a state of feeling exists, and that the political machine is worked with discretion. The Belgians had undergone a long preparation for freedom; and a constitution such as they now possess was indigenous rather than exotic. They exult in their liberties, which are as complete as our own; are proud of being a nation, and suspicious of France and Frenchmen; abhor the idea of annexation to the empire of Napoleon, and make England their political model. Their country supplies a fine illustration of the worth and power of freedom; for although it suffered by its separation from Holland, losing thereby some of its best markets, no European state is making more rapid progress in the development of its resources and improvement of its people. It was with regret, however, though not with surprise, that I learnt that the leaders of the liberal party, as distinguished from the *parti prêtre*, are, to a large extent, sceptical; and in despising the superstitions and opposing the acts of Rome, throw off all faith in the religion of Christ.

Ought I to be ashamed, or not, to confess that we left Waterloo unseen? I had not forgotten my proximity to it at Brussels; for once and again, as I paced its squares, I caught myself repeating Byron's lines:—

"There was a sound of revelry by night,
And Belgium's capital had gathered then
Her beauty and her chivalry," &c.

And though there is a stanza of Southey's as familiar to me, touching "a famous victory," yet I often thought with reverence of the Great Captain whose body had then so recently been consigned to the tomb, and the sword which had gained its last honours at Waterloo been broken over his grave; and devoutly thanked God, who had sent such a man as Wellington into the world, when England and the world needed him; and through him had bestowed, not only so great a victory on our arms, but so long and fruitful a peace on Europe.

Yet I did not visit Waterloo;—partly, perhaps, because the weather was unfavourable for such an excursion; partly, perhaps, in wilfulness, all persons insisting on the necessity of our going there; partly, because the prospect of guides and relics, real and unreal, of the battle, alarmed me; chiefly, because I felt sure that nothing which the eye could see at Waterloo would heighten or dignify the conception which the mind already possessed of its terrible and glorious fight. I felt that, like all other Englishmen, I carried with me the heroes and the scenes—the onset, the struggle, the charge, the triumph—of that day; and that on the plain of Waterloo would be found only the canvas, from which the glowing picture had been effaced. Instead, therefore, of travelling thither, I took my ticket, by railway, for Louvain.

Our chief object in stopping at Louvain, on our road to Liége, was to see its celebrated Town-hall, one of the richest and most elaborate Gothic buildings in the world. We found the town crowded with country people, it being market-day; and could all the better recall the times when, instead of 25,000, it possessed 100,000 inhabitants, *more* than half of them living by the woollen manufacture, which flourished here. Nothing illustrates more strikingly the early history and character of the towns of the Netherlands, and the value which the inhabitants set on their *civic* rights and privileges, than the existence everywhere of splendid Town-halls. They are built in the *Gothic* style, just because that was the only style of architecture which in the youth and manhood of those towns was in vogue. In this style the wealthy burghers erected their own houses, and in this style they built the church—a house for God, and the hotel-de-ville—a house for the town. But I imagine the grandeur and beauty of the Town-hall is no deceptive measure of the pride and joy they felt in their town-life. This town-life can never be again what it has been, at least on the continent of Europe and in our own country; just because national life is so much more fully developed and matured, and the whole world lies open

to enterprise and sympathy, as it did not in former ages. Yet, surely, for the inhabitants of a town to feel that in the sight of God a moral unity belongs to them, and that common interests and common duties are theirs, is as right now as it ever was; and I earnestly hope that our towns, especially the large manufacturing communities of the North, will cherish, in spite of many circumstances which tend to divide and disintegrate, that oneness of feeling, that true public spirit, that noble disinterestedness that will make them worthy successors of their mediæval forerunners. Then if, according to Coleridge, the Gothic minster may be regarded as Christianity metamorphosed into marble, in the corporate existence of our great towns we shall see the elaborate Town-hall of the Netherlands vivified, like Pygmalion's statue, and transformed into living manners and noble virtues.

J. G—E.

ERRATA IN THE FIRST LETTER.

Page 181, 3rd line, read *five* millions, for *four* millions.—Page 482, first column, line 20, after the words, “the extensive mills,” insert “*of one company*,” for it would be a gross error to give the idea that only twelve or fourteen hundred young women are at work in all the mills of Ghent.—Page 482, line 23, second column, for “*four windows*,” read “*from windows*.”—Page 484, last line, for “*Bordford*,” read “*Bradford*.”

TURKEY.

ASSOCIATION IN AID OF EVANGELICAL MISSIONS IN WESTERN ASIA AND THE EAST OF EUROPE, ESPECIALLY THE AMERICAN BOARD.

WE rejoice in the recent formation of this catholic organization, to aid our American brethren in carrying out their well-concerted and successful plans for the evangelization of Turkey, and the countries adjacent. Such a combination is much more desirable than the formation of a new society, than which nothing

could be more to be deprecated. We sincerely hope that the *Evangelical Alliance* which has been entered into for the hallowed purpose of assisting plans in operation, for the social and spiritual benefit of the Ottoman empire, will meet with great encouragement from the friends of the gospel.—Almost all the leading men connected with the great evangelical movements of the day, we perceive, are associated in this most laudable effort,—Churchmen, Wesleyans, Independents, Baptists, and Presbyterians, have all united for the accomplishment of one great and sacred object. We wish them heartily God-speed.

N.B.—Contributions for the Western Asia Missions-Aid Society will be received by the bankers, Messrs. Ransom and Co., 1, Pall-mall East, and Messrs. Barclay, Bevan, Tritton, and Co., 54, Lombard Street; also by Messrs. Nisbet and Co., 21, Berners Street; Seeleys, Fleet Street; Partridge, Oakey and Co., Paternoster Row; and at the office, No. 7, Adam Street, Adelphi; Post-office orders being made payable at the Charing Cross Office to the Rev. Cuthbert G. Young.

INDIA.

EXTRACT LETTER FROM DR. JUDSON TO MR. A—, ON THE DEATH OF HIS WIFE.

“*Moulmein, Oct. 1840.*”

“So the light of your dwelling has gone out, my poor brother, and it is all darkness there, only as you draw down by faith some faint gleams of the light of heaven, and coldness has gathered round your hearthstone; your home is probably desolate, your children scattered, and you a homeless wanderer over the face of the land! We have both tasted of those bitter cups once and again; we have found them bitter, and we have found them sweet too. Every cup stirred by the finger of God becomes sweet to the humble believer! Do you remember how our late wives, and sister Stevens, and perhaps some others, used to cluster round the well-curb in the mission compound at the close of day? I can almost see them sitting there, with their smiling faces, as I look out of the

window at which I am now writing. Where are ours now? Clustering around the well-curb of the fountain of living water, to which the Lamb of heaven shows them the way; reposing in the arms of Infinite Love, who wipes away all their tears with his own hand. Let us travel on and look up. We shall soon be there. As sure as I write, or you read these lines, we shall soon be there. Many a weary step we may yet have to take, but we shall surely get there at last. And the longer and more tedious the way, the sweeter will be our repose."

FRANCE.

CONVERSION OF A SOLDIER.

THE Rev. Adolphe Monod having visited the town of Blois, in May of last year, in order to bury the young and lovely wife of a brother in the ministry, went to the burying-ground next morning, for the purpose of private meditation. Not being familiar with the way, he asked directions of a soldier. Whilst walking in the grave-yard, he again met the same soldier, when he spoke to him a few serious words, and promised him some tracts, if he would call for them at the pastor's house. Though the soldier seemed indifferent to the invitation, he nevertheless appeared at the pastor's, at the appointed time, rather to Mr. Monod's surprise. From that time Mr. Monod heard nothing more from him until the very day preceding the late annual meeting, when he received a letter from him, from which the following is an extract:—

"Sir,—It is now nearly a year since you met with a soldier in the burying-ground of Blois; it is he who writes to you, to make known to you the grace he has received from the Lord. I will remember that day all my life; for since that time, having looked to the cross of Christ, I found, as you had told me, that blood which purifies us from all sin. How blessed it is to have such a Saviour, to know he takes care of us, hears our prayers and answers them! When you

told me these things, I did not understand them. And how could I, when I was blind, and my heart was shut? The carnal man does not understand the things of God. But as God wills not the death of the sinner, he had mercy on me; he opened my eyes that I might see that light on the candlestick which lights all those that are called to be one body with Christ, the true light.

"I entreat you to join your prayers to mine, that God may strengthen me more and more, and enable me to resist the bantering of the world. If I had only my own reason to sustain me, I should be very unhappy; but, looking to Jesus Christ, it is sweet to remember that He said himself, 'In the world ye shall have tribulation; but be of good cheer; I have overcome the world.' With such promises, could we hesitate to follow the steps of our Divine Master? Since he has overcome, we shall overcome also, through Jesus Christ who strengthens us.

"I must add, it is not only against the world I have to struggle, but against my poor heart, which is more to be feared than any outward difficulty. Yet I have this faith and hope, that he who has begun his work in me, will accomplish it. I cannot say that every day is full of joy; but I have contemplated my Saviour, and my heart has found the refreshing dew which comes down upon the barren earth. May the Lord guide us by the hand, that we may all walk in the light of Him who directs all things, and in whom I am your brother in Christ Jesus!"

This truly beautiful letter so moved the assembly, to which it was recently related, that they all rose, on the invitation of one of the pastors present, and joined in prayer for this new brother. I am happy to be able to add, that the pastor of Blois fully confirmed the contents of the soldier's letter; having had frequent intercourse with him, he considered him a converted character, and admitted him to the Lord's table on Christmas-day.—*Christian Treasury.*

THE
Missionary Magazine
AND
CHRONICLE.



PROVIDENTIAL CURE OF A SAMOAN CHIEF.

POLYNESIA.

MEMOIR OF A NATIVE EVANGELIST.

THE Rev. Charles Barff, of the Society Islands Mission, has, in the subjoined narrative, recorded the life and labours of Moia, one of the first members of his church at Huahine, and who was also among the foremost of the native pioneers who prepared the way for the introduction of the Gospel at Samoa. To the pious confidence of this devoted man, in undertaking the cure of the most potent chief on the islands, when lying apparently at the point of death, and the signal success of his treatment, may be attributed, under God, the first favourable impressions the Samoans received regarding the new religion which Moia and his companions had come to make known to them.

"Moia, the subject of the following notice," writes Mr. Barff, "was a Raiatean by birth; but, on his marriage with a woman of Huahine, he removed to this island, and resided, when I first knew him, near the Marae (temple) of Oro the god of war, and of Hiro the god of thieves.

EARLY TRAINING AND RECEPTION INTO THE CHURCH.

"When we removed from Eimeo to Huahine in 1818, and began to form a settlement at Fare, but few of the people could be induced to come and reside at it. It fell to my lot to itinerate round Huahine, to preach and superintend schools. We had a preaching place and school at Parea, the residence of Moia, and he was among the most diligent in learning to read himself and in teaching others.

"When some were placed under a course of private instruction, as candidates for Baptism, Moia was one of the first to remove with his family to Fare to enjoy that privilege; and, on the 21st April, 1821, was baptized, on the profession of true repentance and faith, in the Lord Jesus. He was now admitted among the candidates for Communion, and united in Church fellowship in May, 1822. His conversion to God was not accompanied with those alarms of conscience which some experienced; but the growth of his knowledge, faith, and love to the Lord Jesus was gradual. He was one of the most active in the native schools, and in visiting the sick and aged at their houses, to read to them the Word of God and pray with them. He was among the most diligent, too, in his attendance on the means of grace; and his conduct was uniformly consistent with the gospel of Christ.

VISIT TO THE MARQUESAS.

"Moia was one, among many, who early volunteered his services as a native teacher among the heathen, and was put under a simple course of instruction preparatory to the work. Proceeding to Tahiti, in 1828, he accompanied two of the Missionaries to the Marquesas; but, as it was not thought safe to commence a mission there at that time, he returned to Huahine.

APPOINTED TO SAMOA.

"In the beginning of 1830, after much earnest prayer for direction, it was determined, by dear Mr. Williams and myself, to try to commence a mission on the Samoan Islands, and Moia was one of the natives selected by the Church of Christ at Huahine for that humble attempt. We left these islands in May, 1830, in the 'Messenger of Peace,' and had the happiness to land, in the month of June following, at Sapapali on Savaii. Both our native teachers and ourselves were received, by Malietoa and his people, with far more kindness than we could have expected. He was spared to labour for twelve years at Samoa.

A PROVIDENTIAL EVENT.

"In common with his companions in labour, Moia suffered much from the actual want of the necessaries of life. The Samoans had not, like the Tahitians, been in the habit of giving food to visitors, so that, when the few trinkets Mr. Williams and I left with them were exhausted, they were reduced to extreme want; but even this was wonderfully overruled for good. Moia had one old black coat left, which had been sent to us, with many other presents, by a kind benefactress in England. This, after much earnest

prayer, they determined to lay at the feet of Malietoa, as the best present they had, and solicit his support. Moia and his companions went to Upolu, where Malietoa then resided, and found the chief in an apparently dying state. All the skill of heathen doctors and enchanterers had been tried in vain. Malietoa's family surrendered the sick chief to Moia and his companions; this was a trying moment. They knelt down and prayed for Divine direction. After prayer, they consulted what to do, and finding the chief was in a high state of fever, they concluded that bleeding would be beneficial. With much fear and trembling, Moia extracted blood from his arm. The chief soon felt relief, and recovered his senses; and on opening his eyes, finding they had been the instruments of saving his life, he blessed them (*See Engraving*); and, when acquainted with the object of their visit, gave them permission to take food from his lands on all the islands, in which his family and people heartily concurred. They returned to their wives and children at Sapapalii in Savaii, overflowing with gratitude to God for his wonderful interposition on their behalf.

IMPORTANT RESULTS TO THE MISSION.

"Soon after this event, a number of Malietoa's family and people put themselves under the instruction of the native teachers, and began to attend their religious exercises; and the good work once begun spread rapidly, under the blessing of God, on Savaii and some of the other islands of the group, so that, when dear Mr. Williams visited the islands in 1833, a large number had made a profession of Christianity. The Rev. A. Buzacott and I visited the Samoans in 1834, and found several small chapels erected for the worship of Jehovah, wattled and plastered with lime, and a large one at Sapapalii on Savii; and an increased number of natives had made a profession of the faith. It was during this visit that I asked Moia, in private, what occasioned the great change that had taken place. He answered it was the *tibi iti*, meaning the *lancet*, that produced the first favourable impression. We had provided the native teachers with lancets when we first located them, and taught them how to use them in case of sickness among themselves.

"It was during this visit that Moia moved from Sapapalii on Savaii to Falelatoi on Upolu, where he spent the remaining years of his labours in the Samoan Mission. He exerted himself very much in building chapels, preaching, and teaching to the extent of his limited knowledge. He was very much afflicted with the disease of the islands, elephantiasis: and, his eye-sight beginning to fail, he was, at his own request, brought home in the Missionary ship to Huahine in 1842. The Missionary in that part of the field where Moia was located, the late Rev. T. Heath, gave him an excellent character.

HIS LAST YEARS AT HUAHINE, AND HAPPY DEATH.

"Moia now resumed his place in the Church of Christ at Huahine, and was as active in his office, as Deacon, as his many infirmities would allow. His addresses at the church meetings were always listened to with deep attention, showing a large acquaintance with the Scriptures and breathing a spirit of deep-toned piety. He survived twelve years after his return from Samoa. During the two last years of his life, he was so severe a sufferer as to be unable to attend public worship; but the Missionary generally visited him once a week, to converse with him on his Christian experience. God was very gracious to him, and gave him strong faith in Jesus, and a desire to depart. The last time I saw him he was free from pain, and able to eat, drink, and converse as formerly. He lifted up his arms, and showed me his legs also, which, from having been for many years so swollen as to have become almost useless members, were now nearly reduced to their natural size, and asked me what the change indicated. I told him it showed that the outward man was rapidly decaying, and that his departure was just at hand. He replied, 'The sooner the better; come Lord Jesus, come quickly.' He died on the 3rd February, 1854, about midnight. He had been as well as usual during the day. About eleven P.M. he awoke his wife, and told her the Lord Jesus had come for him, and desired her to call Roi, a Deacon that lived close by, to come and read a Psalm to him and pray; and while the Deacon was praying his spirit departed. Is not this a brand plucked out of the fire?"

CHINA. SHANGHAE.

FROM the subjoined extracts, referring to recent events in connexion with the Mission at Shanghae, it will be seen that, notwithstanding the public disturbances arising from the efforts of the Imperialists to repossess the city, the work of instruction has been continued without material interruption, both within the walls and in the surrounding country.

The Rev. J. Edkins, writing on behalf of the Missionary brethren, under date Shanghae, 11th April ult., observes:—

“THE SIEGE OF SHANGHAE

by the emperor's troops, has continued throughout the six months whose Missionary history I have now to record. Within the last few days a new feature has been introduced into the conflict. The foreign authorities, with all the force at their command, have found it necessary to attack the Imperialists and destroy a large encampment near the settlement. The consuls of all nations resident here have been unanimous in taking this step, and have been supported in it by the public feeling of the community. This you would learn from newspapers; but they would not mention, excepting incidentally, that Dr. Medhurst was one of those who were wantonly and causelessly attacked by the mandarin soldiers. He was near the new road recently constructed within the limits assigned for the foreign settlement. It was on the same afternoon (April 3rd) that numerous attacks were made on other foreigners. Fortunately, Dr. M. was on horseback, and escaped with ease from his assailants, ten or twelve in number, who tried ineffectually to seize his bridle. The intentions of the soldiers may be known from the fact that one gentleman received seven sword and spear wounds, and that he thus suffered in parrying the thrusts aimed at an English lady with whom he was walking. You will join with us in gratitude to God that Dr. M. was uninjured, and that these ruffians were hindered from taking a life so valuable. * * * *

DISTRIBUTION OF FOOD.

“During the opening months of this year meat and rice have been plentifully distributed among the poor in the city. The cessation of all trade had reduced them to great poverty, and it was necessary that

some steps should be taken for their relief. Large sums were subscribed by foreign merchants, and Dr. Lockhart undertook the purchase and distribution of provisions. This gave the opportunity of addressing large congregations on the subject of religion. Dr. Medhurst and Mr. Muirhead discharged this duty. A crowded audience, consisting solely of the poor, most of them aged men and women, was something novel. Commonly impoverished in their worldly circumstances, they care more for the bread that perisheth than for that that endureth to everlasting life. * * * *

THE MISSION HOSPITAL.

“Dr. Lockhart's labours at the hospital have been much increased by the great number of wounded men brought to receive medical care. Many of the fights that have taken place have been within view of our own houses. This proximity to the scene of conflict has filled with work the hands of your indefatigable medical Missionary; increased opportunity has thus been afforded for communicating Christian instruction. The wounded were accompanied by their friends; these have frequently formed a large audience in the hospital hall. In this duty Dr. Medhurst, Mr. Muirhead, and myself have taken part. * * * *

“Many of the wounded soldiers staying at the hospital have been Canton men. Agong has been assiduous in instructing them; for a considerable time he read the gospels with several of them daily: his residence here for so long a time has thus been turned to good purpose. One of his catechumens, who underwent amputation of the right arm, appeared to be strongly impressed with the lessons he thus received. He wishes to give up the life of a soldier, and professes great

anxiety to be baptized and remain where he could maintain a Christian profession. We are usually obliged to look with coldness on such applicants as would require pecuniary expenditure for their support, lest they should be wanting in disinterested attachment to the religion they would embrace; yet sometimes leniency is needed, from the fear that those who really promise well should be driven back into the world of temptations they would leave. The soldier in question, who has obtained a considerable knowledge of Christianity, is perhaps an instance in point. Another native of Canton province, who stayed some time in the hospital, was recently in the Nanking revolutionary army. The information elicited by Dr. Medhurst, in conversation with him, confirmed the correctness of the impressions we had already derived, from the visit of the *Hermes* to Nanking and other sources. * * * *

RELIGIOUS OBSERVANCES IN THE ARMY OF TAE-PING-WANG.

“During the last few weeks three more Kwang-se and Canton men, formerly in Taping-wang’s army, have been met by us in the city. They now fight for the rebels, who are in possession of Shanghai. One of them still professes attachment to Christianity; but the fact that he has returned to his early habit of opium-smoking, and joined himself to those who are acknowledged pagans, is by no means in his favour. The principal items of new information that we received from him are, the monthly celebration of the Lord’s Supper by the Kwang-se insurgents, the performance of baptism by dipping the face in water, and the establishment of orders of priests and elders.

OPENINGS FOR MISSIONARY LABOUR AT SUNG KEANG.

“Before the recent collision of the foreign force with the Imperial army, our attention had been directed to the surrounding country as presenting an open field for labour, while at Shanghai our efforts were restricted. A fortnight since I returned, after a week’s absence, the greater part of which was spent at Sung Keang. The present disturbed state of the country interposed no difficulties. I preached every day to large audiences, and found the books I

had brought quite insufficient to supply the demand. Sung Keang is a city higher in rank than Shanghai: it has a large population within the walls, and another equally numerous in the western suburb. No place could be more suited for an out-station, if it were not itself made the centre of extensive operations. On inquiry, I found that there would be no difficulty in renting a house, or taking rooms in a temple: the owners were extremely willing, even at the risk of some annoyance from the mandarins. Shanghai is more mercantile than literary, and its population consists in great part of persons coming from distant provinces and speaking difficult dialects. In Sung Keang the spoken language is much more homogeneous, and the people give greater attention to books. Very many women can read. If the foreign visitor did not wish to take rooms, he might live in a boat as long as he pleased. I found a great part of the city accessible by means of the numerous canals surrounding and intersecting the city; this, indeed, is true of all the great cities in this part of China. Having met with a very favourable reception, I had intended to return last week; but the subsequent hostilities have rendered it improper for any foreigner to leave the settlement for the present.

A CANDID ROMAN CATHOLIC.

“On the way back, wind and tide being contrary, our boat stopped at a village twelve or fifteen miles from Shanghai. After preaching in the open air, I entered a tea tavern, and soon noticed that a native Roman Catholic was addressing a circle of listeners on the doctrines of his church. On listening more attentively, I heard the words Adam and Eve, original and actual sin, which informed me of the theme on which he was instructing his countrymen. On my advancing he received me with great cordiality, and from his mode of conversation I saw that he knew little of the differences between the Protestant and Catholic forms of Christianity. On a former occasion, and at another village, very violent language was addressed to me by a native who had gone through a course of education by Catholic priests, and counted the Latin language among his accomplishments. He spoke in no gentle terms of the mischief done by

Protestant Missionaries, who came here to mislead the people by teaching them heresy. This man was of a milder disposition, and would take no offence while I objected, one by one, to his doctrines: he repeatedly invited me to address the audience that had gathered round him, which, after he had again done so, I did. His principal subject of discourse was the commandments, which, as in Europe, differ from our own and the original, in omitting the second, and separating the tenth into two. He repeated them

one by one, on being requested to do so; and I then asked why the real second commandment prohibiting image and picture worship was omitted. He said that all his theology came from the 'spiritual fathers,' as the priests are here called. I recommended him to refer the question to them, and to ask whether it was right for man to change the laws of God. We then proceeded to the subject of tradition, and the use of an unknown language in the liturgy."

INDIA.

THEOLOGICAL SEMINARY AT BANGALORE.

THE European Missionaries in India, few in number, and often enfeebled by the diseases incidental to a tropical climate, entertain a growing conviction of the importance of native agency, as the only effectual means, under God, for the gradual and thorough evangelization of that great country. At several of the Mission Stations, institutions for the express object of training native youth for the work of the Ministry have been set on foot, and the superior character and attainments of the students enjoying the advantages of this training have more than justified the experiment.

We subjoin a notice of the Theological Seminary at Bangalore, under the charge of the Rev. James Sewell.

PROMISING CHARACTER OF THE NEW STUDENTS.

"Some time ago," writes Mr. Sewell, under date October 1853, "I informed you that there was a cheering prospect of an increase of the number of students under my care in connexion with the Bangalore Seminary. That prospect has now to some extent been realized. Recently I have received two students from Bellary, one from Bangalore, and one from Cuddapah. This makes the present number to be six; and three others are distinctly promised, from Belgaum, and one more from Bellary is spoken of as likely to come. There are also two other youths in our boarding school here who are desirous of devoting themselves to the work of teachers, and who will after a further period of probation be found, I trust, such as may with safety be received. One of those recently received from Bellary is the

son of the late excellent Flavel, who distinguished himself so much as a faithful and successful native preacher and pastor. The youth recently admitted from this station is a very promising youth. He has been in the boarding school eleven years, and has been three years a member of the church, and is now just twenty years of age. We have never had a young man so far advanced in his studies on entering the seminary as this youth, and I entertain the hope that with the rest of those who are now coming forward we shall be able to raise very considerably the standard of attainment and character for the office of native teacher. This I regard as a point of great importance in the present circumstances of India, as the very rapid and extensive prevalence of the knowledge of the English language, and literature, and science, renders it imperative that our native teachers should be far better

qualified for their work than they have hitherto generally been, if they are to secure that public respect and confidence without which they can effect but little in the public ministry of the Gospel.

THE ALARMING TENDENCIES OF MERELY SECULAR EDUCATION.

"There are at the present time not less than a thousand boys and young men studying the English language and literature in Bangalore alone, and from the encouragement which is now given to this kind of education by the government in almost every part of India, we may expect it to become still more prevalent. We must, consequently, calculate upon meeting with some of the most troublesome opponents of Christianity among the natives thus educated. Already is there much infidelity of various kinds current among them, and some here and there have got hold of German speculations which they are employing as weapons against the Gospel.

A HIGH ORDER OF TRAINING NECESSARY FOR CHRISTIAN TEACHERS IN INDIA.

"You will easily see the urgent necessity which hence arises, that our native teachers should be able to keep pace with the intellectual advancement of the people among whom they are hereafter to labour. Too much importance can scarcely be attached to this point in connexion with the future progress of our work in India. In it are bound up all our hopes, under God, for the conversion of this people. It is most gratifying, therefore, to find truly promising young men coming forward at this juncture to offer themselves for this work. And while our responsibility, however, in connexion with their training is proportionably great, I feel encouraged by the pleasing testimony borne to those who have left the seminary since I took the charge of it. Respecting the one who went to Cuddapah last year, the most satisfactory accounts have been from time to time received. I have now, however, a young man who has been four years with me, and who will return to Belgaum, D. V., after another year, who approaches in all respects the nearest to the standard now required for our native teachers, of any I have yet seen in India. His natural disposition and character, at once thoughtful, amiable,

and energetic; his attainments and his style of preaching are all such as to encourage the hope of more than ordinary usefulness. I have witnessed also in his case, what I hope often to witness hereafter, that the tone of piety and morality has sensibly improved in connexion with the course of training through which he has passed. These things I feel to be very encouraging, as they show, I trust, that we have in this work the tokens of God's approval, and that we shall, if faithful, continue to enjoy his blessing.

NOT SUFFICIENTLY APPRECIATED.

"I regret to say that there is still a want of a full appreciation of the necessity of more efficiently training our native teachers, and especially does there appear to be a want of confidence in the moral effect of such training. Many of the defects of character on the part of our native teachers which are constantly felt by the brethren in their work as serious drawbacks to their efficiency, would, under God, I believe, disappear, were they more thoroughly trained; provided also that, being more fully qualified, they were more liberally remunerated. One most essential part of the training I refer to is the giving them more enlightened views of the great work for which they are being prepared, of the rich moral and spiritual privileges connected with its faithful performance, and of the allowable self-respect and self-satisfaction and independence of mind which disinterested labours to qualify themselves for it will surely produce. Hitherto our native teachers have, for the most part, regarded themselves as merely *our* servants, and seldom or never thoroughly felt the elevating influence of the feeling of being not the servants of men, but of Christ. At this point we need to toil much to remove those servile notions to which they seem, in common with the majority of their fellow countrymen, so instinctively prone.

"The practice too, of setting promising young men to work in the missions without any systematic training for their work, under the idea that they cannot be spared for four or five years to attend a Theological Seminary, still prevails in our missions to some extent, and retards the work of the seminary. Another cause which tends to prevent its prosperity is the want of a better

discrimination of native character, and the strong tendency to judge of Hindoo piety by a Scotch or English standard, and a consequent preference of a sober, grave, experienced, and somewhat demure character, with slender abilities, to a more talented class of young men, who, from their youth, and consequently immature character and piety, are liable to occasional displays of vanity and levity, and sometimes of a too excited temper. The power of a wise and faithful course of theological and general training, accompanied with earnest spiritual aims, seems not to be believed in in reference to such cases, although they are just the class of persons on whom it tells most powerfully. We cannot, of course, be too careful that candidates should be *really* converted to God, and that they should not be mercenary in their views; but, these two points being ascertained with as much accuracy as possible, where there is an evident aptitude to learn and to teach, we ought to make great allowances for those imperfections which are incident to youthful piety.

HOW TO COUNTERACT THE MERCENARY SPIRIT.

"The education we are now giving to the young people in connexion with our missions, and the consequent elevation of the standard of attainment required in candidates for the office of teacher, has a powerful tendency to prevent a mercenary youth with such attainments from attempting to impose upon us. He can do much better in secular employment for his worldly interests than as a Christian teacher. His education has fitted him for situations in which his remuneration would often be double or treble what he can now get with us, and those situations are becoming more and more numerous every day. A preference also is now being shown in many cases for Christian youth who have been educated in Mission Schools. Young men with no higher qualifications than some of those who are now entering our seminary can obtain situations worth from 10 to 20 rupees a month now, with a prospect of speedy increase, and of ultimately receiving 100, 150, or 200 rupees a month. Surely then every really mercenary spirit will take this direction rather than that of a Christian student

and teacher, beginning with 6 or 8 rupees a month, and receiving, after his education is completed, from 12 to 20 rupees a month. Indeed I would seriously urge an increased rate of allowances to those whose attainments and character render them worthy of it, at the end of their course of theological training, or perhaps after they have been a few years in actual work as Evangelists. Here I am aware there would be a difference of opinion among the Missionaries in India, many being so fully possessed with the idea that it is impossible to guard against the evils of the mercenary spirit by any other methods than those hitherto pursued, which, by the way, have not only proved utterly inefficacious to counteract it, but have also had the effect of bringing into our work a great number of very inefficient men. More enlightened and more comprehensive views are, however, fast gaining ground, and it behoves us to do all we can to help them forward.

PREPARATORY SCHOOLS.

"In order, however, to the providing of the class of young men I have indicated above, preparatory boarding and English schools are **INDISPENSABLE**; and it is scarcely worthy of a great Society like ours that such institutions should be left dependent, to so large an extent as they are, on fortuitous contributions, which involve so large a waste of our time and energies in obtaining, and, from their irregularity, often impede the efficient working of such schools.

"I sent home to your address by the last mail a parcel of reports of the boarding and English boys' school, as well as of the female schools at this station, from which you may easily see the importance of these institutions in connexion with the main topic of this letter. The boys' boarding school has been brought up to its present interesting state by the labours chiefly of Mr. Rice, whose views on these topics pretty generally you will find, I think, agree with my own. We are at present in want of *seven* new subscriptions for boys recently received, and I hope they may be speedily obtained. The full benefit of such a school is only just beginning to be clearly manifest in the number of pious and promising youth in it, and in the desire which some of them show to enter

upon a course of training for the work of teaching and preaching the gospel, notwithstanding they are well aware that they can do much better for themselves in a worldly point of view.

"I would also here remind you, that three new subscriptions for students are required by those received recently. Ten or twelve pounds a year meet the actual wants of the students, with the exception of not leaving them a small sum for the purchase of books. Some of the supporters appear quite ready when asked to furnish a small supply of books.

THE MISSION GENERALLY.

"I have now only to add that our work in all its departments continues to make steady though not rapid progress. Obstacles unknown in christian lands undoubtedly exist, and are sometimes thought to be almost insuperable. The effects of the climate, too, upon physical health and energy are often of a very serious character, and greatly impede our sustained and combined operations."

EDUCATIONAL INSTITUTION AT MADRAS.

THE Society's Missionaries at Madras, having long been desirous to extend their efforts on behalf of the dense heathen population occupying the native quarter of the city, at length decided to commence a School of a superior order, with a special view to the Christian Education of the children of the influential classes of native society, whilst admission should be open to all. By means of local resources, aided by liberal contributions from friends in England, suitable premises were accordingly obtained in Black Town; the Institution was opened for the reception of pupils in September, 1851, and from that time to the present their numbers have so greatly increased as to have entirely outgrown the means of accommodation.

During the first two years of its existence, the Institution was under the superintendence of the Rev. F. Baylis; but on the occasion of his appointment to another sphere of labour, this important charge devolved upon the Rev. George Hall, who entered upon his engagement in January last. For every information regarding the actual state and very encouraging prospects of the Institution, we need only refer to the subjoined extracts from Mr. Hall's correspondence.

But in order to provide accommodation for the increasing numbers of pupils seeking admission to the Institution, it will be necessary to incur an outlay of upwards of £300 in enlarging the premises at Black Town, and as the funds of the Society, applicable to the object, are inadequate, the Directors, in giving circulation to Mr. Hall's appeal, encourage the hope that some of the liberal friends of Christian Education may be induced to render a helping hand.

In a letter, addressed to Dr. Tidman, dated Madras, 1st June, 1854, Mr. Hall makes the following statement:—

"Having had trial of my work here, I embrace a favourable opportunity of telling you the state of matters, as I know you are very much interested in this Institution.

"I am now acquainted with the routine of work in the School, and can form some idea of the sort of labour in which I hope my life will be spent. I can most sincerely say I like it very much. It is most hopeful work. Everything I have seen of the state of matters in this dark land convinces me that such institutions are emphatically the hope of India. The boys in the school are in general of a superior cast of mind. I have some noble fellows in my own class, fond of mathematics and physical science, and very reflective and inquiring. I know that several of them totally disbelieve the Brahminical system. Of some I hope well. It is unquestionably no insignificant matter to have twenty *such* heathen youths continually under one's influence.

"I have been surprised at the knowledge of the English language displayed by all except the very youngest. Nearly all know it so well as that it can be made the principal medium of instruction. To be well acquainted with English is the great desire of all classes of native society; hence their great willingness to attend such an Institution as this. I have the most sanguine hopes that many of the youths attending this place may yet be brought to Christ, and labour to spread the Gospel among their countrymen. Having this object in view, and with such materials to work upon, I would far rather labour here than in any other department of missionary work. I bless God that in his providence He has brought me here.

"I have lately made three of my best scholars monitors. They are all of high caste, good scholars, and each is more than nineteen years of age. They are useful in teaching the younger boys, and for their services I give a small salary. By this means I can keep them under my influence, and hope and pray that they may be converted to Christ.

"The School is most advantageously situated for getting the natives to attend. The other Institutions are about the outskirts, while we are in the centre of Black Town, in the midst of the heathen. Not more than forty yards from our house is the largest heathen temple of Madras, and often at midnight we are aroused by the discordant sounds of tomtoms, &c. used in their idolatrous worship. A very great number of Brahmins live in our neighbourhood.

"I found about 180 boys in regular attendance, and now we have rather more than 200. The place is now quite filled. It is utterly impossible to admit 20 more. We must have the place extended. Messrs. Drew and Porter were convinced of this, but though these Brethren have said they will bring the matter before the Board, and relieve me of doing so, yet I feel so deeply the necessity of an extension soon, that I cannot refrain from mentioning it to you. This I do with confident expectations of *prompt* support, when I remember the conditions on which I was sent here. I was often assured, that if I could make the Institution worthy of extension it should be done. When I saw the wish of the Brethren here, and knowing the mind of the Directors, or at least your mind on this matter, I have so far committed myself to it as to tell the teachers that we must do with bad accommodation now, as we shall have more room in a few months. So soon as the School numbered 150 the need of this became evident, and Mr. Baylis had a plan made and the expense estimated. After carefully considering the matter, I am convinced Mr. B.'s plan is the best, which is, that we ought to build a large wing to the premises, the front of which would extend to the street, and have the hinder part opening into the main body of the building, now used as the School. This would give us a large room 58 feet long by 24 feet broad, and would in fact be the best part of the School. Independent of the importance of this as *space available for teaching*, it would be of great importance as a place where a Catechist or myself could preach, and in which I yet hope to see a Tamil Church of Christ assembling.

This would also be a Lecture Room, where I could give simple lectures on astronomy, or on any other branch of physical science. The Hindoos are very fond of these things, and if I could get the place and the apparatus I should have all my boys and their fathers to hear me of an evening. This would give me a great influence among them. Now it is impossible to have an assemblage of people who can all see a speaker in the present school-room. It is like twelve small rooms connected by archways, but very good for so many separate classes receiving instruction at the same time. I am convinced that what we propose is the best and cheapest; in fact it is the only thing we can do in the way of extending the Institution. It will cost £300 or £320, not less. Unless it is done we can make no progress; and, while we might double our numbers ere long, we must remain with 200 boys. It will be a sad day for me when I have to send a heathen boy away from Christian instruction for want of room to accommodate him, while we have suitable ground of our own on which we may build. There has been a slight 'prestige' connected with my commencement here, and I am most anxious that the interest at present felt in the Institution should be kept up. Our future usefulness depends upon VIGOROUS MEASURES NOW. Do let me hear from you on this matter soon, so that I may begin as early as possible.

"It is very encouraging to see what others have been doing in this department of the missionary work in Madras. The Free Church of Scotland has a noble Educational Institution in this city, and to this *six* ordained Missionaries give *all* their strength. Only three weeks ago I was cheered by being present in the hall of the Free Church Institution, when eleven young people, the fruit of their labours, were baptized. They have at present ten *native young men*, who in a few months will have completed a course of *five years'* training for the Christian ministry. The Free Church Mission has done a great work here in raising up agents to spread the Gospel."

In a further communication, dated the 17th of the same month of June, Mr. Hall observes:—

"You will have received my letter of the 1st instant, informing you of our proceedings here, and asking the Directors to sanction an IMMEDIATE extension of the School-house. I trouble you with this communication to tell you of our progress during the last fortnight, that you may see the absolute necessity of permitting us AT ONCE to begin the contemplated addition to the school. When I last wrote I told you we had about 200 boys in daily attendance. Each day since then we have had to enrol new scholars. I tried to take all that came, as it would be very injurious to our future progress to turn any away for want of room. I have therefore enlarged the classes, and occupied spare corners with new classes, and yesterday we had 249 boys present. It was, however, most insufferably hot, and the great crowding together hinders the work of each class.

"In my perplexity for more space I thought of a small room attached to the School, which is used by the Teachers for dining, putting their hats in, &c., and at a small expense I am now connecting this room with the School, so that on Monday I shall be able to accommodate about thirty more boys. I cannot say, however, that it will make our present condition more comfortable, for I expect a good many new scholars, and have now resolved to admit and keep ALL that come, until we can get the extension I have described finished. Were it only begun it would be something to point the parents of the boys to when they bring new scholars, and see the place so crowded; but especially I should be able to point the Teachers to it when they complain (and with great reason) of having no room, and being kept most uncom-

fortable all the time they are in school. Such is the urgency of the case, that I have sometimes thought of commencing the building on my own responsibility, but a little reflection has of course convinced me that this would be wrong, and I therefore look to you most anxiously for authority to begin.

“Under the circumstances I have now stated, I must emphatically entreat you to sanction the enlargement of this place WITHOUT DELAY. In such an Institution as this everything depends on PROMPTITUDE and ENERGY at FIRST. These Hindoos are keen discerners, and would soon desert our School, unless it is efficiently managed.

“I may also mention that we are getting rather a superior class of natives. We make all PAY HALF A RUPEE ENTRANCE MONEY, and insist upon their PURCHASING ALL THE NECESSARY BOOKS, while the other Institutions take all FREE OF EXPENSE, and give many of the class books. It is remarkable that all the seventy new scholars are caste boys—not one has been a pariah.

“I spend an hour each day in teaching nine of my Teachers. They are making good progress in English composition and mathematics, and four of them have just begun Greek.

“The Teachers here do not labour as Teachers of their stamp would do in England. All schools, and especially Missionary Institutions of this sort, have a Teacher for every twenty boys, who gives his whole time to these only. It is a more efficient way, but much more expensive. I am glad to see that some friends in England are helping us, and trust you will do all in your power to get juvenile societies to take an interest in us, and send us contributions.

“I hope you will excuse this hurried letter. Being extremely desirous to begin the extension, I could not refrain from telling you of our continual progress, to convince you, if need be, of the urgency of our case. I have, however, little time for letter writing, for in school I work five hours and a half each day, besides an hour in my own house in instructing my Teachers; and all my mornings I give to Tamil with my Moonshee.”

BELLARY.

A LAMB OF THE TRUE FOLD. -

AMONG the most precious fruits of Missionary labour in India have been the Boarding Schools, in which young orphan girls, rescued from the pollutions of heathenism, have, through the careful training of the wives of the Missionaries, been brought to know and love the Saviour. The case of Frances Maria, the subject of the following narrative, furnishes an instructive illustration of the value of this training; for, to her, the Orphan School at Bellary proved at once a happy home and a nursery for heaven.

Writing under date 9th March ult., Mrs. Wardlaw, the wife of the Rev. J. S. Wardlaw, of Bellary, writes:—

“We lately lost a very interesting young woman connected with the Mission, Frances Maria. She was received into the Boarding School in 1846. She was then ten or eleven years of age. She was quite ignorant of the true God, and could neither read nor write,

but very soon made rapid progress both in English and Canarese. As soon as she was qualified, she was appointed a monitor to the younger children, continuing also her own lessons. She was very quick and intelligent, and of a most pleasing disposition,

with a very tender heart which soon became impressed with the truths of God's word. I have seen her eyes fill with tears when she has heard of the love of Jesus and of his sufferings for us. She was led to see that she needed a Saviour, and wished to make an open profession of his name. It was my husband's privilege to baptize her in 1849, and to receive her into the fellowship of the Church. Her answers to the questions then proposed to her were very simple and satisfactory.

"During that year we took her and two or three of the other children with us to Bangalore. She was pleased with the change and seeing other mission schools, but delighted to return to her own again. She soon exercised a very beneficial influence over the other children, and was much loved by them all.

"In the end of 1850 she was married to Benjamin Dudley, after his return from England. He, as you are aware, was also an orphan brought up in the school. Frances still continued to give most of her time to the school, till the birth of her first child. At this period she suffered much, but she was again, through mercy, restored, though never afterwards very strong. During our absence from the mission* we had frequently letters from her husband, and occasionally from herself. I gave a very nice one which I had from her to a lady at the Cape who was much interested in hearing about her. The Lord was preparing her for trial that she might be made meet for glory. Last year she gave birth to another child, which, however, only lived a few days. Her husband, in a letter addressed to Mr. W. at this time, says: 'It pleased the Lord to bless us with a son, but I am sorry to say it has been removed from us to that better world where there is no sickness, sorrow, nor death, but where it is happy as the angels. * * * * It is quite happy now. Being Christians, we are not to give ourselves up to much grief, but parents will feel it. It is a loss to us, but where is our trust? In God. Well, then, let us cheer up. The Lord has given, the Lord has taken away, blessed be the name

* Referring to a visit made by Mr. and Mrs. Wardlaw to the Cape of Good Hope for the benefit of their health.

of the Lord. His ways are not our ways, his thoughts are not our thoughts. Who can lift up his hand against him and say, What doest thou? for he is a great and powerful God, as well as gracious. Then let us humble ourselves before him. O let him comfort us from heaven above, and give us strength to walk stedfastly in his ways.' For a length of time her husband had been poorly, symptoms of consumption having become manifest. In the letter from which I have just quoted he says, 'I have often felt unable to discharge my daily duties, and compared myself to a reed blown about by the wind.' Not long after this he died, we trust, in the Lord. To poor Frances, it was a heavy stroke—so young—already a widow.

"On our return to the Mission, she was amongst those who first met us; she seemed a little cheered, but never did I see any one so changed. Poor girl! death seemed to mark her for his victim. For a few days she seemed to revive, but afterwards became daily weaker. Her mind was, however, calm and peaceful. When spoken to regarding death, she would say: 'I am happy to go if the Lord calls me, but I should be happy if the Lord would spare me for the sake of my child; but whatever is the Lord's will that I wish.' Her heart clung to her little girl, but the bond was soon to be broken. A few days before her death, after Mr. W. had been reading and praying with her, he said, 'I think, Frances, God will take you from us very soon; it would not be kind to tell you that we think you will get better when we see you so ill.' My husband thought she looked sad, and he said, 'Are you afraid to die?' She replied, 'No; why should I fear, I have a great Saviour.' She then expressed her full trust in Christ, and as having nothing of her own to rest in. She continued in the same happy state to the end, when, without a struggle, her spirit winged its flight to glory. Her last words were, 'I am going to heaven; Jesus, Jesus, Jesus.' I miss her much in every way, but over her I cannot mourn; I feel she is safe. We have had sorrow and disappointment in some of those brought up under our care, but I cannot say that Frances ever grieved us. She was a favourite with all, and so useful

and obliging whenever it was in her power. May her example and death be the means of blessing to others. Her little Jessie, so called after our beloved sister, is now

under our care. The orphan child of orphan parents, may the Father of the fatherless look upon her in his great pity!"

CALCUTTA.

OUR honoured Brother, the Rev. A. F. Lacroix, from his long experience in the Missionary Work, and his intimate acquaintance with the character and mental habits of the Hindoos, has become conversant in no ordinary degree with the objections on which they mainly rely in opposing Christianity. A specimen of these objections, derived from so authentic a source, will, we are persuaded, be interesting to many of our readers.

In an explanatory note, dated Calcutta, Sept. 1st, 1853, Mr. Lacroix thus introduces the subject:—

"Having been lately requested by the Rev. Mr. Cuthbert, Secretary to the Calcutta Auxiliary Church Missionary Society, to furnish him with a list of the Objections to Christianity usually made by the Hindoos, it struck me that the friends of our own Society might feel equally interested in the subject. I therefore subjoin, as a specimen, a list of 23 of these Objections. With the exception of two or three, these Objections, with suitable answers to them, form the substance of a very good Bengali Tract, by our late lamented Brother Mundy. It should be noticed that the Objections on the list, with many others of a similar nature, are made to the preachers of the Gospel by the Hindoos of the old idolatrous school. To these the educated Hindoos add many more, borrowed from the writings of European infidels; but which, for this reason, cannot properly be characterized as *Hindoo* Objections.

POPULAR HINDOO OBJECTIONS TO CHRISTIANITY.

"1. We must not depart from the religion and customs of our forefathers.

"2. We cannot leave our own Gooroos, whom we are to account as gods, and who are our proper guides in the way of salvation.

"3. What a number of persons say we ought always to conform to. As long, therefore, as the majority of our countrymen adhere to Hindooism we, also, must continue doing the same.

"4. Let our Pundits, Baboos, and chief men embrace Christianity, and then we, who are their inferiors, may perhaps follow their example.

"5. Every one will be saved by minding his own religion. As there are many roads, all leading to the same city, so there are many religions in the world; but they all lead to heaven at last. Of what use, therefore, is it to forsake our present religion to embrace a new one?

"6. Of what use is it to exhort us to embrace Christianity, seeing that what is written in our foreheads must of necessity come to pass, whatever we may do?

"7. When we commit sin, it involves no guilt on our part; since it is God himself, the Author of all things, who causes us to commit sin.

"8. Our souls are portions of the Deity, which after a while will be re-absorbed into it. What is the use, therefore, of troubling ourselves about eternity?

"9. The age in which we live is the Koli Joog (iron age), in which, according to our Shastres, wickedness necessarily abounds; it is therefore useless for us to stem the current, and to turn our minds to repentance and holiness.

"10. The various gods we worship are all portions of Brumho (deity, i. e., the pantheistic 'soul of the world'); and therefore, by worshipping them, we in fact are worshipping Brumho himself.

"11. You blame our worshipping idols; but we say it is a good practice; for though it is true that Brumho has no shape, yet in worshipping him we derive great advantage from idols and images which have a shape; in the same manner as the *sound* of the first letter of the Bengali alphabet has no shape: nevertheless it greatly assists us in conceiving what that sound is, if we trace with ink a figure or shape on paper which represents the sound of that letter.

"12. Many Christians (meaning Roman Catholics) worship images. Why, then, do Missionaries find fault with us for doing the same?

"13. We doubt Christianity to be the true religion; because, whilst it professes to make men good, we nevertheless see many Christians leading very bad lives.

"14. Christians, by the permission of their own Shastres, eat all kinds of forbidden food without sin. How, therefore, can a religion founded upon such a Shastre be true?

"15. Christians destroy animal life, and even the life of cows, for food—which is very cruel. How, then, can we embrace a religion which sanctions such practices?

"16. Jesus Christ is not mentioned in the Vedas, nor in any of the histories of the four Joogs (ages of the world).

"17. If Christianity be the only true religion, why was it not made known to us before?

"18. If Christianity be the only true religion, then all our forefathers must have perished.

"19. If we embrace Christianity, we shall lose our caste and subject ourselves to many painful trials. Why, then, should we become Christians?

"20. If we embrace Christianity, we must give up worldly business; for we know by experience that, unless we tell lies, we cannot prosper in business.

"21. The Hindoo Shastres foretell that, ultimately, all will become of one caste. The success of Christianity in our days is a fulfilment of that prophecy; and such prophecy, being fulfilled so accurately, proves those Shastres to be true.

"22. By the tables and directions contained in the Hindoo Shastres, our Pundits can foretell long beforehand when eclipses will take place. Those Shastres, therefore, must be true.

"23. Perform a miracle, and then we shall believe that Christianity is true; but not before."

SOUTH AFRICA.

LEKATLONG.

It is difficult to convey an adequate idea of the obstacles which concur to check the social and moral advancement of the natives of the interior of Africa. Independently of those frequent collisions between the white and the coloured races, which have proved so disastrous to the latter, the people connected with many of the Mission Stations are often compelled to roam far and wide in search of food for themselves, or pasture for their cattle; and not rarely are the hopes of the harvest disappointed by excessive drought, or the ravages of the locust. Labouring among a people subject to these trying conditions, the Missionary is under the two-fold obligation of seeking to make them wise unto salvation, and of exercising an almost parental care and forethought in providing for their temporal wants.

Our Brother, Mr. Helmore, though not without some painful experiences of the kind referred to, has, as will be seen from the following letter, dated Lekatlong, 23rd January ult., reason to rejoice that his labours have not been in vain in the Lord.

"When, nearly fourteen years ago, I was settled at this station, an interesting field of labour was opened before me. Everything was in its infancy, and there was much of childish simplicity in the people. By the blessing of God the population increased, the church increased, and the attendance at the schools increased. Books being multiplied, and preaching and general instruction regular (it was formerly an out station), knowledge increased likewise. It was, however, evident that this onward progress would lead to results calculated to bring a temporary cloud over the station. New wants arose which could not be supplied on the place. The purchase of clothing, tools of various descriptions, wagons, and other things which were found to be indispensable, caused a considerable diminution in their cattle. It became necessary, therefore, to pay greater attention to the breeding, pasturing, and general care of their flocks and herds. This required frequent absence from home. Then the advantages of irrigation were perceived, and the most enterprising sought out fountains in the country round for that purpose. But, in addition to this, the rains have for some years past been scanty, and the harvests have failed. Consequently, whole families were forced to remove with their flocks and herds in search of pasturage. When sowing time arrived the scarcity of food obliged them to make their gardens in the neighbourhood of their cattle posts. The evil of this state of things at length became apparent; the children were unable to attend school, and their parents spend the Sunday at the station irregularly.

"There is, however, a bright side, and to it I will now turn. In my last Annual Report reference was made to a revival of religion which had commenced amongst the young people. You will be gratified to learn that during the past year *sixty-five*, chiefly young persons, have been received into the

church, besides eighteen from our out-station of Lingopeng. There are likewise many inquirers at Boregelong, some of whom I hope to receive in a few weeks. In consequence of the dispersion which I have described our congregations are much thinned, though, on special occasions, they are good. A few Sundays ago, owing to the influx of people from the out-stations, we had overflowing congregations, many being obliged to sit outside, and the school children unable to enter at all. The temporal circumstances of the people are now, I trust, improving. Their harvest seems more promising than it has done for some years past; the pasturage has become more abundant; and when the reservoir (towards which the Directors have so generously contributed) is completed, the station will possess a stability which it has never hitherto attained. In consequence of the unsettled state of the country, we were unable to return to the river-work till the season had considerably advanced; we have not therefore completed it, but as the part which is finished has withstood several floods we have now no doubt of ultimate success.

"Since May of last year, this part of the country has been undisturbed by Boer movements. Exciting reports are now, however, in circulation; and though some of them are I hope incorrect, yet there is enough to cause deep concern lest the Boers should recommence their murderous attacks upon the unoffending natives. At present, the Boers are only demanding a meeting of the Batlapi chiefs, professedly to form some treaty of peace. But the circumstances connected with the demand are such as to excite strong suspicions that treachery or violence will be resorted to. Our chief Jantje, and his counsellors, have left us to-day (February 14), to confer with the other chiefs as to the line of conduct to be pursued. Should serious consequences follow, I will take the earliest opportunity of acquainting you with them."

CRADOCK.

IN the subjoined communication, the Rev. R. B. Taylor, after noticing generally the state of his Mission, proceeds to narrate the remarkable experiences of two of the female members of his flock, which serve to show

that, in Africa as elsewhere, the Gospel of Christ has approved itself the one effectual instrument for relieving the heavy laden, and for imparting light, and comfort and hope, to the helpless and forlorn.

"In regard to our native church and congregation," writes Mr. Taylor, in November last, "there is something to commend and something to inspire hope. They have built for themselves a neat and comfortable chapel, 57 feet by 22, having tower and belfry, almost entirely at their own expense. The whole of the masonry, bricklaying, and plastering inside and out, is their own work. They have seated the chapel with comfortable forms, some of which are of a superior description, and which, after the close of the coming financial year, will yield it is expected a steady revenue, in the shape of seat rents, of about £27 per annum—a novel feature, I believe, in South African Missions. * * *

"A very gratifying circumstance connected with the opening of the chapel took place a day or two preceding it. A subscription list with £15 6s. was sent me in aid of the New Chapel. Not only was the assistance thus rendered exceedingly opportune and gratifying from the amount, but the value was greatly increased as it came quite unexpectedly, and through a source whence such an act of kindness could not have been at all anticipated. * * *

SINGULAR HISTORY OF A CHURCH MEMBER.

"Of the members received into the Church during the year there is one whose history, in some respects, is perhaps without a parallel in the colony. The individual is a Dutch woman, and what is very singular she has for years reckoned herself as one of our natives, though herself of pure Dutch lineage. At an early age she was left an orphan, and placed under the care of guardians. These, on her attaining womanhood and becoming a recognised member of the Dutch church, compelled her to marry a Dutch farmer, much her senior in years, and the object of her particular dislike. Some time afterwards (now about 16 years ago), she left him and took up with a Hottentot, a servant on the farm. With this man she continued to live, in spite of remonstrances and threats. She was eventually brought before the minister and elders of the church, when proving

incorrigible she was formally expelled. Her husband at the same time disclaimed all relation to her for ever. The proceedings appear to have had no other effect on her than that of relieving her of all scruples. She interpreted the act of her husband, not only as a divorce, but as legalising the connection she had chosen to form. Some time after, the strangely-assorted pair betook themselves to Cradock. Here I found them, in the spring (i. e. African spring) of 1848. A few days after my removal to the village I had commenced my domiciliary visits. Of that first interview I retain little beyond the recollection of surprise which the connection excited, and the boldness with which it was avowed by the woman. Of the conversation I only retain very general impressions. But it has since appeared that some remark was made, which fell powerfully upon the heart of both the man and the woman. Very deep convictions of sin followed, and in course of time became developed with an intensity such as I have never witnessed, either previously or since. Much, very much, of painful perplexity arose in regard to the continuance of the connection. The man pleaded, 'I never had any other wife, and she has certainly been most faithful to me from the first. I was a perfect heathen when the connection was first formed, and besides, as she was accounted a Christian woman, and knew much more than I (for she could read the Bible and say her Catechism), I thought she must know best.' The woman pleaded her early orphan state, her compulsory marriage, the formal dissolution of that union, and a report that he, the husband, had himself married again. These pleas, I must explain, were urged, not as excuses for their sin, but as reasons to allow of their now being legally married, for which they were very desirous. I confess I felt scruples, but these were subsequently removed by the arrival of letters giving intelligence of the death of the husband, and the parties were married according to law. A few months afterwards, the man was received into the fellowship of the Church, there being suffi-

cient reason to believe him a sincere convert to the faith of our Lord Jesus Christ. And now, during the year reported, the woman has also been received, and has up to the present time maintained a fair character for piety. The man is now acting as school-master, to which office he succeeded on the death of the lamented Fillida, and, though not equal to his predecessor in some things, he is very diligent and painstaking, much to the advancement of some of the children, especially in the art of reading.

AN EXEMPLARY FEMALE TEACHER.

"To Fillida, the devoted schoolmistress from 1849 to within a few weeks of her death, which took place January 26, 1853, something more than a passing notice is due; but I can here advert to only a few particulars. She had been a slave on a farm about 60 miles north-west of Cradock, and brought up in heathen darkness. She commenced her duties as schoolmistress in the beginning of 1849. At that period she could read only imperfectly; but, being docile and very diligent, she made steady advancement under the tuition of Mrs. Taylor, and after a few months was not only in many other respects greatly improved, but able to read well, and also to write a good plain hand. In October, 1850, she became a member of the Church, and soon occupied the first place among the females for activity, diligence, knowledge, and every Christian excellency. This was not the consequence of any natural forwardness of character or disposition, but of her great devotedness and unceasing efforts at self-improvement. Naturally, she was retiring and very timid; and this latter quality subjected her at times to much unkind and unmerited treatment, in her capacity as teacher, from the parents of some of the children. She was pre-eminently a Bible reader, which she read because she thirsted after scriptural knowledge and loved the sacred page. Her inquiries of Mrs. Taylor, which were almost daily, and the remarks which on these occasions she would make, were indicative of a mind intensely alive to the importance of Divine truth, and delighted with every new disco-

very. No preacher had a more attentive and encouraging hearer. Her whole demeanour and attitude indicated the closest attention. She seemed to drink in every word; and I have often been surprised at the full and accurate report of sermons given me by my wife, as repeated by Fillida.

"She had a good deal to put up with from the parents of some of the children, and especially from one woman, who seems never so happy as in mischief. It appeared as if envy was the great cause of her hostility to Fillida. She had at one time been a member of the Church, and prided herself as being "*queen*" of it, and appears to have been in fact a sort of female Diotrefes; but she had been excluded, and as Fillida excelled, the latter became the object of almost incessant persecution. Fillida was, of course, supported in all that pertained to the proper order and discipline of the school; but there were annoyances which, though painful and trying to her, did not admit of our interference, except indirectly. In general, she bore all with patience and Christian meekness.

"But from all her sorrows, as well as her labours, she is now released. Her end was peace. A calm and intelligent confidence in the all-sufficiency of the Saviour sustained her in sickness, and, at the hour of death, enabled her to look with joyful hope to the heavenly mansions as her home. I was with her a few hours before her death. To an inquiry, as to the ground of hope, she replied: 'I trust *only* in the grace of the Lord Jesus, and I feel thankful that I was ever brought to this village and enabled to obtain the knowledge of his love. I have no fear,' and then added, with emphasis, '*I can trust in His word.*'

"Her illness was only of a few weeks' continuance. It appeared at first to be only a slight cold; but soon the lungs became affected, and a rapid consumption ensued. She died, as already stated, the 26th January, 1853. Her remains were followed to the grave by a large company, and all the school children, at their own earnest request, joined the procession."

ARRIVALS.

Rev. James Bowrey and family, from Berbice, June 29.

Rev. Thomas Henderson and three children, from Demerara, July 10.

Rev. Josiah Andrews and family, from Jamaica, July 31.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz. :—

For Rev. Dr. Legge, Hong Kong. To the Ladies of Cannon Street Chapel, Preston—For a Box of Wearing Apparel and other Useful Articles.

For Rev. J. B. Coles, Bellary. To the Carr's Lane Ladies' Working Society, Birmingham—For a Case of Children's Dresses and other Useful Articles, value £87.

For Mrs. Evans, Mirzapore. To Ladies at Hadleigh, per Miss Sheldrake—For a Case of Useful Articles.

For Rev. T. D. Philip Hankey. To Friends at Blandford—For a Cask of Seeds.

For Mrs. Merrington, Graham's Town. To Russell Street Chapel Sunday School, Dover, per Mrs. Spink—For a Parcel of Clothing. To the Foxteth Chapel Girls' Sunday School, Liverpool, per Mrs. Appleford—For a Parcel of Clothing.

To Mrs. Capper, Clapton Terrace—For a

Parcel of Books and Magazines. To Mr. J. Frith, Higham-on-the-Hill; to H. S. Naish, Esq., Stoke Newington; and to a Friend—For Evangelical Magazines and other Publications.

Mrs. R. B. Taylor gratefully acknowledges the receipt of contributions for the Cradock Station from the following friends :—

To the Ladies' Society for Promoting Female Education in India, per Miss Adam—For a Box of Useful Articles. To the Sunday School Teachers and Children at Hanover Chapel, Peckham—For Two Boxes of Clothing and Fancy Articles. To the Ladies' Working Meeting at Marlborough Chapel—For a Box of Clothing. To Miss Jeffries, Old Kent Road—For a Parcel of Books. To Ladies' Working Meeting, Camberwell, per Mrs. Dafforne—For a Box of Fancy Articles and Clothing. To Friends at Chelmsford, per Mrs. Wilshe. To the Committee of the British and Foreign School Society—For a Box of School Materials and Maps

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THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR OCTOBER, 1854.

MEMOIR OF THE LATE REV. JOHN RICHARDS,
OF STOURBRIDGE.

THE following brief memoir is not written for the sake of eulogizing him whom it commemorates, nor of gratifying the common feeling of a morbid curiosity, but rather to satisfy the reasonable expectations of friends and others, in whose memories his character and labours must ever be sacredly enshrined.

The Rev. John Richards was born of pious parents, in the city of Gloucester, on the 10th of May, 1778, and was baptized by the Rev. Mr. Ashbourne, in the ancient Nonconformist Sanctuary in that city, June 4th, 1789. In the early part of his life, Mr. Richards was a witness of the labours of the devoted Robert Raikes, to whom is ascribed the honour of originating the Sabbath-school Institute in the cathedral church of that city.

On account of business, Mr. Richards' parents removed thence to Deptford, near London, where they became connected with the church under the pastoral care of the Rev. Mr. Barker, and both died, in the faith of the gospel, in little more than three months from each other, in the year 1813, of the ages, respectively, of 62 and 63.

Under Mr. Barker's ministry, Mr. Richards became the subject of deep religious convictions, and, in connexion with his early friend and companion, the late Rev. Dr. Collyer, of Peckham,

(whom he has not long survived,) for some time itinerated in the villages surrounding the metropolis, preaching the gospel in such places as he found available. His collegiate course was pursued at Hoxton Academy, under the superintendence of the venerable Dr. Simpson, the Rev. George Collison, and others. His course of study was interrupted and prematurely suspended, under the following circumstances:—

A change had recently taken place in the Nonconformist congregation assembling in Coventry-street, Stourbridge. This congregation had originated in the labours of the Rev. George Flower, one of the ministers ejected from the church of England by the "Act of Uniformity," in 1662, and who at first preached in a chapel connected with Prestwood House, under the patronage of Philip, son of Thomas Foley, Esq., the founder of the Hospital at Oldswinford. A portion of this congregation, having adopted a change of sentiment, and removed from their place of worship in Coventry-street, erected their present chapel in High-street, West. The remaining part of the congregation united with a number of Christians who had been gathered by the preaching of the illustrious Whitfield and his coadjutors, and who for some time had worshipped in a small

building in High-street. In 1791, these united Christians commenced meeting in the old chapel, under the ministry of the Rev. Henry Hunt, who removed from Stourbridge in the year 1800. Two years previously, the Rev. Thomas Best, who had been the means of erecting a new Independent chapel at Cradley, had conformed to the Church of England, and surrendered the chapel to the establishment. In this posture of affairs, Mr. William Grafton, of Brettell-lane, proceeded to London to confer with Mr. Thomas Wilson, the generous patron of Hoxton Academy, who induced Mr. Richards, at that time a student, to come to Stourbridge, where he was subsequently ordained over the church at Coventry-street, then reorganized, in September, 1802, he having previously received and declined an invitation to Wretton, in Norfolk. In 1806, Mr. Richards also received and declined a similar invitation to Henley-on-Thames. In 1804, Mr. Richards was united in marriage to Mary, eldest surviving daughter of Mr. William Moseley, of Stourbridge.

Mr. Richards' labours having been greatly blessed, and the congregation having increased, the erection of a new chapel, on an eligible site, near St. Thomas's Church, was contemplated; but Mr. Hornblower, the intended donor of the ground, died on the day when the conveyance was to have been executed.

The present chapel was founded in February, 1809, and opened, without collections, by the late Rev. William Jay, of Bath, in 1810, at a cost, including the former school-rooms and burial-ground, of nearly £3000, two-thirds of which amount were collected by the *personal* efforts of Mr. Richards. The late Thomas Hawkes, Esq., of Piccadilly, London, and the Moseley family, were munificent contributors. The burial-ground was purchased and presented by Mr. William Moseley, of Stourbridge. The chapel at Wordsley rose at the same time, and the cost was defrayed by the same means. It was

opened by the Rev. Messrs. Brewer, of Birmingham, and Steill, of Kidderminster.

In 1811, Mr. Richards received an invitation to Rothwell, Northampton, which also he declined. In 1812, he, with other friends, was instrumental in establishing Auxiliary Bible Societies, both in Stourbridge and other surrounding towns, and he actively sustained the office of secretary till his departure from the neighbourhood. Mr. Richards was warmly attached to this noble institution, travelled in its advocacy, and handsomely contributed to the late effort for sending Testaments to China.

Effective evangelical preaching being at that time rare in this neighbourhood, Mr. Richards' labours were widely diffused. Besides the systematic maintenance of three services on the Lord's-day, he also preached nearly every evening in the week. In several neighbouring localities, his efforts were the means of laying the foundation of subsequent churches or congregations, at the Lye, Hales-owen, Brierley Hill, Wall-Heath, Swindon, Wambourne, and Holy-cross. He also preached at Barnet-lane, Kinder, and other places.

At length, believing that in the providence of God a change might be beneficial both to the people of his charge and also to others, he was induced to contemplate removal. An invitation reached him, in 1824, from High Wycombe, which he, however, declined.

The Congregational church at Norwood, Surrey, then addressed to him a call, which, on mature deliberation, he accepted, and accordingly resigning his pastorate at Stourbridge, he removed, in 1825, to the former place. There, also, he was, for some years, both happily and usefully settled; his preaching having attracted the attention, and secured the support, of some pious, wealthy, and influential ministers and members of the established church. He remained at Norwood, until the illness, terminating in death, of his youngest

son, in June, 1830, at Birmingham, where he had been recently settled; on which occasion, Mr. Richards, having resigned his charge at Norwood, removed to the former place. His regular engagements, as a *settled* pastor, then terminated. Yet he continued to officiate occasionally at various places. The church at Livery-street, Birmingham, being about that time vacant, he gratuitously supplied its pulpit for six months, commencing in September, 1831. About the same time, he collected, and presented to the Congregational church at Bromsgrove, the sum of one hundred guineas toward the erection of their new chapel, for which he received the thanks of the County Association in 1833. Subsequently, he undertook to supply, gratuitously, the pulpit at Legge-street, Birmingham, till 1836, during which time the congregation was revived and the chapel improved.

On the opening of the General Cemetery at Birmingham, in the same year, he undertook the duties of chaplain at that place, which office he acceptably and usefully filled, at a nominal remuneration, for nearly three years.

The year 1836 he designates, in his diary, "the most active year of his life." "Till August," he says, "had the charge of the church at Legge-street, to provide Stourbridge with supplies, and often to go there, beside other neighbouring churches and societies in Birmingham."

Of the year 1837 he writes, "Much engaged this year at Birmingham with Town Mission, Cemetery, Livery-street Chapel, and supplying the neighbouring churches."

On the removal of his son—the present pastor of the Congregational church at Stourbridge—from Collumpton, Devonshire, in March, 1839, and his settlement at the former place, Mr. Richards' visits to Stourbridge were more frequent; and from July of the same year, for a considerable period, he rode over from Birmingham every Sabbath to supply the chapel at Wordsley, in which place he cherished a deep interest, hop-

ing the drooping cause might again be revived; and he continued his labours there, at intervals, until it ceased to be occupied as a place of worship. In the year following (1840), he returned to Stourbridge as a *resident*, and subsequently, so long as his strength was equal to the effort, occasionally occupied the pulpit.

In 1842, his beloved wife, whose health had been for some time declining, exhibited symptoms of that painful malady, which, after more than twelve months of protracted, and, toward the close, of extreme suffering, terminated in her peaceful departure, January 29th, 1843, in her seventy-first year. From this period Mr. Richards became manifestly and increasingly debilitated and indisposed to public engagements, which he rarely attempted.

During the summers of 1843 and 1845, he visited various parts of the continent, preaching at Boulogne, Basle, and other places. Whilst sojourning in Paris, during the latter date, he was taken ill, and sustained, as he believed, a slight paralytic seizure, from which he ever afterwards increasingly suffered. In 1847, he revisited France, and, with his eldest son, narrowly escaped shipwreck on the Goodwin Sands—the second time he had been in similar peril.

We pass over the interval from this time till July, 1853, when Mr. Richards met with a fall, by which he was much shaken. In December last, he was seized with what, it was apprehended, would prove a fatal disease, which, however, yielded to medical treatment, and he again rallied, though much weakened by its effects. Still he usually attended the house of God once on the Sabbath; his last appearance there being on the second Sunday in April.

We now approach the close of his earthly course.

On the evening of Good Friday last, Mr. Richards met with a second fall, fracturing his left collar bone. His sufferings on this occasion, in conse-

quence of the severe shock he had received, together with the irritative fever and exhaustion superinduced, were great, and under their influence delirium occasionally supervened. His mind, however, throughout the whole retained that unshaken tranquillity he had ever manifested in the prospect of his desired and "expected end."

In a brief conversation with one of his sons on the Friday preceding his departure, he said that his mind had dwelt much on the stability of the covenant of grace, and quoted the verse—

"The very word of grace is strong,
As that which built the skies," &c.;

and then said: "I am very easy in my mind. I know that my work is done, and that I am going to my rest;" adding, "Who ever heard of God's unfaithfulness in forsaking his people when in extremity?" He then expressed his "gratitude to God, that for more than fifty years he had been preserved by his grace from bringing a reproach on the gospel, while so many professors had made shipwreck of faith."

On the day following, the fever had abated, and he appeared better. To the writer of this memoir, on being interrogated whether he would wish to be restored, he replied, indistinctly, "I wish to say, 'Father, not my will, but thine be done;'" and then, with distinctness, "What pleases Him pleases me."

The dawn of his last Sabbath, and last day on earth, found him, after a troubled night, to all appearance still better, and hope revived in the minds of some of his family that his oft-shaken frame might even yet rally.* Under this impression, he was left with his usual attendant during the time of the morning service. Part of this time he desired to be left alone. About noon, he appeared in a tranquil sleep. Ere his family, however, had returned from the house of God, his spirit had received the welcome summons of his long-known and trusted Saviour, and they but arrived in time to witness the eyes

gently closing in the profoundly peaceful slumber of a Christian's death, most strikingly illustrating the beautiful lines of Mrs. Barbauld—

"How blest the righteous when he dies,"
&c.

His funeral sermon was preached to an overflowing congregation, composed of members of various religious denominations, in the chapel he had been the means of erecting, on the evening of Sunday, May 14th, by the Rev. J. A. James, of Birmingham, in his usually impressive manner, from Num. xxiii. 10. It is believed that scarcely an individual of those among whom Mr. Richards commenced his ministry—and few of whom survive—was present on that occasion.

A momentary glance at his character may be permitted.

As a Christian preacher, it is not for the writer to speak, (nor, where he was so well known, is it at all necessary,) beyond the remark that, from the commencement to the close of his ministry, he ever gave prominence to what he devoutly and firmly believed equally indispensable, both to the attainment of acceptance with God, and also as the great motive of all acceptable obedience, viz., the doctrine of salvation by faith in the one and only mediation and atonement of the Son of God.

As a Protestant Dissenter, while liberal in his intercourse with those of opposite views, and unhesitating as to the sacredness of individual conscience, he was himself intelligently and firmly attached to his own principles; in illustration of which it may be added, that in the earlier part of his ministry he was vainly urged to accept episcopal ordination, together with the oversight of an important sphere near the metropolis, since occupied and adorned by one of the most talented and popular ministers of the national communion.

As a Christian citizen, his name, his purse, and his influence were ever identified with all that was adapted to elevate the character, expand the mind,

and increase the happiness of his fellow-men; in a word, with all that was truly great and good.

To those few who survive him, the fruits of his own ministry, his memory and example will be precious. "Re-

member them that are your guides, who have spoken to you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever."

MEMOIR OF MR. THOMAS PRATT, SENIOR DEACON OF THE INDEPENDENT CHAPEL, MITCHAM, SURREY.

THE history of human progress, under the sovereign influence of Divine grace, must be an interesting and instructive study; but when those in whom it has been observed have not only ended their career honourably as individuals, but, from their position in society and the church, have been able also actively and usefully to "serve their generation according to the will of God," something more than admiring observation seems called for; nor does it appear meet that such should be suffered to pass from our midst without some memorial, however simple, of their Christian course, worth, and usefulness. Under these impressions the following sketch of the life and religious history of Mr. Thomas Pratt, for many years senior deacon of the Independent Chapel, Mitcham, Surrey, is submitted to the readers of the EVANGELICAL MAGAZINE.

Mr. Pratt was a native of Mitcham. Like many, too many, alas! especially at that period when he began life, he did not enjoy the privilege of religious and spiritual training. It is not surprising then that he should grow up greatly ignorant of Divine things; that he should love darkness rather than light, and that many things should mark his early days, at the remembrance of which in after time, according to his own statement, he would often shudder. But it pleased God to call him by his grace, to reveal his Son in him, and to make his heart the seat of vital, elevating, and earnest religion. He was first seriously impressed under the ministry of the Wesleysans, but was

afterwards induced to associate himself with the Independents. The greater portion of his best and most vigorous days were passed at Phipps Bridge, a remote district of the same parish. There, with the active assistance of his still surviving partner, (the daughter of a much respected Baptist minister of the county of Kent,) he kept a kind of general store, or shop, where, from small beginnings, being "diligent in business, fervent in spirit, serving the Lord," Divine providence was pleased so to prosper him, that he was enabled, not only to make his way honourably in society, but also to surround his home with many comforts, to render effective service to the cause of the Redeemer, and secure such a competency as tended materially to lighten the burden of advanced life. While residing at Phipps Bridge he attended for several years the Independent chapel, Tooting, and was a member of the church then under the pastoral care of the Rev. James Bowden. But in course of time, he turned his attention to the spiritual wants of his own native place. Efforts more or less regular, to disseminate evangelical truth, had for some years been made there, but were about to be relinquished, when Mr. Pratt, with some others, determined not only to continue them, but to have the cause placed on a more permanent basis. The friends were few in number, and weak in influence, their place of assembly being also of the humblest order, known among themselves as "Little Zion." But a spirit of prayer and faith was re-

vived among them, and the Lord giving testimony to the word of his "grace," they were so increased and strengthened, that it was felt to be expedient to erect a new place of worship. Into this good work Mr. Pratt threw all the energies of a warm and zealous heart, collecting much of the money raised for the purpose, and contributing liberally himself, even "as God had prospered him." The Lord fulfilled the desire of his heart. The chapel was erected, the same neat and commodious building which is now the scene of the faithful ministrations of the Rev. Thomas Kennerley; while to preserve the memory of the "Little One" it was named, as it is still, "Zion Chapel." The little band of faithful worshippers not having been properly organized, a church was formed, after a time, of which the Rev. John Varty became the pastor, while Mr. Pratt was chosen to be a deacon, which office he honourably sustained for many years, adding to soundness of faith, and firm attachment to the distinguishing doctrines of the gospel, an eminent degree of Christian zeal and activity. So anxious was he for the prosperity of Zion, that though his dwelling was at some considerable distance, yet "not conferring with flesh and blood," but coming through all weathers, he was known for years to lead the prayer-meeting regularly twice on the Lord's-day.

In 1844, beginning to feel the pressure of advancing age, anxious to escape as much as possible from the cares and toils of life, and the Lord having so mercifully prospered him, he determined upon retiring from business, hoping to have (if the Lord pleased) years of more undisturbed enjoyment, and usefulness in the ways of religion. In accordance with which determination, he removed from Phipps Bridge to Upper Mitcham, at no great distance from the chapel. But an attack of sciatica coming upon him, he was prevented from continuing the active part he had so long and so well sustained, while, no doubt, the foundation of that

state of disease was laid which afterwards in such a gradual, humiliating, but at the same time gentle manner, brought him to the grave. Still, though not so active as formerly, he was found a ready and efficient helper in every good work, of which the churches in the neighbourhood, as well as his own community, had full proof. Towards the autumn of last year it became more and more evident that his days of usefulness were numbered. His physical and mental powers rapidly failed, till he sank into a state of second childhood, in which the gentleness and helplessness of infancy were singularly blended with occasional evidences of deep Christian experience and sound sanctified intelligence. So that while the "outward man" was decaying, it was pleasing to observe that the inward man was "being renewed day by day." On the 23rd of March last he was visited by a more severe attack; the stroke mercifully inflicted no pain, but induced a state of extreme weakness and great stupor. From this attack it was feared he would never rally, but to the surprise and joy of anxious friends he did, so far as to sit up in his bedroom. But on Friday, the 9th of June, the stroke was again repeated, still more severely, so that with the exception of two or three instances of slight recognition, his consciousness seems now to have left him, the action of life becoming merely mechanical, and after lying in this state till Sabbath afternoon, a little before five, on the 18th of June, without a struggle, he gently fell asleep in Jesus, in his 81st year.

His love for the Sabbath and the sanctuary was always remarkable, but towards the close of life, even amidst the wreck of his physical and mental constitution, it seems to have increased. No difficulty that could possibly be surmounted was allowed to prevent his attendance in his accustomed place. While lost to almost everything else, his comprehension of spiritual subjects seemed to remain singularly clear. In the midst of much mental aberration, if

but a word was dropped, or a thought expressed relating to spiritual things, he would immediately take it up, showing the strong and unalterable sympathy of his heart in that direction, and that Christ and his salvation were still very precious. Upon being requested he would frequently conduct family worship, with almost the correctness and fervour of his best days. It was quite affecting to hear him implore the Divine blessing at meals; even up to the last attack it was like a short and beautiful prayer, accompanied with such deep emotion that he was often obliged to stop before he had finished; gratitude to God, blending with an overwhelming sense of unworthiness, being the most prominent sentiments. He was very fond of the 19th and 27th Psalms, and would often repeat them, as well as some beautiful hymns. That of Cowper's was an especial favourite, commencing,

"Thankless for favours," &c.,

which, with a little prompting, he repeated with great emphasis, but a few days before the last stroke. He also delighted much in singing, and not many weeks previous to his death, he sang through, with some dear friends, that well-known hymn of Newton's,

"How sweet the name of Jesus sounds,"

leading the tune, and remembering the words with being told just the beginning of each verse. He was very much pleased, so long as consciousness remained, to see old and dear friends. If his beloved pastor, and others, called upon him, his countenance would beam with delight, the tears would start, and deep emotion often check his utterance. It was quite a pleasure to minister to his wants, for although quite childish, he was so affectionate, and so thankful for all that was done for him, that his memory remains most fragrant to those whose love and patience, by the humiliating trial, were put most severely to the test.

Thus honourably, and peacefully, has

passed from the scene of action to the promised rest, in a good old age, one who through Divine grace, being rescued from the service of the world and the paths of the destroyer, was preserved to be a faithful, devoted, and venerable disciple of Christ; one who, having well served his generation during life, has not limited his benevolence to his earthly existence, but has made future provision for the cause of truth and education, as certain reversionary documents will in due time testify. We assert not that he was perfect; doubtless there were proofs, so long as he was here, that he "had not yet attained, either was already perfect;" but none more deeply lamented the remains of human infirmity, and none could more earnestly "press forward towards the mark of his high calling;" while it must be owned, there was much in his Christian course that commanded respect, invited imitation, and glorified his God and Saviour.

His mortal remains were consigned to their final resting-place on the following Saturday, attended by several attached relatives and friends, his pastor conducting the service with deep solemnity, and delivering an appropriate address at the grave. At a church meeting, during the succeeding week, a resolution was unanimously passed, expressive of sincere respect, the loss the church has thus sustained, and also their deep sympathy with the bereaved widow, who, after a union of fifty-six years, is now left in a very enfeebled and suffering state to close the struggle of life alone, but, through mercy, enabled to wait with ardent and brightening hope the coming of her Lord, and a reunion in glory, which shall never be broken up. The event was improved by the Rev. Thomas Kennerley, on Sabbath-evening week, from Acts xxi. 16, "An old disciple."—The numerous audience, the fixed attention, the strong sympathy, evidently testifying in what high esteem the "old disciple" was held. "Blessed are the dead that die in the Lord from henceforth: Yea, saith the

Spirit, for they rest from their labours ; and their works do follow them." "Let us then not be slothful, but followers of | them who through faith and patience inherit the promises."

ADDRESS DELIVERED BY THE REV. T. P. BULL,
OF NEWPORT PAGNELL,

At the laying of the Memorial Stone, in connexion with the rebuilding and enlargement of Woburn Independent Chapel. July 20th, 1854.

IT may not be unsuitable on the present occasion to state the particular circumstances that led to the introduction of Protestant Dissent into Woburn.

It was in the year 1782, December 1st, that my father first preached the gospel in this town, and the text on which his discourse was founded was, "Paul preached two years in his own hired house." It may therefore be inferred that it was in a house he delivered his first discourse in Woburn. A very humble building was afterwards fitted up as a chapel, and opened for the purpose of public worship by Mr. Bull, June 4th, 1783. He took his text from Zechariah vi. 13: "Even he shall build the temple of the Lord ; and he shall bear the glory, and shall sit and rule upon his throne." Mr. Bull in this place delivered a lecture every Wednesday fortnight, a gentleman then residing in Woburn, Mr. R. Carey, who was a member of the church at Woburn, on these occasions kindly received him into his house, and was an active friend to the infant cause.

Soon after, the Rev. Mr. Raban, resident at Olney, and then preaching at Yardley Hastings, three Sabbaths out of four, gave his vacant Sabbath to Woburn.

It is an interesting fact, that some years after, this worthy man came to supply the congregation for a single Sabbath, May 9th, 1803, and having preached twice, on his return to the house of his friend, trod on a loose pebble, fell to the ground, and broke

his leg ; and though no alarming symptoms appeared at first, and everything seemed to be going on well, and his family were expecting his speedy return, he was suddenly attacked with death, while in the act of conversing with a young friend on the joys of heaven.

As a proof of the respect in which this good man was held, a funeral sermon was preached for him by the Vicar of Olney, at the time of his interment.

The Rev. Mr. Hillyard paid a similar tribute to his memory, at the Independent Chapel ; and on the evening of the same day, the Rev. W. Bull preached another funeral discourse. The concourse of people being too great for the Meeting-house to contain, the sermon was preached in the Market-place of Olney, and the service thus unusually conducted was a scene of much solemnity and power.

In 1789, the Rev. S. Greatheed, then residing at Newport, supplied the pulpit ; a church was subsequently formed, and in 1791, he undertook the pastoral charge. Under his ministry the congregation greatly increased. It is somewhat remarkable that neither in the EVANGELICAL MAGAZINE, of which for many years he was one of the Trustees, nor in any other periodical, any memoir is to be found of this excellent man.

Having had the happiness of his intimate acquaintance for many years, I wish to dwell a little on his religious history, and the more so, because now he is almost forgotten, though

once so well known, and so much admired and beloved in the religious world.

Mr. Greatheed was born in London, his father being for some years the first clerk in one of the leading banking houses in town. He was educated in an institution in the Tower of London, where several young gentlemen were trained up for military engineers. Some architectural drawings produced by him were seen by Lord Townsend, then Master-General of the Ordnance, which he so much admired that he became henceforth his zealous patron. He was admitted at once into the corps of Assistant Engineers, resided for some time at the house of this nobleman, and had every prospect of rising to eminence in his profession, but at this time, alas! he was a stranger to true religion. In a letter he wrote to me, he says, "I feel more than you what I owe to the grace of God, through Christ Jesus, in extricating me from the way of transgressors, for I don't suppose there was a greater profligate than I was at the age of eighteen."

Mr. Greatheed was sent out as an assistant engineer to Canada. While residing at Quebec a remarkable change took place in his heart, he became a new creature in Christ. Under God this change was effected by the instrumentality of a brother officer. From hence Mr. Greatheed was soon after moved to St. John's, Newfoundland, where further intercourse with some pious people, who were Wesleyans, greatly benefited him. On his return to England he was stationed at Languard fort, and while there joined the church of the Rev. Mr. Edwards, of Ipswich, whose ministry he regularly attended. Having tasted that the Lord is gracious, he was very anxious to be useful to others, and encouraged and sanctioned by his friends, he resolved on giving up all the brilliant prospects before him of promotion in the army, and devoting his talents to the nobler work of winning souls to Christ. In pursuit of this purpose he became a

student in Newport Pagnell Theological Institution, under the direction of the Rev. William Bull. In 1788, Mr. Greatheed left the academy where he had officiated for a short time as Assistant Tutor, and accepted an invitation to become the pastor of the Independent Church of this place, but continued to reside at his own house at Newport; and that the people might not suffer by his residence being at such a distance he engaged as an assistant the Rev. J. Scropton, another of the Newport students. Under their united labours the congregation improved and the church increased.

Mr. Greatheed was a man of superior talents and general information, and a student of unwearied industry. On this subject it is enough to repeat what his friend, the poet Cowper, said of him, "He is a man of letters and taste; meek and learned as Moses." He was active to the utmost of his strength, employing his talents and his ample fortune in doing good, preaching as often as his feeble health would permit. His literary labours were considerable. He was one of the number of gentlemen with whom the "Eclectic Review" originated, and for some years was its sole editor. He wrote three learned dissertations on the origin of languages, which were read at the meetings of the Antiquarian Society, of which learned body he was a member. These were afterwards printed in their transactions. He also took a very active part in the formation of several important institutions, which have since attained to great eminence, and become the glory of our land—The London Missionary Society, the Tract Society, the British and Foreign Bible Society, and others of a similar kind. To those institutions which admitted the co-operation of different denominations he was particularly attached.

After nearly twenty years of toil in these benevolent labours, the death of the first Mrs. Greatheed, the increasing failure of his health, and the loss of his house at Newport, compelled him to

give up his connexion with this congregation; and, after residing for a short time in different places, he finally settled at Bishop's Hull, Somersetshire, in which county there was then no Auxiliary Bible Society. Mr. Greatheed, however, aided by his intimate friend, the amiable Bishop Rider, succeeded in forming one, of which, for some time, he was secretary.

After a few years his increasing infirmities compelled him to remain almost constantly in his house, even on the Sabbath. The following account of his latest hours was written by a clergyman, who was his brother-in-law, and addressed to the Rev. G. Burder, dated February 15, 1823:—

“After a few days of increased debility, for illness it can scarcely be called, Mr. Greatheed has realized what he had last Sunday declared to be his highest gratification, that of knowing he should not spend another Sabbath on earth. At five o'clock this morning he fell asleep in Jesus, in a manner the most sweet and gentle, nor can we sufficiently express our gratitude for such a source of consolation and encouragement to our faith. You know how uniformly his life has been devoted to the service of his Master—what delight he took in co-operating for the extension of His kingdom—how liberally he always opened his purse—how entirely his mind was divested of party feelings, and his thoughts and his pen employed in the best of causes; yet, with all these attainments, it was as a sinner he relied confidently and simply upon the Saviour.

“Never was death more disarmed of its terrors. On Monday he sat as usual for eleven hours in his study. He was unable to rise the next morning, and remained in the same quiet and collected state, leaning his head on the bosom of his Saviour.

“He breathed his life out sweetly there, at five o'clock this morning, February 15th, 1823.”

Very soon after Mr. Greatheed's resignation of his charge, Mr. Scroxtton

also resigned, and subsequently accepted an invitation from the Baptist church, Bromsgrove, where he was ordained April, 1800. Here he found in the parish church an old Newport student, the Rev. Robert Cottam, preaching the same glorious gospel. Their friendship was renewed, and lasted while Mr. Cottam lived. Mr. Scroxtton continued to labour till 1834, when he resigned his pastorate. About Christmas last, he was taken by a severe illness. The language of this good old pilgrim was, “I am willing to bear all that my Lord deems necessary for me to bear. If he wills, I am willing to live a little longer with my children. If it be his will, I am equally willing to depart and be with Christ. I know he will neither leave me nor forsake me.” Mr. Scroxtton died May 21st of the present year, having been in the ministry fifty-six years.

Having paid this tribute of respect to these good men, the recollection of whom is dear to me, I return to the history of this cause.

In the year 1800, the Rev. Mr. Castleden was chosen pastor, and under his zealous ministry much good was done. In 1803, a new meeting-house was erected, chiefly by the exertions of Mr. Castleden, on the spot where we are now assembled. After fifty years of labour, the early part of which was spent at Aylesbury, the later at Woburn, he was called to his rest, and I am happy that under his successor it has now become necessary to enlarge your place of worship. God grant that your building may be well filled with hearers who will be doers of the word, and that it may be said of this and that man, that they were born in the place the memorial stone of which is about to be laid. It is ours to raise a house to God, but he alone can render it a house of blessing.

If his Spirit is poured out abundantly, then, and only then, will the gospel prove the power of God unto salvation, and it will be said, The Lord is there.

While you, therefore, contribute according to your ability to the needful expense, be earnest, persevering, and united in your supplication to the God of all grace, that he may prosper his work, and send showers of blessings upon the minister and the people, without which all will be vain. "Except the Lord build the house, they labour in vain that build it."

MILLENARIANISM.

No. III.

THERE is a class of passages in the Gospels resembling those from the Epistles, on which we commented in our last paper, which we shall now proceed briefly to consider. Millenarians are accustomed to adduce them as proving the pre-millennial advent. We think that a candid examination of them will show that they have no bearing whatever on the subject. We refer to those passages in which Christ's disciples are exhorted to watchfulness, because of their ignorance of the time of his coming. As a specimen of the whole, we shall quote that contained in Luke xii. 35—40.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

On this passage the Rev. Mr. Birks gives the following comment:—"The attitude of continual expectation, here

enjoined by our Lord himself, is consistent with the fact of a prolonged delay, such as experience has shown to have been really decreed in the counsels of God. But it is not consistent with the hypothesis, that a delay of many generations was expressly announced in the word of God, from the beginning of the gospel. As soon as a future Millennium was revealed, the church of Christ was bound, by the command of Christ, in these words, to place it after his own return, or it would have been absolutely impossible for them to obey their Master's solemn admonitions."*

It is here taken for granted by Mr. Birks, that the coming referred to by our Saviour in the verses quoted, is his second advent. We shall not dispute the point, though, we believe, many would do so. Freely conceding it, however, let us consider whither his argument conducts him.

Mr. Birks then, in effect, here says to us,—“You are required by Christ to maintain the attitude of continual expectation of His personal advent. But this you could not do, if you knew certainly from the word of God that many generations would intervene before it. As a necessary consequence of your possessing such knowledge, you would be looking, not for the advent of Christ, but for the lapse of the period of time that was to precede it. It is not possible therefore that the word of God should reveal such a period of time, as this would render impractic-

* Outlines of Unfulfilled Prophecy, p. 66.

cable obedience to the Saviour's command." This is his argument, which we have endeavoured to state as forcibly as we can. It must be evident to any one who considers it, that the principle it proceeds on peremptorily requires, in order to our obeying Christ's admonition, that we should be entirely ignorant that any period of time whatever, whether longer or shorter, or any events requiring a lapse of time, however brief, for their fulfilment, shall intervene before the second advent. Why should Mr. Birks specify a revealed period of *many generations* as rendering obedience impracticable? Would not a revealed period of a *few* generations, or even a few *years*, have equally the same effect? His argument, if applicable to the case before us at all, is capable of a much more extensive application than he gives it. On *his* principle, in order to obedience to the command in question, it would be necessary we should have the impression that, for aught we know, we may see the Saviour coming on the clouds of heaven to-morrow, nay, within the next hour. In short, we ought to be in the same posture of expectation with reference to his "glorious appearing," that we should be in with reference to the appearing of a friend, from whom we have just heard that he is on the way to visit us, is coming with all speed, and will make no delay. This is what Mr. Birks must mean, if he means anything at all to the purpose. So that, if the word of God teaches us that important events are to precede the Saviour's appearing, then, according to him, it renders impracticable compliance with the Saviour's injunctions to watchfulness. In this case, "the attitude of continual expectation" enjoined on us by our Lord, is a thing impossible!

Yet not only the early Christians, but we ourselves also, are placed by the word of God in this very position. The Apostle Paul occupied this position, for he knew that the development and reign of the Man of Sin were to precede

the Saviour's coming. The Thessalonic Christians were placed by him in a similar position, by the discoveries regarding the future which he made to them in his second epistle. And the Apostle John was made to occupy this position by the sublime revelations of the Apocalypse. If Mr. Birks' reasoning be sound, then, it is undeniable that in these cases the people of Christ were placed by the Spirit of revelation in the possession of such knowledge regarding the future, that obedience to this injunction of Christ was a thing impossible to them.

Nay, Mr. Birks himself, with his Millenarian brethren, occupies precisely the same position. His work before us shows that he expects, prior to the Saviour's advent, the occurrence of a variety of events, which, if they should not require the lapse of "many generations" for their accomplishment, will require at length the lapse of years. He believes, of course, that the events predicted under the seventh vial shall be accomplished prior to the Saviour's advent. He expects previously to it, the tripartite division of the great city, the great hail, and the destruction of the spiritual Babylon. He expects previously to it, that the Jewish people shall be restored to their own land, and that a mighty confederation of nations, headed by the prophetic "Gog," shall be led against them. "The beast and his armies," he says, "make war against Christ, both by open blasphemies, and by seeking to blot out and destroy the chosen people Israel, and to establish an anti-Christian kingdom; but in the height of their cruelty and blasphemy they are filled with terror . . . and suddenly destroyed by the manifested presence of the glory of the Lord." "The Son of God," he says again, "miraculously manifests his presence, to execute judgment upon a mighty confederation of enemies in the land of Israel."* But Israel must be restored prior to this

* Outlines of Unfulfilled Prophecy, pp. 91—93.

confederation being formed. We do not know whether or not he holds the sentiment entertained by the late Mr. Bickersteth, and by many Millenarians, as to the *non-appearance*, up to the present time, of "the man of sin," "the Antichrist," predicted by the Apostles Paul and John. "The growth of this spirit of infidelity," says Mr. Bickersteth, . . . "will probably issue in the PARTICULAR OR PERSONAL ANTI-CHRIST, an avowed and open opposition to the Lord; the Man of Sin in his fulness, and gathering under his banner all that wickedness which has hitherto been working in secret."* Whether or not Mr. Birks adopts this view, there are at least stupendous events expected by him, to intervene before the Saviour's coming. These events will require for their accomplishment a considerable interval of time. It cannot be within a very brief period that the predictions of the seventh vial shall be accomplished: Israel restored to Palestine, and dwelling there "at rest" and "safely," "without walls, and having neither bars nor gates,"† and that Gog shall form a mighty confederation of nations for their destruction. There are, as yet, no clear signs of these events even looming upon the horizon.‡ On Mr. Birks' own showing, therefore, the coming of Christ must be delayed till these events take place, and therefore delayed for years to come.

Can he then himself, consistently with his own expressed views, be maintaining that "attitude of continual expectation" of the personal appearing of the Saviour, which, he affirms, is "enjoined by our Lord?" In the very nature of things, it is impossible he should. Mr. Birks cannot be looking *to-day* for what, on his own principles, he must be persuaded cannot happen for years. He

is now daily looking out, not for the personal advent of Christ, but for those events which, he tells us, the word of God teaches him shall precede it. *After* those events have occurred, *then* he may maintain "the attitude of continual expectation." It is impossible he should *before* their occurrence. On the supposition, then, that Mr. Birks' exposition of the passage quoted from the Gospel of Luke is sound, and on his own principles as given in that exposition, he is placed by the word of God in a position in which it is "absolutely impossible for him to obey his Master's solemn admonition!"

He cannot get out of this dilemma by pleading that there is a great difference between the delay of a brief term of years, and the delay of a whole millennium. In principle, we reply, there is no difference whatever. If a known "delay of many generations," or of a millennium in the Saviour's coming, renders it impossible for us to maintain "the attitude of continual expectation," so also does the known delay of any term of years, however brief the term may be.

Besides, why should Mr. Birks take it for granted, (as on his own principles he must do,) that the inspired writers of the New Testament were ignorant that the periods of time required for the accomplishment of their predictions would be of great length, and that the events foretold by them would fill up, as *we* see they have done, at least eighteen centuries of years? Was the Apostle Paul necessarily ignorant of this? Was it necessary that the Apostle John should not know that the 1260 days of which he prophesied, meant 1260 years? On Mr. Birks' hypothesis, it was absolutely necessary they should be ignorant of these things! Knowledge on these points would have rendered obedience to Christ's admonition impracticable! The more fully they understood the revelations with which the Spirit of Christ inspired them, the more impracticable would it have been for them to obey Christ! In short,

* Works, vol. viii. p. 149.

† Ezekiel xxxviii. 11.

‡ We ought to say that we much doubt the correctness of Mr. Birks' exposition of this passage in Ezekiel.

so far as this subject is concerned, on Mr. Birks' principles, and those of millenarians generally, the Bible is a book which, the more clearly it is understood, the less possible is it to live in harmony with its precepts! If, according to Romanists, "ignorance is the mother of devotion," here, according to Millenarians, ignorance is essential to obedience!!

It is evident, then, that Mr. Birks must have entirely misunderstood and misinterpreted the language of our Saviour in the passage in question. We cannot for a moment imagine that Christ gives an injunction in one chapter of Luke, to which the predictions he delivers in another chapter render obedience impossible. Mr. Birks, in short, has fallen into the usual error of bringing the element of time into connexion with a doctrine which should be regarded altogether independently of it. Christians are to view the coming of Christ as a bright and glorious certainty. However far off in point of time, it is to be regarded by them as nigh at hand. Like Abraham, who, at the distance of nearly 2000 years, saw the day of Christ's *first* coming, and was glad; so should they, however far off in the future it may be, see the day of his *second* coming, and rejoice in prospect of it. It was no obstacle to the Apostle Paul in looking for "the blessed hope," that he knew the revelation and reign of "the man of sin" were to precede its realization. The Apostle John could see Christ coming, and coming quickly, though he knew that the predictions of the Apocalypse must be previously accomplished. So should it be with us. With the eye of faith we should be always looking for Him who is *ὁ ἐρχόμενος*, the coming one. It should be no obstacle to our living daily in believing hope of his "glorious appearing," that we are at the same time persuaded, from the word of God, that his spiritual reign over the whole earth is to precede it.

In connexion with this subject, it should be remembered that to us, prac-

tically, the Saviour's coming in the article of death, is largely equivalent to his coming on the clouds of heaven. Then, "absent from the body," each faithful servant is "present with the Lord." He is "with Christ, which is far better." In his Saviour's embrace he rests in patient and believing expectation of the glory that is afterwards to be revealed.

We have no reason to imagine, moreover, that, in the disembodied state, the consciousness of duration will be to us what it is in the body. It is highly improbable that, in the spiritual world, we shall have the same consciousness of the lapse of time which we have in connexion with this material organization. We have the following passage from the pen of Mr. Bickersteth on this point, which we quote with much pleasure:—"If this difficulty be felt,—the promises of coming quickly were made to the church nearly eighteen centuries since, how then could it be true in their case, that he should come quickly, when it is clear that his coming must have been thus distant? We may reply, the whole of the case is not before us. For instance we know that departed spirits are with Christ, and happy in him, but we do not know how periods, long to us, may be rapidly passed through by a disembodied spirit."* This point is necessarily a speculative one, but we regard these observations as very important. There are good reasons for believing that our present conceptions of time, or consciousness of duration, arise mainly from our connexion with matter, and from the laws of the material world. We have no reason to believe that disembodied spirits reckon time by months, years, and centuries, as we do, or that to those who are "at home with the Lord," duration is the same thing which it is to us who are "at home in the body." For aught we know, "a thousand years may be to them as one day." The interval that elapses between the death of a saint and the coming of the Saviour, however long it may be on the

* Works, vol. viii. p. 57.

great clock of the natural world, may be very brief on that of the spiritual world. Thus, it *may* be the case, when Christ at length comes to recover his people from the grave, however lengthened the period of delay would have seemed to their consciousness *in* the body, it shall have been almost as nothing to their consciousness *out* of the body. If so, the issue will prove that the language of inspiration was the language of one who knew man's *spiritual* nature, as well as his material mould.

The following passage, bearing on this subject, from the writings of one of the most eminent Christian philosophers of the present day, will be read with interest.—“Familiar as we are, and have always been, with the equal periods that are marked for us by the celestial and telluric revolutions, we think it only natural, and a matter of course, that our individual consciousness of duration should flow on equably, and that this consciousness of time in one mind should pretty nearly keep pace with the same feeling in other minds. But a little attention to some familiar facts, as well as to the reason of the thing, will convince us that, for this equable consciousness or perception of the steady flow of time, we are wholly indebted to external and artificial means, deprived of which, our notion of duration, and our recollection of the successive parts of it, would be the most variable and illusory of all the conditions of our existence; nay, utterly irregular and unfixed, so that, according to the ever-varying velocity of our mental states, a minute might seem a century, or a century a minute. . . . Let the reader, by a little effort, imagine himself to be totally cut off from all connexion with the clock-work of the material universe. . . . He must very soon, or as soon as the previously acquired habit of the mind had become indistinct, cease to be conscious of any other difference between a long period and a short one, than that which might

be derived from the actual equableness of his thoughts and emotions; and if these at some seasons, as in fact they do, followed one the other with incalculable rapidity, whilst at another season a single idea or emotion remained fixed in the mind, there would be no possible means of his ascertaining whether, since a certain mental state or epoch, he had existed an hour, a day, a year, a century, or a thousand years. Thus, insulated from equable motion, we should not be able to correct our individual consciousness of duration by comparing it with that of others under like circumstances; for while one, by the peculiar constitution of his mind, would tell us an eternity had elapsed since we last conferred with him; another, either more inert, or more addicted to dwell upon abstractions, would say it was only yesterday when we compared eras.”*

Our argument, however, is perfectly independent of this metaphysical speculation. It is not on this ground, but on the fair and open field of Scripture interpretation, that we wish to meet our Millenarian friends. But we leave them for the present, requesting those of them who may read this paper, to consider whether we have not fully proved the point we have been seeking to establish: viz., that if Mr. Birks' exposition of our Saviour's injunction to watchfulness for his coming be sound, then he, and those who think along with him, are placed, by the word of God, in such a position of knowledge with reference to events which must precede that coming, that obedience to this injunction is a thing impossible. If convinced of this, they will feel the necessity of seeking some other exposition of the passage, and will see, more over, that such language has no bearing whatever on the question we are considering:—Will the advent of Christ introduce the Millennium, or will it be a subsequent event?

* *Physical Theory of Another Life*. 3rd edition, pp. 25—27.

GRATEFUL RECOLLECTIONS AND RESOLUTIONS.

"What shall I render unto the Lord for all his benefits toward me?"—PSALM cxvi. 12.

GENUINE religion is always true to human nature. It addresses itself to man as an intelligent and accountable creature. It recognizes in him, notwithstanding the fearful havoc which sin has made, the possessor of a mind and a heart—the one enabling him to understand those revelations of Divine truth which God has been pleased to make to him, the other enabling him to experience the various emotions and affections which those revelations are fitted to call forth. Religion is very far from being the narrow-minded, cold-hearted thing which some suppose it to be. It is in itself the best, the highest of all knowledge. It calls into operation the noblest and the most salutary exercises of man's mind and heart. *Self-converse* is one of those exercises. The power to converse of ourselves is one of the most wonderful and valuable of the powers with which our gracious Creator has been pleased to furnish us. Often is this power abused, just as every other power is. The converse which the mind maintains with itself is frequently of a low, paltry, grovelling, worthless character. But while the evil man, out of the evil treasure of his heart, is ever bringing forth evil things, the good man, out of the good treasure of his heart, brings forth good things. It is affecting indeed to think of the extent to which mind is given to the contemplation and pursuit of objects that are trivial and worthless, to the neglect of those objects that are of paramount importance—of infinite value. It is the child of God alone who, on just principles, gives his mind to the high exercises of religion—yields his heart sincerely and unreservedly to the affections which religion induces. We see him doing so when he receives the knowledge of Christ's truth. We see him doing so when he examines the import of Christ's word. We see him doing so as he grows in resemblance to Christ's character. We see him doing so as he becomes gradually matured for the full enjoyment of Christ's

presence. But all this is connected with many acts of self-converse. Often will the soul seek to derive from those spiritual exercises of which it is the subject, motives to growing love, and zeal, and holiness; and as it does so, it cannot fail to express its manifold obligations, and its devout purposes.

It is as the result of much self-converse, that the Psalmist gives utterance to the language of thankfulness, which has so often been employed since his time to give expression to grateful recollections and resolutions.

"Benefits" imparted to us by "the Lord"—all the benefits, of every kind and name, which flow to us in one continued stream of blessings from the bountiful hand of our Heavenly Father—these excite our grateful recollections. There is a recollection of God's benefits which is general—which embraces the species at large—which comprehends all the manifold blessings which the Lord our God so spontaneously and so generously imparts to all his creatures. How interesting is the review of such blessings! In endeavouring to take it, we place ourselves in the midst of the great family to which we belong, and the grateful recollections of our hearts rise and swell in unison with the choicest remembrances of ten thousand other hearts. Important as such a recollection is, there is something that is still more important. We must advance from what is general to what is particular—from what belongs to man at large to what belongs to ourselves. Every one of us has a personal history which, though it may seem to others uninteresting and unimportant, is fraught with the deepest interest and the greatest importance to ourselves. What scenes pass before us when the various events of that personal history are reviewed! Imagination dwells on events which must have preceded everything that memory can recall. We picture to ourselves helpless infancy and thoughtless childhood. What tender care was then

expended upon us! A father and a mother's affection could have availed little for the preservation of our feeble bodies from the many dangers which beset them, had not the Lord himself protected and preserved us. Memory reverts to the bright and sunny days of youth—to the first dawns of reason in our young minds. What occasions for Divine guardianship and guidance often arose then! How, amid the many follies and sins of youth, God ever watched over us—God always did us good—bearing with us amid our many errors, and blessing us notwithstanding our great forgetfulness of Him. Subsequent years, with all their varied experiences, pass rapidly before our view. “Benefits” characterize every one of them. Who may not say,—

“When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise?”

What temporal bounties has God bestowed upon us! All our wants He has supplied. Day by day He has fed and clothed us, and given us comfortable homes. What abundant mercy has God enabled us to enjoy! Our sins have often cried to Him for wrath, but in the midst of wrath He hath remembered mercy. What spiritual privileges has God showered down upon us! All spiritual blessings in heavenly places in Christ Jesus He has set before us. What social comforts has God enabled us to realize! All the relationships of life—the ties dear and close binding us to one another—He has made the means of yielding us comforts of various kinds. What faithful discipline has God exercised towards us! The chastisements which He has visited us with have all been kind and faithful—the chastisements of a loving Father seeking to advance his children's highest interests. What consolation and support in trial and trouble has God afforded us! Amid life's chequered scenes He has been with us to cheer our hearts in gloom—to strengthen us with his own Almighty strength. What exalted hopes—hopes full of immortality—has God set before us! Heavenly things He has enabled us

to anticipate, while we are yet on the earth. Eternal things He has permitted us to expect, while we have yet to do with time.

And in the review can we overlook those seasons of especial converse with Himself which God has enabled us to enjoy? Never can we, while memory holds her place, forget what we saw and heard when he manifested Himself to us in the time of conviction and conversion—in our first communings with Him in the closet and in His house—in the great and mighty things which He has often done for us in answer to the supplications which we have addressed to His throne—and in the wonderful way in which, by the operations of His wonder-working Providence, He has, in seasons of threatened calamity, brought good out of evil, and caused us to see all things working together for our good.

The grateful recollections are well fitted to call forth grateful resolutions. The inquiry, “What shall I render to the Lord?” is an inquiry which the soul makes of itself in order that it may the better learn how to consecrate itself to the Lord.

What shall we, as intelligent creatures, render to that God who is the author of our intelligent nature? Our minds, our understandings, our hearts, our souls, belong to God—are given us that with them we may serve God. Let us consecrate their noblest powers to Him who has been pleased to make us intellectually and spiritually what we are.

What shall we, as sinful creatures, render to that God who has revealed to us a Saviour and a salvation? Sunk in misery we must have perished for ever but for the great sacrifice of Christ. He gave Himself for us. He died that we might live. He rescues our souls from hell. He raises our souls to heaven. This salvation from beginning to end is of the Lord. To Him let us ever pay our grateful tribute of praise for providing it for us, and applying it to us.

What shall we, as spiritual creatures, render to that God who has given us our spiritual nature, and has provided means so abundant for our spiritual enjoyment?

Created at first by God, we are by Him created anew—born again—made the partakers of a Divine nature. High indeed are the susceptibilities of that nature. Enjoyments, pure and constant, accrue to us from its working, and from the manifold blessings which God has given to us, adapted to all its workings. With our spirits, then, it becomes us to honour and glorify God.

What shall we, as immortal creatures, render to that God who has made known to us and conferred upon us life and immortality? We live to die, but we die to live. God is the author of that higher and nobler life after which we now aspire,

and of which He now gives us the earnest. Possessing life in Him, let our lives ever be consecrated to Him.

The yielding up of the heart—the submission of the whole life—the active service called for in the world—the humble waiting in the privacy of the closet—all are demanded; but after all are yielded, we may well say, “We are unprofitable servants.” Ought not the language of every one of us to be—

“Were the whole realm of nature mine,
That were a present far too small?”

A. R.

Newcastle-upon-Tyne, June, 1854.

Poetry.

A SICK MINISTER'S MORNING RHYMES.

BIRD! that crowing every morning,
Giv'st thy neighbours faithful warning,
That the night is past and gone,
And Earth waiting for the Sun;
Careless, though thy voice be slighted,
Though thy zeal be unrequited,
Careful only day by day,
Heaven's wise mandate to obey.

Thou to me a lesson art,
And I take thee to my heart;
For to me a charge is given,
Like thine own, of highest Heaven.
On the verge of light and dark,
To proclaim Truth's morning.—Hark!
Far spent the night,—the day is near,
Christ in His glory comes; He's here!
Already on all lands His lustre breaks,
And the dull earth to expectation wakes.
Awake! awake! awake! ye sleeping men,
Awake to righteousness! sleep not again;
Cast deed and dream of darkness far away,
Come forth and walk as children of the day.

Such is my morning message, faithful
Bird,
Like thine, too oft unheeded, oft un-
heard;
But may God grant me grace like thee to
raise
A clear and constant witness all my days;

And though His watchman's cries be
slighted or mistaken,
Let the Church hear at length her Lord's
own voice, and waken!

J. G.

August, 1854.

A PRAYER

To pray aright, my God, to thee,
I ask that I my wants may see,
And thou thy Spirit give to me,
To teach me how to pray:
Bless'd with his aid I lift mine eyes
By faith to Calvary's sacrifice,
And Jesus passed beyond the skies,
Who is to Thee the way.

Make me thy wondrous love to know,
Life, healing, strength on me bestow,
Let all thy grace to me o'erflow,
That I to thee may live:
Call me thy child, thy servant, friend,
Comfort, uphold, revive, defend,
And I my all for thee will spend,
Myself to thee will give.

Guidance in doubt, in darkness light,
To walk by faith and not by sight,
To have my footsteps turn'd aright,

I supplicate from thee:
That I the tempter's power may meet,
Sit meekly at my Saviour's feet,
And stand in all his will complete,
Till I his face shall see.

Bestow thy grace on those I love,
That they with me thy truth may prove,
And we in joy may meet above,
A chosen, perfect band :
One plea I urge, all pleas in one,

Taught by my Lord, thy blessed Son,
Father, thy will, not mine, be done,
My times are in thy hand.

France, August, 1854.

S.

LINES WRITTEN ON RECOVERY FROM AN ATTACK OF THE PREVAILING EPIDEMIC.

THE glorious autumn sun was sinking
In his resplendent beauty on the deep ;
And with his golden parting rays was linking
Shadows to soothe creation into sleep.

Gently the eye of day was sweetly closing,
While on the couch of pain a sufferer lay,
No balm of evening, with its breath composing,
Could lull her fears, or charm her pains away.

Affection smoothed her pillow with all softness,
Its eye spoke all the sympathy it felt,
And gentle murmurs of the heart's deep fondness,
Breathed accents that the sternest heart might melt.

And then two lovely sisters from the skies,
Sweet Faith and Hope, came with their potent aid ;
And, midst the tumult of earth's agonies,
A voice was heard, "'Tis I,—be not afraid."

This voice soon hushed to rest all anxious fears,
And caused the tempest of the soul to cease ;
This voice soon stayed the mourner's flowing tears,
And to the troubled soul brought heavenly peace.

Dear fellow-pilgrims, in the darkest hour,
View with the eye of faith thy Saviour near ;
This will disarm the grave of all its power,
This will dispel all sad foreboding fear.

His light and love will shed a radiance o'er
The darkest shadows of death's gloomy vale ;
Look up, and trust in Him, and then no more
Can sin, or death, or suffering prevail.

M. A. W.

Margate, Sept. 11th, 1854.

Review of Religious Publications.

SERMONS preached at St. Thomas's-square
Chapel, Hackney. By HENRY FORSTER
BURDER, D.D. 8vo. pp. 480.
London: Ward and Co.

BOTH the British and American press
of the present century have produced
volumes of sermons which would not
suffer by comparison with the most pow-

erful and finished compositions which
have appeared in any other department
of general literature. It has been very
much the taste of late years, even in
religious circles, to make light of pub-
lished discourses ; but we very much
question if family religion is in so healthy
a condition now as when it was the habit,

in almost every Christian house, to call the children and domestics together, at some convenient hour on the Lord's-day, and to read an appropriate sermon, from some favourite author of the age. We often ask ourselves anxiously, and in no querulous mood, if the family literature which now obtains is of as healthy a tendency as that with which we were familiar, in eminently devout circles, fifty years ago? It may be more exciting, and more palatable to the imagination, but we exceedingly doubt whether it be equally promotive of vital godliness and holy character. The current popular works on religion, in our day, which find their way into our families, are largely of the *sentimental* class—tales and fictions, often meagerly and miserably got up;—sickly narratives, as unlike nature as they can possibly be;—something to whet the appetite for reading, but unfortunately only for the class of publications to which they belong. Indeed the great and crying evil of such books is, that, practically, they diminish or destroy the taste for works of a graver and more substantial character, and produce a craving for excitement which the sober lessons of the Bible cannot meet, and to which the Christian pulpit dare not stoop. We believe it to be a great mistake to suppose that solid instruction, or strongly formed character, will be the result of the formidable prevalence of this febrile species of religious literature. The more it is cultivated, the less acceptable will be those works which tend to improve and mature the judgment, and to form the character for the sober realities of this present life, and for the dread account of an approaching eternity.

It is high time that works of solid, practical theology, fitted to the exigencies of every-day life, should regain the position they once occupied among us. A tide has set in upon us which requires to be checked. Ministers, heads of families, and thoughtful Christians generally, should do their utmost to encourage the circulation of volumes like Scott's *Essays* and *Force of Truth*, Baxter's *Call*, James's *Anxious Inquirer* and *Christian Progress*, Burder's *Village Sermons*, and

other works of similar and unmistakable tendency.

Nothing could be more hopeful for the age, than an increased craving for enlightened, earnest *biblical* teaching from the pulpit, and a growing disposition to peruse and ponder volumes of sermons of the first class for intellectual ability and sound theological teaching. Heads of families need not look far for the right materials; they will find them in the Discourses of Doddridge, Wardlaw, Chalmers, Foster, Hall, Payson, Jay, Beddome, Burder, Watson, Harris, Fuller, James, Raffles, Bradley, Parsons, and many others that might be named. It may comport with the general tone of the secular press to undervalue the power of the Christian pulpit, and to represent volumes of sermons as a drug in the market; but a more impartial estimate of their comparative merits will, we are assured, in no way discredit the pretensions of our pulpit literature.

We cannot but congratulate our readers upon the appearance of another volume of sermons, of standard excellence, from the pen of one well known to the public as a successful pastor of a large church for forty years, and a tutor in one of our Colleges, at a time when it was honoured to send forth some of the most distinguished ornaments of the Congregational denomination.

The volume has been solicited as a memorial of the author's ministry among his former flock at Hackney. We honour the request, and no less the manner in which it has been responded to. The selection of subjects is very judicious; and the manner in which they are handled will, we have no reason to doubt, sustain and even increase the reputation of our venerable friend. There is a rich vein of pure spiritual Christianity pervading every discourse; while the composition is remarkably chaste and accurate, sometimes very vigorous and elevated, and always pre-eminently earnest and devout.

We shall lay before our readers an outline of texts and subjects, and an extract illustrative of the theology, style, and general spirit of the volume.

The dedication of the volume to his

former flock is alike dignified and tender, and such as it is most grateful to peruse, after a pastorate of forty years.

The discourses occupy a wide range, the author's aim having been "to make choice of subjects of primary importance and of common concern, regarding the great articles of the Christian faith, and their powerful bearing on the conscience, the heart, and the life." They are *thirty* in number, and are arranged in the following order:—I. VAIN THOUGHTS, from Psa. cxix. 113.—II. THE APOSTOLIC COMPENDIUM OF THE BLESSINGS OF SALVATION, 1 Cor. i. 30, 31.—III. THE TRANSFIGURATION, Luke ix. 29—32.—IV. THE TEARS AND THE PRAYERS OF GETHSEMANE, Heb. v. 7.—V. THE LIFE OF FAITH ON THE SON OF GOD, Gal. ii. 20.—VI. THE INWARD WITNESS, 1 John v. 10.—VII. THE CLOUD OF WITNESSES, Heb. xii. 1.—VIII. ISAIAH'S VISION, Isa. vi. 1—8.—IX. THE SOVEREIGNTY OF GOD, IN THE ELECTION OF GRACE, Eph. i. 3—5.—X. JUSTIFICATION, Rom. iii. 21—26.—XI. SANCTIFICATION, 1 Thess. iv. 3.—XII. CAUTIONS AGAINST GRIEVING THE HOLY SPIRIT, Eph. iv. 30.—XIII. THE SELF-DISCIPLINE REQUISITE TO THE PRESERVATION OF A GOOD CONSCIENCE, Acts xxiv. 16.—XIV. SELF-SCRUTINY, 2 Cor. xiii. 5.—XV. THE FORM OF GODLINESS CONTRASTED WITH ITS POWER, 2 Tim. iii. 5.—XVI. THE PARABLE OF THE TEN VIRGINS, Matt. xxv. 1—13.—XVII. HOPE CONTRASTED WITH DESPAIR, Jer. ii. 25.—XVIII. THE UNLIMITED RESOURCES OF THOSE WHO TRUST IN GOD, Isa. xl. 28—31.—XIX. THE SUFFICIENCY OF THE GRACE OF CHRIST, 2 Cor. xii. 9.—XX. SUBMISSION TO GOD, Job xxxiv. 33.—XXI. THE PARENTAL DISCIPLINE OF AFFLICTION, Heb. xii. 5—11.—XXII. THE BLESSEDNESS OF A CONFIDING TRUST IN GOD, Heb. x. 35.—XXIII. THE DUTY OF A PUBLIC PROFESSION OF THE FAITH OF CHRIST, Rom. x. 9.—XXIV. THE LAW OF THE SABBATH, AS INSTITUTED AT CREATION, Gen. ii. 3.—XXV. THE LAW OF THE SABBATH, AS CONTAINED IN THE DECALOGUE, Exod. xx. 8—11.—XXVI. THE CHANGE OF THE DAY OF THE SABBATH, Rev. i. 10.—XXVII. THE DUE OBSERVANCE OF THE SABBATH, Isa. lviii. 13, 14.—XXVIII.

MAXIMS FOR TIME AND ETERNITY, Psa. lxxiii. 24—26.—XXIX. THE CHRISTIAN'S TRIUMPH.—XXX. THE HEAVENLY HOME, John xiv. 2.

It will be seen from this list of subjects, that the author's plan comprehends the great outline of Bible doctrine, practically and experimentally handled. It would be difficult to name any topic in Christian theology, or any phase of the Christian life, not glanced at in this volume. If we mistake not, the great peculiarity of these discourses is their richly *scriptural* character. They are not religious essays on biblical subjects, but, what they ought to be, simple and forcible illustrations of the portions of Holy Scripture upon which they are based. They are, in fact, *Sermons*, which is saying a great deal in these times, when a taste for elaborate disquisition in the pulpit so largely prevails. Yet there is no meagerness or attenuation about them; but everywhere a strong masculine sense, combined with most enlightened views of Christian truth, and a close and fervent appeal to the conscience and the heart.

We should like to let such a volume speak for itself more abundantly than our limits will permit. But our readers, if they take our advice, will procure it for themselves, with as little delay as possible, as it is no commonplace production, but a work which ought to have its permanent position in the household religious literature of the country.

In the fourth Sermon, from Heb. v. 7, on "The Tears and the Prayers of Gethsemane," which is a very instructive and powerful discourse, we have the following passage:—

"Now it becomes an inquiry of deepest interest, what was it, in those awful moments, which was the chief object of our Saviour's fear and dread: what was the appalling apprehension, from which he implored, and from which he obtained, deliverance? Was it the excruciating agony which awaited him in the lingering tortures of the cross? Impossible! Many a martyr has both anticipated and endured the fearful agony, without the shrinking or the trembling of consternation. Was it—that which must have

been inexpressibly more dreadful—the suffering of death, under the curse of the violated law, as the substitute of the guilty; and, therefore, dealt with by the Sovereign Ruler of heaven and earth as though he himself had been chargeable with unnumbered iniquities? This it was, indeed, which constituted the bitterness of the cup placed in his hands; and which constrained him to say: ‘O my Father, if it be possible,—if it be compatible with thy glory, and with the accomplishment of the work for which I came into the world,—let this cup pass from me.’ But he added: ‘O my Father, if this cup may not pass away from me, except I drink it, thy will be done.’ And that will *was* done, and that cup *was* drunk to the very dregs! He was not, then, ‘delivered’ from any part of the intense suffering involved in drinking that cup; neither was he ‘delivered from death,’ in the sense of being exempted from it. It is true that he was afterwards and speedily delivered from the power of death, by his resurrection; and this is the sense in which the words of the text are understood by many. Thus it was, they think, that ‘he was delivered from that which he feared.’

“This interpretation of the words is not, to my mind, at all satisfactory; neither is any other, except one, which I offer to your consideration, because it relieves and satisfies my own mind. It appears to me that great stress may be justly laid on the force and emphasis of the words: ‘My soul is exceeding sorrowful, *even unto death.*’ I can conceive, then, that such was the acuteness of his mental agony, and such was beginning to be its effect upon his bodily frame, that he feared lest *life should become extinct, even before he could reach the cross, and there complete the great atonement for our sins!* He began to feel as if it must be impossible for his corporeal constitution long to sustain the pressure of anguish so intense, without being crushed even to dissolution. Now, if such was the fear which the words of our text are designed to set forth, what was it but the crowning manifestation of the strength and tenderness of his love to us? What was the object of his earnest

prayer, offered with strong crying and tears, but to be preserved from death, till he could triumphantly exclaim, ‘It is finished!’ ‘He was heard in that he feared.’ He was delivered from the dread of sinking and fainting, under the paralyzing effects of the indescribable agony of his soul, on the body of flesh and blood. An angel, despatched from heaven, had the ineffable honour and delight of strengthening his corporeal frame. He was thus relieved from the apprehension of becoming the unconscious victim of his foes, or being unfitted for a tranquil dignity of demeanour, before his judges and accusers. Who can say, whether this may not have been one of the forms of Satanic temptation, at this awful crisis, of which Jesus said: ‘This is your hour and the power of darkness.’”—p. 66—69.

It is a long while since we have seen a volume of sermons so replete with all the best elements of pulpit instruction. And we may add, that for family use it will be found pre-eminently adapted.

THE LIFE OF MRS. SHERWOOD, (*chiefly Autobiographical*), with Extracts from Mr. Sherwood's Journal during his Imprisonment in France and Residence in India. Edited by her Daughter, Sophia Kelly, authoress of the “*De Cliffords*,” “*Robert and Frederic*,” etc., etc. 8vo., pp. 612.

Darton and Co., Holborn Hill.

A DEBT of gratitude would be due to the memory of Mrs. Sherwood, if she had never written any other volume but “*Little Henry and his Bearer*.” That well-conceived, vividly composed, and touching little story, will never pass from the memory of those who were privileged to read it in their early years. It may be our want of discernment; but were we asked an opinion as to Mrs. Sherwood's most successful literary effort, we should say, unhesitatingly, “*Little Henry and his Bearer*.”

But let us not be mistaken; we would not be supposed to estimate such an eminent and accomplished person as Mrs. Sherwood by our notions of success in a single department. Far from it. We

may be right or wrong about "Little Henry and his Bearer;" but we cannot be in mistake when we say that Mrs. Sherwood was one of the most remarkable Christian women of her age. She had great versatility of talent, enabling her to write successfully on a vast variety of topics; and, what is far better, she evinced a sleepless benevolence of character which never forsook her, during a life of more than ordinary vicissitude. No character could be at a greater remove from commonplace than that of Mrs. Sherwood.

We knew much of her from her numerous writings; but the interest felt in her is greatly enhanced by the disclosures of these Memoirs. Truly her loving and gifted Daughter has performed an acceptable service to the Christian church, in supplying so faithful a mirror to reflect the beautiful character of her sainted mother. And though the labour has been great of selecting materials from a journal consisting of fifteen volumes—yet it has been performed with so much discretion and filial affection, that few, who are capable of forming a sound judgment, will fail to acknowledge the success which has crowned her anxious toil.

The work may strictly be regarded as an Autobiography,—the more precious, because written by one who was accustomed to the free use of her pen, and who was a keen and close observer of the events of every-day life—especially of such events as had any important bearing upon human happiness or misery.

The book is altogether one of the most charming pieces of Biography that has seen the light in our day. Whether we contemplate Mrs. Sherwood as a Daughter, a Sister, a Wife, a Mother, or a Friend, we cannot but admire the beautiful symmetry of character by which she was distinguished. Whether we trace her steps, as we are enabled to do, from childhood up to maturity, and thence through all the interesting scenes and vicissitudes of domestic life, both at home and abroad; or whether we view her in the ripeness of age, when overtaken with the sorrows of widowhood, and called to hang her harp upon the willows, and to

taste the bitter cup of bereavement, we cannot but be thankful to perceive such a rich display of Christian graces.

Her path was that of the just, shining more and more unto the perfect day. Her piety, her views of divine truth, her sympathy with all that was spiritual and heavenly, were all on the increase, as she neared the haven of eternal rest.

We cannot but hope that this life of Mrs. Sherwood will have a large circulation. It is a noble sequel to those writings which have edified and delighted so many.

VOLUMES V. and VI. of the *ENCYCLOPÆDIA BRITANNICA, or Dictionary of Arts, Sciences, and General Literature. Eighth Edition. With Extensive Improvements and Additions, and numerous Engravings.* Adam and Charles Black, Edinburgh, 1854.

THIS noble undertaking progresses with unabated energy. No outlay of money, and no literary pains are spared, to make this Edition of the *Encyclopædia Britannica* the first work of its class extant. As in the first four volumes, we perceive that the two before us are great improvements upon earlier Editions, even the last. Some new articles of great value are introduced; not a few are rewritten; most are retouched and corrected in thought or expression; while all scientific, geographical, historical, and philosophical papers are brought down, or rather up, to the present state of our knowledge. We feel it a sacred duty to our country and to the age, to do all in our power to promote the circulation of this standard work of general knowledge, which well deserves to be regarded as a great national enterprise, though originating with and carried forward by a single powerful House.

One thought has presented itself with considerable force to our minds; and if we should succeed in conveying it effectually to the minds of others, so as to lead to a practical result, it would greatly enhance our happiness. This is an age of *Testimonials* to ministers. But how many of them are compelled to content themselves with scanty Libraries,* in order to secure bread for their families. Would it not be a fine thing for the churches to resolve, forthwith, that their pastors, or

such of them as have not the work, *shall have a copy of the new Edition of the Encyclopædia Britannica?* It requires only, in every church, that two or three spirited individuals should take up this proposal, in order to its full success. A great deal of ready money would not be required at first, for the purchase of the six volumes already published; and an additional volume afterwards, every *Two Months*, until the work is complete, would not be found burdensome, even to poor churches. Let this thought be fully pondered; and let the churches remember, that to enlarge the means of their Pastors' general knowledge is only to benefit themselves.

THE EARNEST STUDENT; *being Memorials of John Mackintosh. By the Rev. NORMAN MACLEOD, Minister of the Barony Parish, Glasgow.* Crown 8vo. pp. 144. Thomas Constable and Co., Edinburgh; and Hamilton, Adams, and Co., London.

WITH such a fine subject as John Mackintosh, and such a biographer as Norman Macleod, it was next to impossible that the public should be disappointed in a book of stirring interest. And disappointed it cannot, will not be, when it has feasted itself with these very remarkable memorials, as we have done.

He would be a man with whom we could have but little mental sympathy, who could enter on the perusal of such a volume as this without as speedily as possible completing his task. We can thoroughly credit Mr. Macleod when, with his own transparent simplicity, he says: "One thing I can assure the reader of—if such an assurance is needed—that, so far as I know, there is here a biography as true as can be written by one fallible man of another. I have concealed nothing, coloured or exaggerated nothing; nor have I selected memorials to picture one as he ought to be, but one as he really was."

This matchless excellence in Christian biography runs through every page of these memorials; and inspires the mind of the reader not only with confidence in the striking subject of the volume, but also in the generous, truthful, amiable, and accomplished biographer. In the

entire production there cannot be detected a single egotistic remark on his part; which, considering that John Mackintosh gave his conscientious adhesion to the Free Church, is a remarkable instance of true moral dignity. A smaller man than Norman Macleod, in recording John Mackintosh's reasons for not entering the Episcopal Church, and not becoming a parish minister in the Northern Establishment, and ultimately adopting the principles of the Free Church, would have put in his own denominational caveat. But, no; Mr. Macleod lets his noble and lovely hero speak for himself; and never seems to quail for his own church principles in so doing. This is an example so noble, as rarely to be met with in this imperfect world.

And surely, if ever any young man might be allowed to tell his own tale, and to record the facts of his own history, without unnecessary comment, it was John Mackintosh. There is inimitable humility in what the biographer says: "The book, in everything which gives it any kind of value, belongs to him, and not to me."

There were two remarkable characteristics pertaining to John Mackintosh. His great intellectual industry and ambition, which indicated themselves, in early boyhood, in the Edinburgh Academy, and which were fully developed at the Universities of Glasgow, Edinburgh, Cambridge, and subsequently in the College Hall of the Free Church. The second peculiarity pertaining to him was the depth and fervour of his piety, which, after many vicissitudes, became an all-pervading element, and made him the ornament and the wonder of a circle eminently devoted to God.

After having read with great care these memoirs, and followed John Mackintosh step by step through his interesting and affecting career, we are decidedly of opinion, that he injured and impaired a fine constitution irreparably, by a degree of mental application incompatible with continued physical health, and even life itself, in a frame most delicately and sensitively attuned. Long before symptoms of fatal disease developed them-

selves, we can perceive distinctly that his intense literary labours depressed his animal spirits, deranged his nervous system, and gave a certain cast and complexion, at times, to his religious feelings, foreign to his settled convictions of Bible truth, and injurious to his habitual peace. The story of such a candidate for the sacred office, while it will stimulate many a sluggish spirit, and will make many ashamed of their apathy, in preparing for the work of God, will, at the same time, supply a wholesome check to those who would exhaust energies which ought to be husbanded for the labours of the pastoral office.

We could earnestly wish to see this unique piece of Christian biography in the hands of every theological student throughout the realm, and indeed throughout the world.

THE EVANGELICAL SYSTEM CONSIDERED IN ITS VARIOUS ASPECTS. *A Book for the Times.* By the Rev. JOHN SOEK, minister of Salendine-nook Chapel, Huddersfield. Second Edition, Revised and Enlarged. Crown 8vo., pp. 212.

Houlston and Stoneman.

THIS volume is ingenious in its plan, and is written with much perspicuity, and great argumentative force. The Author views the Evangelical System in its relation to Christ;—to the Holy Spirit;—to the Divine Perfections, Offices, and Purposes;—to Human Nature;—to Holiness;—to Human Happiness;—to Eternity;—and to the Universe.

This outline of thought we regard as very happy; and by well and logically managing his theme, the Author has brought out a very strong and resistless conclusion in favour of the Evangelical platform of Christian doctrine. Indeed the volume is well calculated to set aside all but Evangelical views of divine truth; and to prove, by their own blessed tendency, that they cannot but be divine.

We recommend the volume to young men very earnestly, as full of wisdom and noble suggestions.

THE HOPE OF THE BEREAVED; or, *Recognition in Heaven.* By the Rev. EDWIN DAVIES. Second Edition. 18mo.

Hamilton, Adams, and Co.

THIS little volume will be found to be a very valuable companion in the house of mourning. Its scriptural and forcible views of the state of those who have died in the faith of Christ; and its vivid and just portraiture of the communion of saints in heaven, will prove a great balm to broken and bleeding hearts. The question of mutual recognition, in the disembodied state, is we think disposed of satisfactorily, by the Author, upon Biblical and other grounds; and the entire tendency of the volume is such as to command our cordial approval.

GETHSEMANE: *Lectures delivered in the Lock Chapel, in Lent, 1854.* By the Rev. CAPEL MOLYNEUX, B.A., Minister of the Chapel. 8vo. pp. 220.

Partridge, Oakey, & Co.

THE high position which Mr. Molyneux has long held, as one of the most gifted and devoted of the Evangelical clergy, gives him a very select place in our esteem and respect. We confess to having perused publications of his, from which we seriously dissented, particularly his "*Israel's Future.*" It is, therefore, the more gratifying to our best feelings to be able to speak of his "*Gethsemane*" in a tone of high satisfaction and delight, as a volume of extraordinary pathos, written throughout in an uncontroversial tone, and exhibiting views of the humiliation and deep sorrows of the Incarnate Redeemer in strict harmony with the doctrinal teaching of Evangelical Protestants throughout the world. The Lectures are of a high order as to their style of thought and composition. Subjects which one has thought of a thousand times are presented in new and striking lights; and the heart that pervades the volume can scarcely fail to aid the great and solemn process of religious conviction, by which, we are happy to find, the ministry of the preacher is blessedly accompanied. There is something wonderfully real in Mr. Molyneux' descrip-

tions. He never fails to present a scene as it might have taken place, and therefore he never fails to awaken true sympathy in his appeals. He is untainted by all the heterodoxies of the age, and seeks not to produce impression by novelties and startling theories, but by good old-fashioned Bible-truth, clearly stated, and logically and warmly enforced.

The Lectures are six : I. THE BEGINNING OF SORROWS. II. THE PRAYER. III. THE REMONSTRANCE. IV. THE BETRAYAL. V. THE SURRENDER. VI. THE DESERTION.

A specimen of the author's forcible style may be selected from the first Lecture on "THE BEGINNING OF SORROWS ;"

"*He cometh to Gethsemane!* Yes, and full well did He know all that awaited Him there; open and naked were all things before Him; not a drop in the cup, not an ingredient in its mixture, but He knew it altogether—the power of darkness, and its terrible pressure; the agony and bloody sweat; the betrayal of Judas; the desertion by his disciples; all, all was before Him, as though depicted in a map, yet '*He cometh,*'—despite it all, '*He cometh!*' nothing doubting, nothing hesitating, *He cometh to Gethsemane!*

"And He knew the place, and He knew it well: oft had He resorted thither,

oft for prayer and communion with God! *For prayer*; yes, it was a place of prayer, and therefore, also a place of safety. Mark this well—prayer and safety are inseparably linked together; make every place a place of prayer, and you make every place a place of safety. Temptation may still come, as come it will, but fearlessly then may you meet it; Satan falls before God; temptation is powerless against prayer. Jesus knew this, and therefore the place of prayer was chosen by Him as the place where temptation, in its direst form, should be permitted to assail Him."

In this striking manner is every page of these Lectures written. The effect is not more solemn and striking, than the impression is holy and devout. On the scenes in the Garden, we have seen nothing more striking than this volume.

THE VIOLET'S CLOSE; or, *Annie Dale. A Companion to "The Redeemed Rose; or, Willie's Rest."* By ELIZA RUMSEY. 8vo. pp. 110.

Thomas Hatchard.

A LITTLE volume of inimitable beauty, and of the best possible tendency, which we should rejoice to see in every youthful circle. We recommend it very earnestly.

Obituary.

JOHN WILKS, ESQ.

It is our melancholy duty to record the death of John Wilks, Esq., of Finsbury-square. The event took place on Friday, August 25th, in the eightieth year of his age. Having had the honour of his acquaintance and friendship for nearly forty years, and having always found him a very generous and kind-hearted man, we cannot but drop a tear of affectionate sympathy over his grave. We are old enough to have had an opportunity of watching what may be denominated the whole of his public career. We were glad to see him in the House of Commons, and fully estimated his public spirit and indefatigable services in that

assembly. We sympathized in that appointment which placed him in the commission of the peace for the county of Middlesex, and believe that there was not, in his times, a more intelligent or upright magistrate on the bench.

But we should be unfaithful to our convictions, were we not to express it strongly as our conviction, that he had done his *great work* to the interests of Protestant Dissent before these later honours fell to his lot. He made a noble contribution towards the cause of Religious Liberty, by teaching—we might almost say *compelling*—Nonconformists to fight their own battles. It is easy for us to talk now about our liberties, when liberty

has become a popular theme, and when its advocates are multiplying on the right hand and the left; but John Wilks, in his eloquent and burning addresses, which none can forget who ever listened to them, at the annual meetings of the Protestant Society, infused a spirit into the public mind of the country, especially among Nonconformists, which has never gone to sleep; which originated and nourished many fresh agencies on the side of liberty; and to which we are in no slight degree indebted for the commanding position which, as Dissenters from the National Establishment, we now occupy. All honour to the memory of the man who taught us, *more than any other man of his day*, to rely upon our own resources, under God, for the triumph of great principles.

DEATH OF THE REV. JOSEPH FRANCE, A.M.,
OF HAM.

ON going to press with the last sheet of the Magazine, we have just heard the melancholy tidings of the decease of this dear old friend and College companion. He was taken ill of the prevailing epidemic, on Lord's-day, the 10th September, and expired on the morning of the 11th. Further particulars next month.

DEATH OF WIDOW SMALE.

"LEAVE thy fatherless children to me, and I will preserve them alive, and let thy widows trust in me," is a promise which, though ancient, is as to the humble disciple of Jesus just as fresh, as fragrant, as refreshing now as it was when first it fell from the eloquent lip of the inspired servant of the Lord.

That this promise has lost none of its power to console the bereaved, even in sorrow's darkest hour, or to sustain in the moment of extreme weakness, is daily exemplified. Striking instances of the intervention of Divine Providence on behalf of the widow and the fatherless will not unfrequently present themselves to those who view the moral government of God in the light shed on it by Divine revelation. Seldom, perhaps never, has this fidelity of Jehovah to the promise in which he has caused the widow and

fatherless to hope, been displayed more beautifully than in the case of the late respected Widow Smale, of Torquay.

This excellent woman, who was permitted to touch the limit which Moses traced as the boundary line to our present state of probation, found herself a widowed mother at the early age of twenty. Her husband, a healthy and powerful man—was a blanched and stiffening corpse, within the brief period of some forty-eight hours.

He died of an attack of inflammation of the brain. Mrs. Smale thus became a widow, and her infant an orphan, almost before she had time to anticipate, much less perfectly realize, her irreparable loss. This event occurring in the north of Devon, to which place her late husband had removed her on their marriage, she now returned into Cornwall, and again took up her abode at Boyton. In this village she had been born. There her only surviving parent still resided. Here diligently using the means which a gracious Providence supplied, she realized a fulfilment of that sweet promise, "Leave thy fatherless children to me, I will keep them alive, and let thy widows trust in me."

Subsequently, this widowed mother, with her orphan daughter, now grown up and become a constant companion and friend, removed to the city of Bath. In this city they resided many years, enjoying the ministry of Mr. Owen, of Lady Huntingdon's connexion.

In 1843, they were led by the providence of God to Torquay. After worshipping some time at the Independent Chapel, Union-street, they became members of the church assembling there under the pastoral care of the Rev. John Orange.

Widow Smale continued to enjoy a happy state of health, both temporal and spiritual, till nearly the close of last year. Then it was that the outward frame began to yield beneath the pressure of a severe and protracted illness.

Often when visited by the pastor, and other Christian friends, she was found calm, and even grateful, amid keen and protracted bodily pain. By Divine grace in her "patience she possessed her soul." It was then she found that Jesus whom

she had so long known and loved especially "precious."

On the faithfulness of God to his promise to the widow and fatherless she delighted to dwell. With gratitude she reviewed all the way by which the Lord had led her through the wilderness—to do her good in her latter end. At a moment when not at all expected by her weeping daughter and other friends then in the room with this "mother in Israel," she imperceptibly breathed out her gentle spirit into the hand of him by whose precious blood it had been redeemed.

Ere those around her couch were aware of the glorious transition, she was "absent from the body and present with the Lord."

Her funeral was attended by a large number of friends, many of them members of the church to which she had for many years belonged, preceded by the pastor and senior deacon.

On the Sabbath following a sermon was preached by the Rev. John Orange to a large and deeply-affected audience, from the words of the prophet—"Her warfare is accomplished."

Home Chronicle.

AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Sixteenth Autumnal Meeting of the Union will be held (D.V.) in Newcastle, Shields, and Sunderland, on Monday, the 16th October next, and three following days. The Rev. Dr. Brown, of Cheltenham, will preside at the Sessions of the Assembly on Tuesday, Wednesday, and Thursday mornings. Meetings for prayer will be held in the three towns on the Monday evening, when addresses will be delivered by the Rev. Dr. Stowell, the Rev. J. W. Richardson, and the Rev. S. McAll. On Tuesday evening, meetings will be held in favour of British Missions, of the English Chapel Building Society, and of the Board of Education. On Wednesday evening, public meetings will be held for the statement and enforcement of Congregational principles. Sermons will be preached on Thursday evening, by the Rev. W. S. Edwards, of London; the Rev. Professor Thomson, M.A., of Glasgow; and the Rev. Dr. Legge, of Leicester. Pastors and other brethren intending to be present, are requested to intimate the same, without delay, to the Rev. G. Smith, Congregational Library, Blomfield-street, London; or to the Rev. R. W. McAll, Sunderland.

APPRENTICESHIP SOCIETY.

DEAR SIR,—Will you permit me to say a few words respecting this Society in

your valuable Magazine? I am persuaded that its claims need only to be made known to secure for it a far greater amount of support, thereby enabling the committee to confer a larger number of grants than the present income will justify. It is a serious fact that many of our ministers, through the straitness of their means, find the utmost difficulty in maintaining their families; while they cannot lay aside the smallest sum to meet extra demands. In a letter recently received, an excellent minister thus writes:—"My dear child, for whom I am anxious to make application to your Society, is in his sixteenth year, without a trade or employment, and so unhappily he must remain, unless you can kindly assist me, as my means quite prevent my doing anything to get him placed out apprentice." The appeal recently issued to the Independent and Baptist churches, through their deacons, has met with a very general response,—upwards of two hundred and fifty subscribers being the result.

In the name of the committee I would take this opportunity of thanking those churches, not only for their contributions, but also for the warm interest they have evinced in the Society's welfare. Many churches, who, through inability have not subscribed, express deep regret, and fervently bid God-speed to our labours. An excellent minister in Corn-

wall writes:—"There are many societies of greater magnitude and importance, but there is not one which, according to its character and extent, is more justly entitled to support than the Society for which you plead, and to which we would more readily contribute, were it in our power."

Many of our largest and wealthiest churches have not yet responded to the appeal—I doubt not through oversight—and from such the committee still hope to receive a favourable reply. The sum solicited is very small, yet five shillings a year from each church would give the Society such an income as would render it, in some measure, adequate to the requirements of our beloved but poorer brethren in the ministry.

Thanking you for the kind aid you have ever been ready to afford the Society,

Believe me, dear sir, yours truly,
I. VALE MUMMERY.

Warren Cottage, Dalston.

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CIRCULATION OF THE EVANGELICAL MAGAZINE IN WALES.

Beaufort, Newport, Mon.

September 4, 1854.

DEAR DOCTOR,—When I called upon you in January last, you expressed a wish that some means should be adopted to promote a more extensive circulation of the EVANGELICAL MAGAZINE in the Welsh churches. The language of Wales of course is a barrier against its circulation to the extent it deserves; but notwithstanding that, if the ministers and the leading members of our churches were to do their duty, a large number of new subscribers might be found in Wales. In December last, I stated the claims of the EVANGELICAL to my people for the first time; and although my congregation is made up exclusively of Welshmen, I succeeded in getting *fourteen* subscribers. If other ministers were to do the same, the result would undoubtedly be similar.

No portion of the United Kingdom receives so much benefit from your funds, in proportion to the circulation of the work, as Wales. I find, by looking over

your lists in the numbers for March and September, that you have liberally voted the noble sum of £186 to our Welsh Widows this year. Certainly you have laid our churches under lasting obligations.

If an earnest appeal to the Welsh ministers and churches from you and Dr. Burder were inserted in our periodicals at the end of this year, I am confident that at least a thousand new subscribers might be found in the 700 Congregational and the 800 Calvinistic Methodist churches of the Principality.

Should you approve of this suggestion, and forward me a copy of such an appeal, I should feel most happy to translate it, and secure its insertion in all the periodicals of the Independents and Calvinistic Methodists.

My decided opinion is, that an appeal from you will be more effectual than any thing from the pen of a Welsh brother; and your appeal in a Welsh dress will be more likely to touch the hearts of Welshmen than if inserted in the periodicals in English.

Praying that our gracious Master may prolong your singularly useful life for many years,

I am, dear Doctor,
Yours, with Christian esteem,
THOMAS REES.

P.S. Will you kindly permit me to translate your invaluable Lecture on the Sunday School into Welsh. It is evidently adapted to do incalculable good. I trust that I am able to do justice to your sentiments in translating them. I have already translated five volumes of Barnes on the New Testament, and the reviewers have done me the honour of stating that the translation is in every respect equal to the original.

N.B. The Editor need scarcely inform the zealous friends of the EVANGELICAL MAGAZINE, that he has complied with the Rev. Thos. Rees's two requests; and it is hoped that when Dr. Burder and he shall appear, for the first time, in good classical Welsh, our friends in the Principality will be stirred to do their duty in the circulation of a work which has relieved and comforted so many of their widows.

A WARNING TO DEACONS.

AMONG the duties devolving on deacons of Christian churches and managers of chapels, the careful preservation of the places of worship committed to their care is not the least important; and yet there is reason to believe that many of such buildings, in various parts of the kingdom, are not insured against fire. That this is a serious omission cannot be doubted, when we consider the risk to which all buildings are exposed, and the outlay required for the re-erection of a chapel. Few congregations are rich enough to rebuild their own chapels without help, and fewer still would justify the neglect of their deacons in the event of fire. The cost of insurance is so small, being in ordinary cases only 1s. 6d. per £100 per annum for insurance, and 3s. for the government duty, that there can be no reasonable excuse for neglect when once attention is called to the duty. To insure a chapel worth £1000 would cost only £2 5s. per annum; or if worth £3000, only £6 15s.; and yet what enormous risks are incurred through the non-payment of such small sums! The recent calamity which has occurred to the late Dr. Cox's chapel at Hackney speaks loudly to all who have hitherto neglected the duty of insurance; and the wisdom of the deacons in having provided against the loss entailed by such a calamity, by having insured to the amount of £3700, is highly to be commended. The deacons who, after such a warning, will allow their chapels to be uninsured, deserve to be considered either foolish or wicked. Let us hope that none such will be found among the readers of this Magazine.

WOBURN INDEPENDENT CHAPEL.

ON Thursday, July 20th, the MEMORIAL STONE in connection with the rebuilding of Woburn Independent chapel, was laid by the Rev. T. P. Bull, of Newport Pagnell, whose father, the Rev. W. Bull, used to visit this town more than eighty years ago, and preach the gospel once a fortnight, and who was also one of

the ministers who, fifty years ago, preached at the opening of the old chapel.

In the course of his highly interesting address previous to laying the stone, the Reverend Gentleman referred, in a most pleasing manner, to the services of the Rev. Samuel Greatheed and others, who were the first pastors of this Christian church, until the Rev. Michael Castleden came among them, in the year 1800, and by his fervent and most efficient services—extending over nearly half a century—greatly improved the cause, and was the honoured instrument of building the old chapel, which was opened June 14th, 1804, and of adding many souls unto the Lord. Before Mr. Bull proceeded to lay the stone, Mr. Andrews presented him with a Silver Trowel, bearing the following inscription—

PRESENTED

TO THE REV. T. P. BULL,
ON LAYING THE FOUNDATION STONE
OF
WOBURN INDEPENDENT CHAPEL,
JULY 20TH, 1854.

The reading of the Scriptures and other devotional services were conducted by the Revs. W. C. Robinson, of Ampthill; E. Adey, of Leighton Buzzard; Josiah Bull, A.M., of Newport Pagnell; J. Sleigh, of Hockliffe; Samuel Cowdy, of Leighton Buzzard; E. Muscut, of London; and J. Andrews, the present Pastor of the church.

We are informed that their Graces the Duke and Duchess of Bedford, and the Right Hon. Lord and Lady Charles Russell, are among the number of kind contributors towards this undertaking. The sums promised or already paid, and which were read over by the Rev. J. Andrews before the ceremony of laying the stone, amounted, up to that time, to £345.

After this service the Sabbath School children and their friends proceeded to White's Lodge, for the celebration of their annual Festival of cake and tea: and among the many interesting and happy seasons which these schools, through the distinguished kindness of both the late and the present Duke of Bedford, have been wont to enjoy on this spot, perhaps none have been more grateful than that

which we now record. A large concourse of people were present at tea.

MORLEY, YORKSHIRE.

On Friday, June 30th, 1854, the Rev. James Wonnacott, late of Stafford, was publicly ordained pastor of the Independent church and congregation assembling in the Old Chapel, Morley; it is probably the oldest Dissenting place of worship in the kingdom, having been built long before a Stuart reigned in England, and is to the present day adorned with the royal arms, bearing date 1664. The Rev. W. Guest, of Leeds, opened the services with reading and prayer. An introductory discourse on the origin and nature of a Christian church was delivered by the Rev. J. G. Miall, of Bradford, who prefaced his remarks by an interesting historical sketch of the edifice in which they were assembled. The Rev. Geo. Swann, of Stafford, asked the usual questions, which were replied to by the minister, and on behalf of the church and congregation by Joseph Webster, Esq., who stated the circumstances under which the unanimous and cordial call was given and accepted. The Rev. Walter Scott, Professor of Theology of Airedale College, offered the ordination prayer. The Rev. Samuel Davidson, D.D., LL.D., of Lancashire Independent College, delivered the charge to the young minister from 2 Tim. ii. 15. The Rev. J. Reeve, of Morley, concluded the service with prayer, when the minister and friends (upwards of two hundred) adjourned to the school-room to partake of a cold collation, provided by the generous and warm-hearted people of the Old Chapel. In the evening, at six o'clock, the service was commenced with reading and prayer by the Rev. E. H. Weeks, of Dewsbury, and the Rev. John Morris preached to the church and congregation from Phil. i. 27; his sermon was peculiarly impressive from his having recently left the Old Chapel, amidst the deep regrets of his people and the neighbourhood, to become President and Professor of Theology at Brecon College.

The services were crowded and deeply interesting; the Rev. Messrs. Willan, of

Bristol; Bean, of Heckmondwike; Oddie, of Ossett; Bateman, of Hopton; Bell, of Wortley; Horne, of Heckmondwike; Gladstone, of Goole, &c., also took part in the engagements of the day.

NEW CONGREGATIONAL CHAPEL, PAINSWICK
EDGE.

On Whit Tuesday last, June 6th, the foundation-stone of a new Congregational chapel was laid by the Rev. B. Parsons, of Ebley, in the presence of from nine hundred to one thousand spectators. The ceremony was commenced by Mr. Joseph Knight, of Ruscomb, a venerable member of the Congregational body, at the advanced age of 97, who gave out a hymn from the Congregational Hymn-book, after which a prayer, remarkable for its energy, was offered by the Rev. Samuel Thodey, of Rodborough. The Rev. B. Parsons, of Ebley, and the Rev. E. Paxton Hood, of North Nibley, then addressed the assembly in support of Congregational principles. After the Hallelujah chorus had been sung, the party adjourned to a tent, when about four hundred and fifty persons sat down to tea. After which addresses were delivered by the Revs. B. Parsons, D. J. Evans of Stroud, S. Thodey, and E. P. Hood. Painswick Edge has been a preaching place for the last fifty years, in connexion with the Congregational denomination, having been established by the late Rev. Cornelius Winter, when pastor of the church at Painswick, and the late Rev. William Jay, who was one of his pupils, and preached with him in the villages of this neighbourhood; and for now about thirty-four years, Mr. Pitt has regularly attended without fee or reward, although busily employed in the week, and living at a distance of six miles. The chapel has been vested in twelve trustees for the use of the evangelical Christians of the Congregational denomination for ever. The case has been recommended by the following ministers:—Revs. B. Parsons, W. Wheeler, D. J. Evans, S. Thodey, and A. Gilliman. Any subscription from the friends of Congregationalism can be forwarded to the treasurer, Mr. Samuel Pitt, King Stanley, Stroud. The cost of

the chapel, including purchase, will be £500.

ORDINATION SERVICE.—BARTON-ON-HUMBER.

ON May the 31st, 1854, the Rev. Evan Lewis, B.A., of the University of London, and of Airedale College, was ordained as pastor of the Congregational church in Barton-on-Humber. The morning service was commenced by reading and prayer by the Rev. Mr. Rome, of Hull (Presbyterian). The hymns were read by the Rev. Mr. Thompson, of Hull (Baptist). The introductory discourse was delivered by the Rev. Daniel Fraser, A.M., Professor of Classics, &c., Airedale College. The questions were proposed by the Rev. John Winterbottom, the late pastor; the ordination prayer was offered by the Rev. James Sibree, of Hull; and the charge given by the Rev. Walter Scott, Principal of Airedale College.

The evening service was commenced by reading and prayer by the Rev. G. Richards, Howden, and the sermon to the church and congregation was preached by the Rev. H. R. Reynolds, B.A., of Leeds.

After the morning service a large number of ministers and friends partook of an excellent cold collation provided in the school-room.

CERRIG-CADARN, BRECONSHIRE.

ON the 23rd and 24th of May, 1854, the neat, elegant, beautifully situated Independent chapel for Divine worship, was opened at Cerrig-cadarn. On the first evening the Rev. Messrs. Jones of Aber, Gwion of Brecon, and Davies of New-inn, preached. On the 24th, at ten, sermons were delivered by Messrs. Davies of New-inn, Davies of Builth, in English, and Williams of Troed-rhiw-dalar. At two, the Rev. Mr. Morris, Theological Tutor of the Brecon Academy, preached in English; Mr. Havard, Tredustan, and Mr. Williams, in Welsh. At six, the Rev. Mr. Davies, of Hay,

preached; Pugh, of Builth (B.) in English, and Morgans, of Merthyr-cynog. The congregations were large, the collections liberal, and the presence of the great Head of the church was evidently felt and enjoyed. A great effort was made by the Rev. D. M. Davies, the minister, for having a burying-place, and the beautiful piece is given by the kind and liberal gentleman, Henry Thomas, Esq., of Llwynmadoek; and it is considered one of the most elegant places of worship in the county.

ANNIVERSARY SERVICES, BANBURY.

ON Wednesday evening, July 26th, 1854, an interesting tea meeting was held at Banbury, to commemorate the anniversary of the Rev. J. Parker's ministry in Church-lane Chapel. Excellent addresses were delivered by Mr. Crickett (deacon), Mr. Councillor Walford, Mr. Perry, Mr. Henry Walford, and the Rev. Messrs. Parker, of Deddington; Crickett, of Adderbury; and Nicholson, of Wroxton. During the year the congregation has increased at least threefold, and thirty-three members have been added to the church. The funds were reported as being in a most prosperous condition, as also the several institutions connected with the body. Extensive visitation of the town had been completed, and open-air preaching commenced with gratifying success. On every hand there is the most abundant reason for gratitude and encouragement; the feeling of the meeting was of a heavenly nature, and the warm congratulations of young and old attested the depth of affection which bound pastor and people together in tender and sanctified fellowship.

SWANLAND, NEAR HULL.

WE understand that the Rev. James Wishart, M.A., late of Thurso, has accepted the cordial and unanimous call of the church and congregation assembling in Swanland chapel, and has entered upon his labours in his new sphere with very encouraging prospects.

General Chronicle.

CONTRASTED SCENES; OR, THE SONG OF MERCY AND JUDGMENT: A DISCOURSE FOR THE TIMES.

"I will sing of mercy and judgment; unto thee, O Lord, will I sing."—Psa. ci. 1.

THIS psalm exhibits the character of David as a sovereign, in a light most striking and sublime. We here contemplate him in the retirement of domestic life, and become acquainted with the purposes and principles by which he determines to regulate the affairs of his own private household. If we except the theocratic element of this royal ode, we may regard it as a perfect model for the study and imitation of all patriot-sovereigns who would be the "nursing fathers and mothers" of their people; and who, in their own domestic rule and government, would furnish an example for the real benefit of their subjects.

This view of the psalm will be considerably enhanced, if, as is most probable, it is to be regarded as composed by David between the time when God promised him the kingdom, and the period of his actual and plenary possession of the reins of government. In that case, it will indicate the holy and deep-toned feelings with which he anticipated his new and responsible position; and will show with what profound sentiments of religious awe all right-minded sovereigns will look forward to the duties of their exalted sphere.

There is something very grand in the opening words of this psalm. Viewed in their relation to David's own circumstances, they are replete with instructive suggestions. "I will sing," said "the man after God's own heart," "of mercy and of judgment." We may regard this sacred purpose of David's heart in two distinct but connected lights; either as it relates to God's providence towards himself, or to his own determined course of action towards his people. As an acknowledgment of God's providential dealings, David here proclaims with joyful lips the mercy which had so signally

followed his steps, and led him on from obscurity to the greatest renown; and celebrates with pious awe the retributive justice which had overtaken those who had tracked his path with a bitter and relentless cruelty. "I will sing," said he, "of mercy and judgment." He traced both the "*mercy*" and the "*judgment*" of his lot to the same great and overruling Providence; and resolved that both the "*mercy*" and the "*judgment*" should be the theme of his song: "I will sing of mercy and of judgment; unto thee, O Lord, will I sing."

If we regard the words as the motto by which David was to conduct the affairs of his family and his kingdom, they present a noble example of princely virtue, regulating itself upon the immutable and eternal principles of the Divine government. He makes the subject of his song *that* which was to be the model of his government. As "*mercy*" and "*judgment*" are the two great pillars of the Eternal throne, he determines that he will sing of them, and celebrate them, and exhibit them, in all the acts of his auspicious reign.

By these general remarks you will be aided, I trust, in forming a correct estimate of the meaning and import of the text, in its relation to the feelings and circumstances of the inspired Psalmist. We must so interpret the word of God, that both its immediate and prospective object should be distinctly seen. David here sings "of mercy and judgment," in the immediate position in which he was placed;—but, in doing so, he enunciated great and prominent principles, which will remain in full force while the world stands. The principles are, that, in God's government of the world, "*mercy and judgment*" are the great characteristic elements; and that, as such, they are equally the subject of the church's song of praise in every age.

Now, dear friends, I intend this morning inviting your very thoughtful regard to David's song as it bears on the cir-

cumstances in which our country is now placed. Such a use of the passage I consider to be quite legitimate, and in full accordance with the spirit of Divine teaching in the sacred oracles. We may now hear distinctly, if we do not shut our ears, the voice of "mercy" and "judgment," in the dispensations of God's providence; and if our hearts are rightly attuned to God's varied and contrasted dealings, we shall feel that a song of praise is demanded in reference to them all.

We shall look thoughtfully at the *subject of our song*; and then at *the song itself*. "I will sing of mercy and judgment; unto thee, O Lord, will I sing."

I. LET US LOOK THOUGHTFULLY AT THE SUBJECT OF OUR SONG: "Mercy and judgment." Were these elements ever more remarkably combined than at the present moment, in God's dispensations towards this highly favoured land?

1. *How striking is God's mercy to us as a people!* I will not allow myself to be drawn away from the object which I have in view, by any mere *general* remarks upon the matchless displays of Divine goodness towards Great Britain. We may well exclaim, with the pious Psalmist, as he thought of God's mercies to the chosen tribes: "He hath not dealt so with any nation;—praise ye the Lord." Were we to attempt any thing like a review of God's great goodness to the inhabitants of this insignificant speck of ocean, from the earliest times down to the present bright era of our national history, we should find ourselves actually bewildered in an attempt to do justice to the theme. We might point, indeed, to some bright memorials of the Divine favour, and then we must stand in mute astonishment, while in our hearts we breathed forth the sentiment, "The Lord hath done great things for us, whereof we are glad."—We might point to the early triumph of Christianity in the British Isles, and to the consequent downfall of Druidical worship.—We might point to our Magna Charta, and our Bill of Rights, wrested from tyrant and unwilling hands.—We might point with exultation to our Reformation, by

which our country was rescued from the spiritual and temporal grasp of the Italian despot; and by which priestcraft received a deadly blow from which it will never recover in this land of Bibles.—We might point to the Commonwealth, in which all the great principles of our national liberties were nourished into giant strength and maturity.—We might point to our Revolution, which set us free for ever from the reign of the Stuarts, and prepared the way for that progress in the science of good government and social melioration, which has made Great Britain the wonder and envy of surrounding kingdoms.—We might point to the vast extent and the growing prosperity of our Colonial possessions, which has called forth the remark, that our beloved Sovereign sways a sceptre over a territory so vast that the sun never sets on it.—We might point to our free institutions, the progress of knowledge, the general contentment of the masses, the rapid increase of capital, the multiplied tokens of national prosperity. Above all, we might point to that great revival of religion, which dates to the times of Whitfield and Wesley, and which issued in a vastly extended ministration of gospel truth in our Missions to the heathen, in our Sunday Schools, in our Tract Societies, in our City Mission, and in a dispersion of the word of God, in the languages and dialects of mankind, far surpassing that which had taken place for 1800 years before. As we glance at such an array of facts as these, with all their subordinate details and results, we might well erect, in each of our hearts, a memorial of the Divine mercy to our country. But I must leave such meditations to your calm and retired moments, as you reflect on the reasons which make you grateful that you were born on British soil, and that such a country is indeed your *fatherland*. Yes, I must leave such general reflections as these, and strive to awaken in your minds the thought of God's mercy to us at the present moment. Need I say that I refer more immediately to the bounteous harvest which God has been pleased to vouchsafe to

us;—a blessing which, in our circumstances, it is impossible for us to over-estimate. With the masses to be fed,—with the dearth or famine which failure might have produced,—with restricted supplies from the Baltic and the Black Sea, what tongue can set forth the providential mercy of so abundant a harvest! As we gaze on the well-replenished farmsteads of the south, and see the golden fields of the north falling beneath the reaper's toil, we may well be reminded of the wonders which God hath wrought for us. The drought which so long prevailed in the early part of the season, had well-nigh led the husbandman to despair of the appointed weeks of harvest;—when it pleased God to open the bottles of heaven, and to pour down a plentiful rain; and so to quicken, by atmospheric influences, all the powers of vegetation, that the parched fields, in which the precious grain had been deposited, were, in less than a fortnight, covered with luxuriant verdure, and the prospect of plenty, for man and beast, opened to the view of the grateful beholder. Thus did God bless the springing of the earth;—and when the waving fields had reached that stage of growth when “the full corn in the ear” began to show itself, and bright suns were necessary to perfect the good work begun, then did the glorious luminary of day, at his bidding, come forth “as a bridegroom out of his chamber,” and by his light and heat, mingled with soft refreshing showers, mature the waving golden fields for the reaper's sickle;—and now, He who “visited the earth, and watered it,” who “made it soft with showers, and blessed the springing thereof,” has “crowned the year with His goodness,” and filled our barns and storehouses with plenty, showing how speedily he can dissipate our gloomy fears, and “do exceeding abundantly above all that we ask or think.”

Had the event been otherwise,—had a scanty produce covered our fields, or had our “harvest been a heap, in the day of desperate sorrow,” what a scene of national calamity and distress must have ensued! We tremble at the very

thought of the catastrophe which God, in his infinite goodness, has warded off from us. We might have had cleanness of teeth, or such exorbitant prices for bread and all the other necessities of life, that multitudes of our starving population might have been driven to despair, or goaded on to political wrong; while pale and haggard famine might have followed in the rear, with pestilence, its invariable attendant, to complete the sad tale of our national distress, and to unfurl in the midst of us Ezekiel's roll, on which was inscribed, “lamentation, mourning, and woe.”

Surely, when we reflect on how it is with us, and how it *might* have been, we cannot but feel that God's mercy has been great to us in granting us the appointed weeks of harvest, and an abundant supply of the precious fruits of the earth. And as America on the one side, and France, and Belgium, and Holland, and Spain, and Portugal, on the other, have all been similarly favoured with ourselves, we may hope that no combination of the great monopolists of the day will render it safe for them to hoard up the abundant supplies of Divine Providence, to enhance the price of corn;—but that the middle and humbler classes will be able to secure abundance of bread, at a rate proportioned to their scanty resources. “Oh! that men would praise the Lord for His goodness, and for His wonderful works to the children of men!” But,

2. *How monitory is God's judgment to us as a people!* David could sing of “*mercy*” and “*judgment*,” and so may we. It would seem as if these combined were the great elemental principles of the Divine government in this sinful world. In God's dealings with individuals and nations, it is not all mercy nor all judgment by which He regulates His procedure, but by the mysterious blending of both, for wise and beneficent ends. Now you see the one element prevailing, and now the other;—and again you look, and both seem to be in proportionate action. Were mercy only mingled in our cup, we might forget the Giver in the gift;—or had we only to drink the cup

of judgment, we should sink down in despair;—but it is the nice blending of the two elements, by a Divine hand, that produces that dispensational influence which works out the holy and benignant purposes of God's government among his rational and accountable creatures. At one time mercy seems to retire into the shade, and only judgment is seen brandishing his sword of vengeance, and proclaiming the anger of the Most High against the sin of his creatures. At another, mercy stands in angel-form, in the very front of God's procedure, and judgment, which is "his strange work," retires altogether from view,—the bright blue heavens above, all calm and tranquil, respond to the peace on earth and the good-will which is proclaimed to men below. Again the scene is shifted; and, on the same stage of observation, you behold the almost equal display of mercy and judgment, and can hardly tell whether the light or darkness, the terror or the joy, prevails. Such mysterious blendings of "mercy and judgment" have been wonderfully realized in the past, and may be looked for in the future, under the government of that all-wise and inscrutable Being, "who giveth not account of his ways;" but who "is a rock and whose work is perfect,"—"wonderful in counsel and excellent in working;" whose "righteousness is like the great waters," and whose "judgments are a great deep."

Do we not see in our own country, at the present moment, this mysterious and admonitory blending "of mercy and judgment." God, indeed, hath crowned the year with plenty, and prepared the way for an abundant and cheap supply of the staff of life. But while we pause to think of this his great mercy towards us, and seek to adore him for the gifts of his love,—we see other and contrasted elements, in the form of war and pestilence, meeting us as it were on our way to the mercy-seat;—we pause, and listen, and from "the excellent glory" there is heard proceeding a voice from the dread Sovereign of the universe: "Be still, and know that I am God." Well may we exclaim with the patriarch Job, to his

injudicious friends who could not reconcile "judgment" with "mercy,"—"What! shall we receive good at the hand of God, and shall we not receive evil?" For the very same reason that our plentiful harvest was *undeserved*, may we not conclude that war, with its many evils, has been suffered to disturb the tranquillity of forty years' repose, and that pestilence has again been commissioned to visit our shores? *Mercy*, dear brethren, is always *undeserved*, among sinful beings; but *judgment* is in the natural order of that moral government which is always aiming at our reformation. And, it may be presumed, that *mercy* could never accomplish its sovereign and gracious mission, if it were unaccompanied with *judgment*.

I see war to be a great calamity, a mighty and complicated evil, both to the aggressor and the aggrieved; but, until the world is much better, and its despotisms are greatly abated, we may expect to see it, from time to time, let loose, by Divine Providence, as the scourge of evil and tyrannical powers. But we weep over its bloodshed and its crimes, and long and pray for the time when men shall "learn the art of war no more." Whatever may be our estimate of the part which Great Britain has taken in the war with Russia,—and no one entertains a firmer conviction of its righteous character than myself,—we cannot look at its mournful results and consequences on thousands of our brave countrymen, without feeling that it is a painful visitation from the hand of the Lord.

And is it not truly admonitory, even to the most thoughtless, that this mysterious disease which is afflicting and desolating so many families, in the length and breadth of our land, pervades, at the same time, America, Europe, and the greater part of Asia. Medical science, and good arrangements for the cleanliness of the people, may do much to arrest the progress, and to mitigate the alarming virulence of this prevailing epidemic;—but I am compelled, from all I have seen and read, to come to the conclusion, that it is a thing which goes and comes at God's bidding;—and that, when it has

accomplished its inscrutable mission, the same power that bade it come will bid it depart. The use of all legitimate means to ward it off, or, when it has commenced its ravages, to lessen its progress, and, if it be the will of God, to remove it from the land, is a duty which reason and Scripture alike enjoin. But if by our sanitary arrangements, or even our medical science, we should be tempted to think that the direct and awful hand of God is not in this visitation, it will be an evil of incalculable magnitude. If ever the interrogation of the prophet Amos may be applied to any visitation of Divine Providence, it may surely be to this:—"Is there evil in a city, and the Lord hath not done it?" I deem it not, in any proper sense of the term, enthusiastic, to say, that God is calling the people at large, by this awful visitation, to repentance. By the sudden removal both of the righteous and the wicked,—of the high and the low,—by this depressing and terrible malady, he is calling men everywhere to repent. By the calm, peaceful deaths of his own children who trust in him, and hope in his mercy, he is showing to all the impenitent and undecided in what a position of insecurity and danger they now stand. O, if God should see fit to employ this calamity, which has overtaken us, in bringing over men's minds a greater thoughtfulness about their spiritual interests;—if he should make it the means of awakening precious souls from the sleep of carnal security;—if it should lead to greater Sabbath sanctification, and to a more general and earnest attendance upon all the means of grace, what reason for gratitude shall we have in the review of God's mysterious dealings! Surely these are not times for levity and inconsideration. If ever God called us to *consider*, and turn to him, it is *now*. A prostrate prayerful people would soon have the answer of their prayers, in the removal of God's chastening hand—or, if it were continued, it could only be in fatherly love, and for their good. We must look to God's people, under him, as our great hope, in these times. It is they who plead with

him, and prevail. They can turn the battle from our gates, and the pestilence from our shores; and a thoughtful repentant people would soon be awed with the thought that "God willeth not the death of sinners, but rather that they should repent and live."

Having looked at the subject of the song, in God's "mercy and judgment" towards us, I now proceed,

II. TO DRAW YOUR ATTENTION TO THE SONG ITSELF.—"I will sing," said David, "of mercy and judgment." It is no wonder that he should sing of mercy,—though, alas! thousands forget to do so; but there is mystery, at first sight, in the determination to "sing of judgment." We begin with the first part of the song, and would inquire,

1. *What it is to sing of Mercy?* In its lowest exercise, it supposes a thoughtful observation of the Divine hand in the review and enjoyment of our mercies. Many have an instinctive and animal enjoyment of Providential blessing, who cannot be said to have any penetrating, religious sense of the goodness of God. They not only lose sight of his immediate hand, but they altogether overlook the fact that every blessing of their lot partakes of a character of *mercy*, as conferred on sinful and guilty beings. If, at any time, they have some faint consciousness of the God of nature pouring his rich treasures on this lower world, they seem never to rise to the true conception of the God of grace, and therefore never feel with the patriarch Jacob, when he said at Mahanaim, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant."

And how many are not only unmindful of the special interposition of God in their mercies, but evince their awful ingratitude by employing God's gifts of mercy in the actual dishonour of his name, and breach of his laws. They are both *unthankful* and *unholy*. There are, it is to be feared, multitudes who have no more sense of God in their mercies, than if they emanated from blind chance, and were no indication of his Paternal care and bounty.

To "sing of mercy" is very different from all this. It is to cultivate an habitual dependence upon God,—to look for every mercy to him,—and to have the heart ever rising to him in thankfulness and praise. It is, indeed, to live in the element of gratitude;—to feel all God's mercies enhanced by our own sense of unworthiness;—and to determine never to cease our song of praise while being lasts, or immortality endures. This habit of praise can only spring from a view of *mercy* in its highest forms. It is a great mistake to suppose, in our fallen and apostate state, that we begin to praise God for Providential blessings, and thus ascend to the higher notes of praise, and adore him for redeeming mercy and grace. No, dear friends, we can only truly begin to "sing of mercy" at the cross; where the humble penitent casts off the burden of his guilt; where he is penetrated by a sense of God's unspeakable love, where he realizes the conception of a reconciled God and Father in Christ Jesus; where the feeling of adoption takes possession of the soul; and where the whole life and being is consecrated to God. Then gratitude to God becomes the element of a new and heavenly life;—the pilgrim bound for Zion's sacred heights begins his song of praise; and, as he passes along through the wilderness, his constant feeling and his resolute purpose is,—"*I will sing of mercy.*" The song of *redeeming mercy* will thus ally itself closely with the *song of Providential mercy*;—for he who has learned the gratitude of a redeemed sinner will find materials for praise in every blessing of his lot—from the "cup of cold water" up to the most magnificent bestowments of God's unwearied bounty.

O let Christians, then, remember, that they only are in a condition to sing of God's mercy for the bountiful harvest which he has granted to us. To them, as his children, he is looking for the full tide of grateful acknowledgment. May many, hitherto unmindful of God's mercies, smitten with a sense of His great goodness,—especially in His wonderful love to perishing sinners, unite with them, that from this highly favoured

land, in this hour of distinguished mercy, may rise a cloud of grateful incense to the throne of God, mingling with the rapturous praise of all holy and redeemed beings!—But we are reminded, by the example of David,

2. *That we must sing of Judgment.* This seems, at first sight, a mystery. But it vanishes as we draw near, and contemplate it. The God of *mercy* is also the God of *judgment*;—and his *judgments* are, in *this life*, but *mercies* in disguise. If they proclaim his right to rule in our world;—if they set forth his rectitude, his truth, his holiness, his hatred of all sin;—if they are calculated to arrest the current of human thoughtlessness, and to bring men to repentance and salvation;—if, to his own children, they are but fatherly chastisements, that they "may not be condemned with the world," but trained and prepared for his unsuffering and glorious kingdom,—then assuredly they are the fit subjects of song. O, I hope that many, in this day of dread visitation, will join with the Psalmist, and say, "*We will sing of judgment.*" Good and merciful will be that judgment which conducts suffering sinners to Christ. If, when "men's hearts are failing them for fear," they are led to turn from their refuges of lies, and to betake themselves to Him who is "an hiding-place from the storm, and a covert from the tempest," how will they bless God, in life and in death, for his *judgments*, which arrested their impenitence, and led them to cry for mercy?

But I cannot close this already lengthened Discourse, without reminding you all, my dear hearers, that there is one hallowed spot where we may all "sing of mercy and judgment." That spot is the Cross, on which the Prince of glory died. Never were mercy and judgment so wondrously and harmoniously blended, as when Jesus "died the just for the unjust, that he might bring us unto God." Look here, my dear friends, and you shall see that "mercy and truth are met together, righteousness and peace have kissed each other." Look intently on the loving Saviour, as he pours out his soul an offering unto

death,—and you shall see that God is “a just God and yet a Saviour.” Here is righteousness exacting its utmost claim,—holiness vindicated in the death of the sinner’s Surety,—law magnified in its precept and penalty,—and yet mercy, full-orbed mercy, beaming from the Cross on a guilty and perishing world. Come with me, then, all of you, this morning, to the Cross, and let us “sing of mercy and judgment;”—and while we behold God’s only-begotten and well-beloved Son, bending beneath the load of human guilt, let us lift up our voice of praise, with the prophet Isaiah, “He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed.” O look on Him whom by your sins you have pierced;—look unto Him, “and be ye saved, for he is God, and beside Him there is none else,” and you shall henceforth be enabled to adopt the words of the text as the motto of your life:—*“I will sing of mercy and judgment; unto thee, O Lord, will I sing.”*

Brompton.

J. M.

COLONIAL MISSIONARY SOCIETY.

To the Editor.

MY DEAR SIR,

Will you do our committee the favour to insert in the next number of the EVANGELICAL MAGAZINE the following extract from a letter recently received from our beloved and honoured brethren, the Rev. Messrs. Fletcher and Poore, whom, it will be in the recollection of your readers, we sent to Melbourne at the close of last year. It will be read, there can be no doubt, with intense interest. If it should induce any who may peruse it, to aid the committee, by pecuniary contributions, to comply with the earnest appeal for additional ministers, we shall be most thankful. That this may be the effect, is the sincere hope of,

Yours faithfully,

THOS. JAMES.

“On our arrival in Port Philip becoming known, great interest was felt; and when our party landed from the steamer at the wharf, we were met by most of the

Congregational ministers of the city and vicinity, and other friends, who heartily welcomed us to the colony. Vehicles were kindly placed at our disposal to convey our families to their new homes at Prahran, a vicinage of Melbourne, where, by the attentive care of one gentleman, and the liberality of another, house-accommodation had been temporarily provided for us free of charge. We are still at the same place, and when we shall be in more fixed and permanent residences is uncertain. It was on Friday, the 24th of March, our families landed, and on Sabbath, the 26th, we were all three engaged in preaching; we ourselves occupying the pulpits of Mr. Morison and Mr. Odell morning and evening, and Mr. Day preaching for Mr. Landells at Collingwood, and Mr. Moss at Prahran. On the next Sabbath, April 2nd, we preached for Mr. Landells, and Mr. Ross and Mr. Day took the pulpits we had occupied the week before. Some of our party have also preached for Mr. Simper at Richmond, and Mr. Dewhurst at St. Kilda. You will thus see that all the brethren have, at once, opened their pulpits to us, and given us an opportunity of preaching to their people. We had unequivocal tokens of welcome on the part of the ministers, and of deep interest being awakened in the congregations who listened to us.

“We lost no time after our arrival in obtaining interviews with most of the ministers, and with several of the leading laymen of the Congregational body, to converse with them on the objects of our mission. We were delighted to find a hearty joy at our arrival, and a universal conviction that there was plenty of work for us to do. It was soon arranged to convene a meeting of the Congregational Union of Victoria, in order to confer with us. This meeting took place on Tuesday, April 4th, at Mr. Morison’s, and was well attended, all the ministers and delegates of Melbourne and its vicinity being present, as well as Mr. Scales and Mr. Apperley from Geelong. On our part, full explanations were given of the intentions of the Society in sending us out, and of the objects and aims we had in view;

and, on the part of the meeting, a free discussion was carried on upon the matters we had brought forward, as well as upon the fields of labour which were open for us in the colonies, and the best methods of entering upon their culture. The result was a delightfully harmonious state of feeling, and a general coincidence in opinion both as to objects and means; and various preparations were made for a public meeting, which had been announced for the following evening, April 5th, in Mr. Morison's chapel.

"That meeting accordingly took place, and, but for a severe thunder-storm which came on at the very moment appointed for assembling, the attendance would have been crowded; as it was, it was excellent. The interest awakened was of the deepest kind, and sympathy in our objects was evinced in the most marked manner. A. Smith, Esq., was called to the chair. The speakers were, in addition to ourselves, the Rev. Messrs. Morison, Odell, and Landells; R. Sargood, Esq., member of the Legislative Council; and T. Fulton, Esq. After the chairman's introductory address, we all three gave full explanatory statements of the feeling in England regarding the religious condition of the colony, the views of the Society in inviting us to leave our beloved spheres of labour, and enter upon the mission here, and of our own particular ideas of the way in which we thought our object might be accomplished. Our explanations were received with much approval by the meeting. The chairman gave us publicly the right hand of fellowship and welcome, in the name of the assembly, and two resolutions were proposed, and unanimously adopted,—the first expressive of *cordial* satisfaction with our communications, and full concurrence in our objects; and the second proposing the immediate raising of a fund in order to assist in carrying out our plans. On this latter point, the raising of the ways and means, the lay gentlemen, Mr. Sargood, Mr. Fulton, and Mr. Smith, spoke with great zeal and liberality; and they backed their words with corresponding deeds, each of them promising to subscribe £1000 per annum, and adding the name of Mr. James, of St. Kilda, for an-

other £1000. Other gentlemen rose up in the meeting, and announced their names, one for £500 a year, another for £250, a third for £100, together with several others for smaller sums. The scene was quite an animating one, and highly encouraging to us. A sum of £5000 a year, raised upon the spot, to help us to carry on our mission! Surely the hand of God was in this movement. This princely contribution is a clear sign of the spirit of the people, and of their high approval of the course taken by the Society in sending us out. It is intended, as soon as the scheme of operations is somewhat brought into shape, to commence a vigorous canvass among the people for further subscriptions, that there may be no lack of means, and that as many as possible may take part in the movement. The distribution of the money is left with the Committee of the Union, who are summoned to meet at an early day, to consider how it can be best used with advantage. It will, doubtless, be appropriated to the purchase or loan of preaching sites, the erection of temporary places of worship, the payment of ministerial and other expenses, and we hope also some portion will be voted to your Society, to stimulate you to send out a further supply of ministers. The money already raised towards our objects may seem to the friends in England almost more than enough; but everything here is so preposterously high in price, that it will scarcely do one-fourth the work it would do at home.

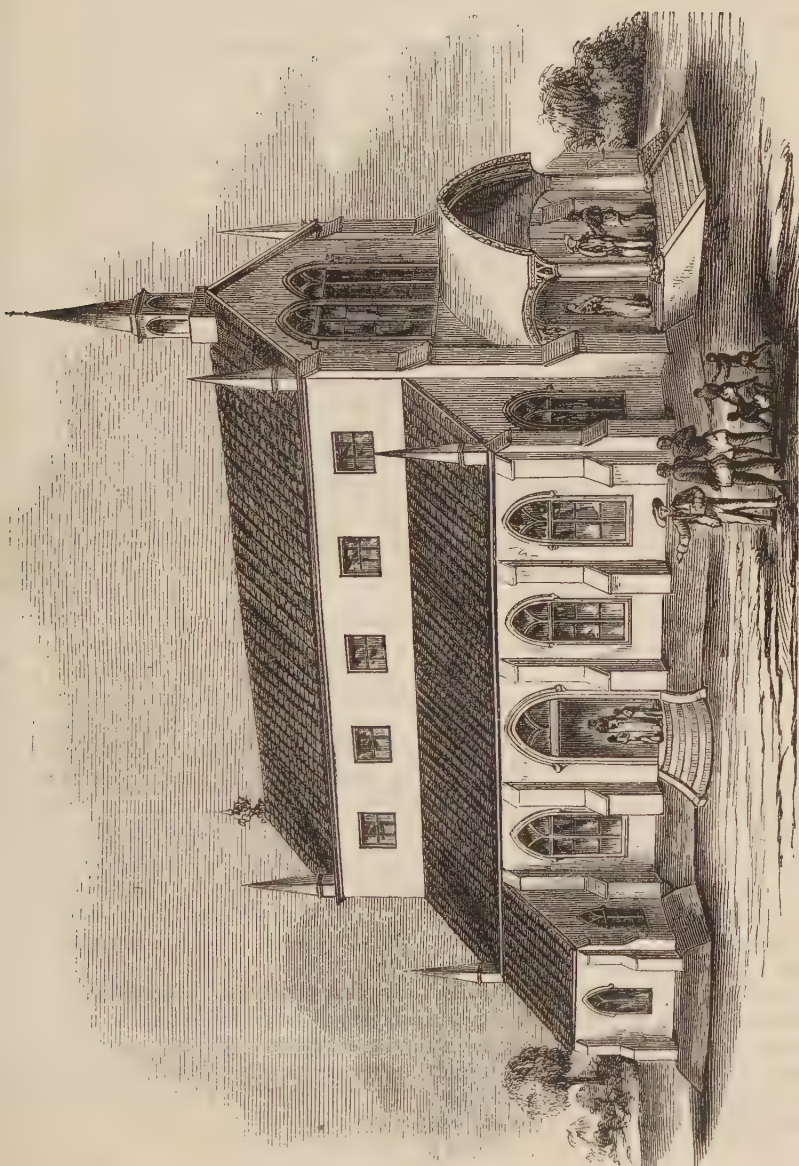
Our friends in England, who have taken so lively and prayerful an interest in our departure, will, we are persuaded, rejoice with us, and give thanks to God on our behalf, that, in answer to many prayers, we have had so wide and effectual a door opened to us, and been favoured with so abundant and auspicious an entrance into the colony. Let them continue their prayers for us, that we may have grace and wisdom corresponding to our opportunities of serving the cause of our Divine Master.

"We are, beloved brethren,

"Yours most faithfully,

"RICHARD FLETCHER,
"J. L. POORE."

THE
Missionary Magazine
AND
CHRONICLE.



MISSION CHURCH, SALEM, EAST INDIES.

INDIA.

SCHOOL OF INDUSTRY IN CONNEXION WITH THE SALEM MISSION, MADRAS PRESIDENCY.

THE Society's Mission at Salem has, for the last thirteen years, been under the superintendence of the Rev. J. M. Lechler, at present on a visit to this country, and his labours have been attended with many gratifying tokens of success. We feel pleasure in inviting the attention of our friends to the subjoined notice of the Mission, communicated by Mr. Lechler, more particularly in relation to the *School of Industry*, which forms one of its most important and characteristic features:—

“The Salem Mission, which has been in existence for upwards of twenty years, is situated in a district containing 1,200,000 inhabitants, superintended by one European Missionary. Considering its inadequate agency, it has been greatly blessed; more than 500 souls have been led to embrace Christianity, many of whom have removed to other places, or been called into eternity. About 300 are now receiving Christian instruction from nine devoted teachers and schoolmasters; of these, twenty families are located at Salem, and about as many in six villages of the district. The Mission comprises, in addition, a Girls' Boarding School of fifty children; a Boys' Boarding School of forty children; an Industrial School of nearly forty lads; and an English and Tamil Day School of seventy heathen children.

“The School of Industry was established fourteen years ago, with a view of securing further instruction for the boys trained in the Boarding School, and of providing them and other young converts with the means of obtaining an honest and respectable livelihood; thus making them independent of the heathen, by whom they are cast out, and forming them gradually into a self-supporting Missionary Church; giving them at the same time such mental and moral advantages as will qualify them, if truly converted, to become evangelists to their heathen countrymen and helpers to the Missionary.

“The importance of such an institution in India will be fully understood by those who are at all acquainted with the manners and habits of that country, and especially with the condition of native inquirers and Christians. That at Salem is now no longer an experiment; it has, under the blessing of God, met with considerable success, as the following facts will show:—

“In the year 1849, the School had made such progress that two of the young men were employed as teachers in the Mission, one without any remuneration; twenty lads were instructed in the respective trades of cabinet making, carpentry (including house-building), turning, and masonry. The Mission-house, two school-houses, and several other buildings, were built chiefly by the hands of these young converts; also, a church [*see Engraving*] 70 feet long by 46 wide, the first ever raised in India by Christian workmen, and at a cost of only £330—being half the estimate of heathen builders. There is, however, a debt upon it still of £130, nor is it provided with any furniture yet.

“By industry, and the help of a few truly pious young men educated in it, the School has gradually acquired a capital in buildings, tools, and materials, of £600. It has twelve carpenters' benches, three turning lathes, &c. For two years it maintained an European Missionary artizan, Mr. Boesinger, who erected, to the great astonishment of the Hindoos, an English forge with apparatus, a smelting furnace, &c.

“The institution has had to encounter great difficulties, occasioned both by the

heathen and by ungodly Europeans, but it has stood its ground and has become a great blessing in its missionary as well as its industrial character, not only to the Salem district, but also to other Mission stations. It now contains nearly forty labourers (about ten having already left and set up in business); and eight or ten families in the villages—among whom we observe an interesting religious movement—are desirous of partaking of the European skill of the School for their smelting furnaces, which are still in their primitive simplicity, producing only five pounds of iron at a time. From this School two similar ones have emanated, and are now in operation in Tinnevely and Cuddapah; and twelve lads from Coimbatore, Santhapooram, and Nagercoil, are under instruction in Salem, with a view of promoting industry at those Missions also.

“The Missionary having been obliged to visit Britain on account of ill health, the superintendence of the Mission, particularly of the Industrial School, is entrusted to Mr. Rahm, a German Missionary artizan, whom the London Missionary Society has sustained upwards of three years. Mr. Boesinger has joined another Mission, and in his place two Missionary artizans are now required, as the School increases daily in extent and importance. The Society not being at present in a position to render assistance in this matter, the undersigned earnestly requests the friends of Missions to help him in procuring £50, to enable two German mechanics to go out as steerage passengers, and to be employed as general agents in the Mission, they requiring only such allowance for their future support as the Industrial School can afford them.

“Friends who are disposed to help in this undertaking, or who have it in their power to do something for the general purposes of the Salem Mission, will be kind enough to forward their contributions to the undersigned, No. 44, Princes-street, Rotherhithe; or to the London Missionary Society, Blomfield-street, London.

“J. M. LECHLER, Missionary of Salem.”

MADRAS.

THE following letter was recently addressed by a young Hindoo female to Mrs. Porter (the wife of the Rev. William Porter, of the Madras Mission), at present on a visit to this country. The writer formerly enjoyed the advantage of Christian training in Mrs. Porter's school at Madras, and is now united in marriage with a native teacher in the service of the Free Church Mission in that city. The letter, be it observed, is not a translation, but the original production of the writer, who has acquired a familiar acquaintance with the English language; and we feel assured that the pious and affectionate sentiments it breathes will find a response in many hearts:—

“My dear and beloved Mother,

“I feel it to be my duty to write to you a few lines. Though I have not written you any since your departure to your native land, yet I feel the same love and affection towards you and your sweet darling children

as ever. Their names are often remembered by us in our prayers. Nothing was more painful to us than your necessary departure with your precious ones then in ill health. The tidings of the recovery of that dear child brought gladness to our distressed

minds, and constrained us to thank and praise our heavenly Father who had compassion upon you that you may not have sorrow upon sorrow, when separated from your dear husband. How gracious it is in the Lord to deal with you so tenderly that you may not have more than you were able to bear. We would like to have a few lines about the dear pets, because we are very anxious to hear about them. How is my Willie, who used to call me 'Iny' when he was very sick and feeble? I hope he is strong and well now; above all, I trust and hope that all your children, our much loved ones, may be redeemed by the precious blood of our Saviour, and have their names written in the Lamb's Book of Life, so that, though we may not see them face to face now, we shall see them and meet them above in our Father's house. I am glad to hear that the Lord has some work for you in England, in visiting your friends, and in making known his wonderful workings in this heathen land. I hope that you will be the means of gaining the hearts of many towards this country, which is under the power of superstition and thick darkness, so that their hearts may be melted towards the perishing millions of it, in order to be enabled to give themselves to prayer to God on their behalf, till he has compassion upon them, and save them from eternal perdition. May the Lord bless you and make you a blessing, and bring you here safe, in his own time, into the midst of us. Please give my best love and regards to Mrs. Bowmar, with my Venka's, and with our tender love and affection to the dear children.

"My dear mother, you would like to know about our welfare and the children's. We are all well, by the blessing of our tender Father. I am much stronger than ever I was before, but still I have not got rid of pain in my chest. It comes on me whenever I catch a little cold. Such little things show that the sentence of death is upon me, that a small trifle may take me to eternity. My husband is going on with his duties as usual, although he needs some rest; but I thank God for his mercy to him in not sending any heavy sickness upon him during all this time. May the Lord spare and bless him, and make him a blessing to

many in bringing their souls to Christ! May he become more useful than he ever was in the midst of his heathen countrymen. May the Lord grant my desire, and make me also to be a true and faithful one to him in all his difficulties and trials, as a servant of Christ in this land of idols.

"Dear Annabella is still thin and delicate, but full of spirit and affection. Johnny is stronger. He and his sister Ann are getting on well with their lessons. They both learn together the same lessons, except in Tamul. The following are the books they study: 'Line upon Line'; 'Little Arthur's History of England'; simple grammar, a little of arithmetic, and the 'Sacred Melodies.' They have just begun to write. Mrs. Anderson is quite well, and sends you her kind regards. She teaches Annabella and Maggie music. I hope they will not only learn and be wise, but have the fear of God in their hearts; for 'the fear of God is the beginning of wisdom.' May the Lord early implant his grace in them, by giving them a new heart, and by sanctifying them for his service in this heathen land, where there are very few to serve him faithfully. Little Jane is a tiny little thing, but is full of life and sense. She is able to speak, and to walk quite well. The little babe is a nice one, and is thriving beautifully. I cannot express my gratitude and thankfulness to my God for all his unspeakable mercies towards a poor unworthy creature like me. I feel my helplessness in connexion with the training of my precious charge; but I hope my God will help me by giving me more of his grace and spirit. Oh! that I could feel more anxious about the solemn responsibility laid on me in the care of my children. All that are in the Mission are quite well, and the Lord is adding many to our church such as should be saved. May they be kept perfect unto the end!

"Mr. Anderson is pretty well, and all the new Missionaries are helpful to him. Dear Ragahyspal and dear Rose, with their dear children, are quite well; they also send their kind love to you. With our best, united warm affection and love,

"I remain,

"Yours affectionately,

"EUNICE VENKATARAMICH."

OPINION OF AN ENLIGHTENED HINDOO ON HEATHEN FESTIVALS AND MISSIONARY LABOURS.

IN the subjoined letter from a native correspondent of the *Bombay Dnyanodaya*, and which has since reappeared in the *Calcutta Christian Advocate*, will be found evidence, most conclusive and satisfactory, of a growing disposition, on the part of intelligent and educated Hindoos, to discountenance and condemn the obscene rites of heathenism, and to attribute this salutary change of sentiment to its legitimate source—English influence, and, *more particularly, the teaching of Missionaries.*

NATIVE SENTIMENT REGARDING THE HOLI FESTIVAL AND THE MISSIONARIES.

“To the Editor of the *Dnyanodaya*.

“*Mahadev Shastri*, the Superintendent of Marathi Schools, was recently at Ahmednuggur for the purpose of inspecting the schools here. His visit being at the time of the *Holi* festival he was invited by some friends of native improvement to make an address upon the subject. This address was delivered in the English schoolhouse on the evening of March 17th, 1854. The substance of his remarks I send for the benefit of your readers.

“After a few introductory remarks he said:

“‘This feast does not appear to be a properly religious rite, for men do not suppose that they acquire merit by its observance, or commit any sin by neglecting it. The origin of the festival as stated in the *Shastras* was as follows:—At a certain time a female demon used to trouble the people very much. They at length combined and with great cunning, and great power, overcame her and burnt her. From that time they were accustomed at the return of the year to celebrate her destruction with great rejoicings. But the many shameless doings which at present attend this festival may well be supposed to have come gradually into practice. People naturally prefer the evil to the good, and hence men at length began to practise any evil that came into their minds at this festival.

“‘It is plain that these vile practices are wrong. It is certainly wrong to transform a man, possessed of reason and conscience, into a beast. All men who think about the matter grant that these practices are utterly improper. Granted that there is authority in

the *Shastras* for keeping this festival, yet it is plain that God could never have commanded the performance of such low and wicked works. And though there may be authority for the observance, yet it does not appear that any sin attaches to the neglect of the festival. The *Shastras* nowhere tell us that any one has lost his (*seat in heaven*) by the non-observance, nor that God has punished any one for the neglect of it. Hence, as this festival is utterly abhorrent to that conscience which God has granted us, it is proper to leave off its observance ourselves, and to use every effort to induce others to discontinue it also.’

“In the course of his remarks the Shastri said, ‘It is matter of praise to God that we have at length become so much enlightened that we can speak against this festival, and make an effort to put a stop to its observance. And we may well consider whence, and by whose means, we have obtained this enlightenment. Plainly from the English, and particularly from the Missionaries. Had these men not come to our land and endeavoured to bring up our people from their state of ignorance to true knowledge, we should never have attained our present position. Had we remained under a government of our own people, and had these benevolent reformers never come here, the evil practices of this festival had doubtless greatly increased. Instead of being here to speak against this vile feast in the presence of such an assembly, I myself might have been in the streets engaged in the same filthy sports. We ought then gratefully to acknowledge the benefits thus conferred upon us. And if these foreigners make such efforts for our good, how much more ought

we to strive for the reformation of our own countrymen?" The Shastri closed with the expression of his desire that God would crown these efforts at reformation with success.

"I wish to make one or two remarks to my countrymen, suggested by this address. You see what is the opinion regarding this festival held by an intelligent and learned man—learned, not only in the *Shastras*, but in the sciences of modern times. Then say no more that it is a part of your religion to

observe this obscene feast. Consider its vile and corrupting practices, and its destructive fruits—and then entirely abjure its practice. But especially I wish you to notice the opinion of the *Shastri*, and of other enlightened men regarding the Missionaries. Do not any longer despise the efforts of these benevolent men, nor reject their teachings until you have given the subject a full consideration.

"Yours truly,

"A HEARER."

CHINA.

FURTHER ENLARGEMENT OF THE NATIVE CHURCHES.

FOR that most decisive proof of success in the Missionary work—the conversion of souls to Christ—our devoted brethren in China have waited long in the patience of hope. But, during the last few months, some remarkable indications of the near approach of a new and brighter era have become manifest. In our number for July we reported the baptism of seventeen individuals at Amoy and five at Hong Kong. We have now the pleasure to announce the further addition to the Chinese Christian community of twenty-two persons, namely, eighteen at Amoy and four at Hong Kong.

Our first quotation is from a letter forwarded by the Missionaries at Amoy, under date 16th June ulto.:—

"We are happy in having to inform you of the continued Divine blessing vouchsafed in connexion with our labours here. At the end of last month, on the morning of Lord's day, May 28th, we had the privilege of admitting, by baptism, other eighteen Chinese into the visible church of Christ. Five of these are Chinese women; eight are men; four are young lads, scholars at Mr. A. Stronach's school; and one, a scholar of Dr. James Young's, is the adopted son of one of the female members of the church. As far as we can judge, we think we have satisfactory evidence, in regard to all these eighteen Chinese, that they have been regenerated by the Holy Spirit of God, and are, indeed, believers in the Lord Jesus Christ.

"Five Chinese infant children were also baptized on that occasion; of whom three are the children of members formerly re-

ceived, and two were baptized along with their parents.

"We held a meeting for the examination of Chinese female applicants on Tuesday, May 23rd, when, of those who then came forward, we considered that the following five should be immediately received, viz. Go Swa-so, Lim Hwat-so, Ang Sui-so, Ung Giok-so, and Yiun Eng-niun.

"Go Swa-so is a widow. She is the mother of Go Kau, one of our church members, and is sister-in-law to Go Wan-bwan's mother, Go Fo-so, who was baptized on the 5th of March last. Her simple, yet earnest profession of faith in Christ, of love towards him and towards his people, and of her desire to live henceforth as his disciple, was pleasing and satisfactory.

"Lim Hwat-so is a woman of superior understanding, and one who has much influence over the minds of her acquaintances.

She has been a hearer of the Gospel for a good many years, and appears now to have received the love of the truth that she might be saved. We were much pleased with the statements which she made respecting her change of heart, and of the views which she now cherishes regarding the Divine Redeemer.

"Ang Sui-so is a near neighbour of Lim Hwat-so's, and has also been for several years attending on the preaching of the Gospel. Her views of Divine truth are clear and Scriptural; and she expressed an earnest desire to be admitted among the followers of Christ, and to walk with them in 'all the commandments and ordinances of the Lord.' She anticipates much persecution at home: still she is ready to bear all that may come upon her on account of her professed attachment to the Saviour. She also said that she greatly wished to have her infant son baptized along with herself.

"Ung Giok-so is the wife of one of our present applicants. She and her husband first heard the truth at the chapel in Dr. Hirschberg's house; and both of them appear to have been taught from above to understand and to love it. She expressed her feelings as a sinner, whose only hope of salvation is in Christ Jesus: and she ardently desired that her husband and she, and their infant daughter, might be baptized together, and be, as a family, devoted to the Lord.

"Yiun Eng-niun is an intelligent interesting China woman, who, after long attendance on the preaching of the Word, appears at length to have found joy and peace in believing. She expects, and is prepared, to endure reproaches and persecution for the name of Jesus. But she hopes to be kept faithful unto death, and then receive from him a crown of life.

"On Thursday, May 25th, another meeting was held for the examination of male Chinese applicants for admission into the church; and thirteen of those who then came before us were at that time received.

"Four scholars of Mr. A. Stronach's Chinese Boarding School, who have long wished to avow themselves Christians, were first examined.

"Ang Ch'eng-ki has been five years at this school, and is now about nineteen years

of age. He told us that it was from seeing so many Chinese continually coming forward to devote themselves to the Saviour, that he was led to consider seriously the fearful state of those who have no interest in Christ's great salvation, and to desire earnestly that he might be numbered among the followers of the Lamb. His knowledge of Divine truth is accurate, and somewhat extensive; and now that he feels the truth of what he has been taught, the whole Divine revelation appears to him invested with a new and peculiar interest. His elder brother is Mr. J. Stronach's Chinese teacher, who went with him to Shanghai, and who, from his profound Chinese scholarship, has been a most valuable help in the preparation of the new version of the sacred Scriptures in Chinese. This brother is well pleased that Ch'eng-ki should join the Christian church. But their father is greatly opposed to his doing so; and when, a few months ago, he told them that he had decided on following the Christian religion, he threatened to take him away from the school. Still the young man is firm, and resolved to obey God rather than man.

"Tan T'hien-kui is also about nineteen years of age. He, like Ang Ch'eng-ki, is a very diligent student, and has made considerable progress in the knowledge of divine truth. An earnest and deeply serious spirit has long distinguished this Chinese youth. We were all much pleased with his answers to the questions we proposed; and he also was cordially received as one who should be admitted by baptism among the members of the church.

"Pung Ch'eng-su is about the same age as the other two scholars just mentioned; and, in his case also, we think the power of divine and sovereign grace is displayed clearly. We felt satisfied that he has true faith and love towards the Lord Jesus Christ, and is sincerely desirous to live to His service and glory: so he, too, was cordially received as a young Chinese convert to Christianity.

"Lim Se-siu is only about fourteen years of age; but he has been fully three years at this school, and has made much progress during that time in religious knowledge, and, we think also, in Christian experience.

His evident delight in the things of God, and his simple and earnest expression of faith in the Lord Jesus as his Saviour, appeared to us all very satisfactory.

"The examination of the remaining nine converts proved also in every respect highly satisfactory.

"On Lord's day morning, May 28th, these eighteen Chinese were baptized at our old chapel. Mr. J. Stronach preached the introductory discourse from 1 Peter iii. 21, in connexion with the 20th verse. He afterwards addressed the Chinese females who were ready to be baptized, on the profession they were about to make, and on the obligation devolving upon them to live as 'becometh women professing godliness.'

"He baptized first the family of Ung Gion, consisting of himself, his wife, Ung-Giok-so, and their infant daughter Ung Heng-lien. Both husband and wife 'witnessed a good confession;' and they were exhorted, as a family, to 'show forth the praises of Him who has called them out of darkness into his marvellous light,' and to bring up their child for God.

"The other four women also, with affecting earnestness, answered the various questions which were asked them; thus openly professing their faith and love towards the Lord Jesus Christ. He then baptized them all, viz. Go Swa-so, Lim Hwat-so, Yiun Eng-so, and Ang Sui-so, together with Ang Sui-so's infant son, Ang Ma-liong. Mr. J. Stronach also baptized Ch'ia Ho-se's two infant sons, Ch'ia Tiau-chong and Ch'ia Tiau-lwan; and Lim Beng-hong's infant son, Lim Sun-li.

"Mr. A. Stronach then stood up and ad-

The next letter, from the Revs. Dr. Legge and J. Chalmers, under date Hong Kong, 21st June ult., has reference to recent events at that station, and we would particularly invite attention to the very interesting supplementary paper addressed to the Missionaries at Hong Kong by a venerable Taouist priest.

"In our last communication," observe Messrs. Legge and Chalmers, "we informed you that an addition of five members had been made to the Chinese church at this station; we are happy in being able again to send you intelligence of a similar nature. On the evening of the 18th currt., the ordinance of baptism was administered in the Bazar

dressed a few words to the crowded congregation. The five Chinese youths who had come prepared to avouch the Lord to be their God, and to devote their days and all their powers to him, were particularly asked what they believed, what they desired to do, and what they hoped for. They, with modest, yet firm assurance, declared their faith in Christ, their wish to live to his glory, and their hope of enjoying, through him, eternal life in heaven. They were accordingly baptized.

"Afterwards, the other seven Chinamen were addressed, and several questions were asked them. Each gave satisfactory answers; and they also were baptized 'in the name of the Father, and of the Son, and of the Holy Ghost.' Mr. A. Stronach then concluded the long and interesting service by offering up prayer and praise to the triune Jehovah.

"Thus, since we came to Amoy, through the blessing of God accompanying our labours, we have had the happiness of baptizing fifty-five Chinese, and of seeing them all recognized as members of the Christian church. This number does not include the children of the members whom we have baptized. Three of the men have since died, rejoicing in the glorious hopes which the Gospel imparts to believers in Jesus. Our present number of church members, therefore, is fifty-two.

"The American Missionaries have also had the privilege of admitting to church fellowship, within the last three months, upwards of twenty Chinese: and there is upon their list, as upon ours, a considerable number of applicants for baptism."

Chapel to four individuals on their credible profession of Christianity, and also to a boy of twelve, the son of one of them.

"Two of those parties are lads from the school. One of them, Ho A-low, has been a pupil in it for many years, supported by the kind aid of Mr. Jelley, of Oundle. The other, Lo Keet-hwoon, was received about

four years ago, and belongs to a family of respectability and some wealth. Both the parents of A-low are dead, and the Evangelist, Tsun-Sheen, is one of his nearest relatives. He has thus not had to encounter the opposition which some others have met with in embracing Christianity. We have reason to believe, however, that he has embraced it from the heart, and undertaken the responsibilities of the Christian profession with an earnest and humble spirit. Before Keet-hwoon made known to his teacher the purpose which he was revolving, he had spoken of it with his father, and obtained his permission to act in accordance with his convictions. Dr. Legge had an interview subsequently with the father, and found that it was really so. Cases being referred to in which parents had refused to support their sons after they became Christians, he expressed his sense of the impropriety of such conduct, and said that he would not be guilty of it.

"The third party was formerly in the school, but, for more than twelve months, has been engaged in the printing-office, giving much satisfaction by his diligence and the correctness of his conduct. Before he left the school he had spoken with Dr. Legge on the subject of baptism. We trust he will be found to adorn the gospel by a humble and consistent walk.

"The fourth and fifth parties were a Taouist priest, forty-seven years of age, and his son. The man came first under our notice in the end of last year, when he appeared one evening in the Bazar Chapel, whilst Tsun-sheen was preaching. From his monastery in the Lo-fow hills, somewhat farther from this than Canton, he had come with a friend to see the town which foreigners had built in Hong Kong. The noise of the gong, announcing our evening service, attracted him to the chapel. The preacher, in the course of his sermon, dwelt much on the incompleteness of Chinese morality and religion, showing how, while they profess to describe man's relations, they hardly speak of his relation to God, and, while they profess to inculcate all his duties, they leave untouched his duties to the Author of his being, in whom he lives and moves. The priest was convinced by the discourse of the

vanity of the system of which he was a minister. He saw that his life had been spent vainly and wrongly, and determined, while listening to the speaker, that he would not worship idols again. He had been a priest nearly twelve years, having so long ago left his family and retired into a monastery, though he subsequently took his youngest son into it, and was having him brought up to be a priest like himself. After being here some weeks he went back to the Lo-fow hills, and returned with that boy, an elder son, and a son-in-law, to give them, as he said, an opportunity of hearing the Gospel. The elder ones could not stay long, but he put the boy, who wore the priestly garb of the sect, into our Bazar School, and continued himself attending every religious service, and trying to support himself by selling medicines. His applications for baptism were repeated and earnest. His acquaintance with the New Testament became considerable. His knowledge of the great principles of the law and the Gospel was clear. We felt, in common with our Chinese brethren, that we could not forbid water that he should not be baptized.

"On the Sabbath evening he read a paper containing a brief sketch of his life and the reasons which made him abandon the system of Taouism, and become a Christian. He then stated that he would henceforth bring up his child in the doctrines of Jesus, and handed to Dr. Legge the 'yellow crowns' which they had worn as a distinguishing badge of their belonging to the Taouist priesthood, two hollow hemispheres of polished wood, into which the hair was gathered in a knot. Baptism was then administered by Dr. Legge to them and to the others, and Tsun-sheen concluded the service with a clear exposition of the nature of the ordinance, and an earnest address to the on-lookers, exhorting them to embrace the faith of Christ.

"You will rejoice with us in this farther measure of success which has been vouchsafed to us. We have heard of the eighteen individuals baptized on the 30th of last month by our brethren at Amoy, and most cordially sympathize with them in their joy. The Lord add to them and to us a thousandfold. The latest intelligence from Shanghai

is also encouraging. The spiritual apathy which has characterized the people there seems at length about to be dispelled. Never did the Chinese Missions wear so cheering an aspect. These various events will surely not fail to stir up the minds of many at home, and make them forward to come here to take part in the great work which is to be done in the evangelizing of these hundreds of millions. Nobly has the money been laid at the feet of the Directors for the enlargement of their Missions. We long to hear that the men have also been found who are prepared to come and share with us in our labours.

"P.S.—In our last letter we made mention of another Taouist priest who had been with

us for some time under very striking circumstances. We have since heard that he died not very long after returning into the interior from Hong Kong. He had, however, sent us a long and elegantly-composed paper, of which Mr. Chalmers has made a translation that is now transmitted to you. Should you see reason to publish it, it will be interesting to many. We think we may conclude that the writer was led by the gracious providence of God, in his extreme old age, to this spot that he might become acquainted with the Saviour. After spending many years like the merchantman, seeking goodly pearls, may we not hope that here at last he found the pearl of great price?"

Communication received from an Aged Taouist Priest, referred to in the Postscript of the foregoing Letter.

"While we are sojourning in this world every word, by whomsoever spoken, which is profitable for right conduct or for the heart ought always to be followed.

"It was a most happy event when our friend Poon came here from Hong Kong, bringing with him several books of the Gospel, which he distributed, preaching widely and publishing abroad the praise of God, so that those who believed might not forget God's beneficence, but always maintain a reverent heart and extol him without ceasing.

"I examined all the books which I received and reverently read them over and over again. They all speak to the same effect of God's extreme love to man, and of the great merit of the Saviour. As regards the fact that Jesus gave up his own life to save the world, and yet men know not the bitter agony of the Saviour's heart and are unaffected by his beneficence, of this we will not speak. But in the present day men run greedily after gain and lust. The human heart, originally good, has become dark and blind. Reflecting not that they depend on the bountiful providence of God for both food and raiment, nor yet that none but God could have given being and life to all creatures, or could govern all the affairs of the world, men never think of responding to God's beneficence. How is it possible for them to look up to God's heaven without

shame? If they do not speedily return to thought and careful reflection, but prefer the pursuit of glory or of gain, without attending to the fear of God, or giving any response to the favour of Heaven, while they daily accumulate guilt, their condition must draw down upon them the wrath of Heaven. Is it not pitiful? Is it not painful?

"Now here are these foreigners from the west, who moreover are all lovers of what is good, not deterred by a voyage of 10,000 miles, but coming over the sea in a frail leaf-like little ship all the way to China, in order to proclaim abroad the Gospel,—having no other end in view than to communicate good to their fellowmen. And even if they cannot make each and all understand the Gospel, and rouse them to faith and action, yet they wish to realise the spirit of (that saying of the Shoo King) 'The Sovereign God descends with glory, beholds all the corners of the earth, and seeks the peaceful settlement of the people.' Thus they are 'co-operating with Heaven and promoting reform.' Their real intention is to exhort men to do good, and not seduce them to do evil, just what is beautifully expressed in the phrase, 'to illustrate good, and bring evil to light.' Hence their mode of mutual exhortation, is also most profitable for right conduct and for the heart. What then should make us listen to vain talk, and instead of honouring Jesus as the Son of

God, hate his doctrines as a strange heresy, thus also putting God away from us and not fearing him?

"Rude and weak as I am, without the least semblance of good about me, I wish, with reference to 'what all like, and what all dislike,' to go upon the principle, 'examine it and see.' So I am of opinion that those who speak of God (Shang Te) just mean the same as when it is said in books, 'The decree of Heaven,' 'The mind of Heaven,' 'The principles of Heaven.' Of course if a man does not reverence the 'decree of Heaven,' nor conform himself to 'the mind of Heaven,' nor maintain the 'principles of Heaven,' in the words of Confucius, he 'sins against Heaven, and has none to appeal to.' Is it fit that he should live on the earth?

"But would that you, O men, would always think on that saying, 'God draws near to you, be not double-minded.' Understand ye his good principles, recover the original nature which he gave you, return to harmonious and perfect unity, and be not imbued with the worldly defilement of evil. Then that vital spark, your immaterial soul, may obtain everlasting life in heaven, and not go down to hell. How great a cause of joy is this! This (the salvation of the soul) is the most important matter in a man's life. And more especially ought it to be considered so at this time, which we are accustomed to regard as the commencement of the world's decay,—the autumn of the present epoch, when, in obedience to the decree of God, we have these books brought out, in which we truly see such books as we have never seen before, and these principles finding expression, in which we truly hear such principles as we never heard before.

"But since men do not understand these principles they cannot follow and obey them, but, on the contrary, despise and blaspheme them. Alas! And why? Because they are not the same as the great doctrines of the sage Confucius and the worthy Mencius, but discourse only about God and the

merits of Jesus. These principles Confucius and Mencius say little about, and the people know but little about them. The reason, therefore, why multitudes do not follow these doctrines is, that they have already embraced what are deemed the correct doctrines of the sages and worthies of the three existing sects. They know not how gracious and compassionate God is, who looks upon all his creatures as making but one body. Does He make any difference between Chinese and others? If we keep up this invidious distinction between others and ourselves, and every one clings to his own selfish opinion, notwithstanding that the beneficence of Heaven is perfectly impartial, how shall we help to bring about universal harmony, and cause all nations under Heaven to be as one family, showing forth the praise of God's perfections, and blessed with endless peace and concord.

"I, the writer of these lines, have been a recluse of the mountains, a man unoccupied with the affairs of the world, as it were 'ignorantly and unconsciously yielding obedience to the appointments of God,' leading a quiet and obscure life among mountains and forests, content with poverty, and finding my pleasure in the principles of truth. But when I bent my steps to your busy streets, I was as one who 'knew God's will and waited his time.' I have had the defilement of external dust washed off, and begun to cherish and cultivate the heaven in my nature. My peace is made with the world, and I have no quarrel with any one. I have been privileged to read the good books, and they have set my mind at rest.

"Now, setting aside my shallow capacity and my rude style, I venture to hope that those of superior intelligence will condescend to look over what I have written, and if they do not consider my words wide of the mark I shall be truly glad.

"A mountain man
of the two mountains,
Lo and Fow,
respectfully presents these."

POLYNESIA.

VOYAGE OF THE "JOHN WILLIAMS" TO NEW HEBRIDES AND NEW CALEDONIA.

IN our number for August appeared a letter from Captain Morgan, containing a brief notice of the last voyage to the westward Pacific groups; but as the fuller details embodied in the journal of the Revs. Messrs. Murray and Sunderland are of peculiar interest, we need offer no apology for presenting them to our readers. From their report it will be seen, that the inhabitants of all these islands—Tana alone excepted—have, to a greater or less extent, welcomed the messengers of mercy, and are now enjoying the benefits of Christian instruction.

Our Missionary brethren thus commence their journal:—

"In accordance with a minute passed at a general meeting of the Samoan Mission, held at Malua, June 9th, 1853, to the effect 'that Mr. Sunderland be requested to visit the out-stations in the New Hebrides and New Caledonia Groups, and that in the event of his being joined by Mr. Murray in Sydney, these brethren unitedly form the deputation to the out-stations above-named,' we left Apia on the 20th of the same month of June, to enter upon the tenth voyage to Western Polynesia. We had on board five Rarotongan teachers and their wives; one Samoan teacher, wife and child, and natives from various islands who had been under instruction at the institution at Malua. There were five natives belonging to Eramanga, four to Fate, one to Aneiteum, and four to Savage Island. Besides these Mr. and Mrs. Sunderland and child, and one Samoan servant; making in all thirty-two persons, exclusive of the crew.

"We weighed anchor early on Monday morning, and stood for Matautu, Savaii (the Rev. Geo. Pratt's station), which we reached early on Tuesday morning, and had pleasant intercourse with our friends there, whilst the goods were being landed. The people having brought a present of yams and a few fowls for the vessel, we left about 4 o'clock in the afternoon of the same day, with a fine S.E. trade wind in our favour, for the next port.

ARRIVAL AT ANEITEUM, EN ROUTE FOR SYDNEY.

"We had upon the whole a favourable run to Aneiteum. We anchored in the

south-west bay on the 1st of July, eleven days from Apia, and found the teachers and natives all in good health. Mr. Geddie immediately came on board. Arrangements were made for landing the teachers and natives, and placing them under the care of Messrs. Geddie and Inglis, until the vessel should return from Sydney, to which place we were necessitated to go for repairs, owing to the accident she had met with at Borabora.

"We spent the Sabbath on Aneiteum, and were pleased with the progress the Mission had made since our visit last year. We were put in possession of many facts which tended to show that the Word of God was taking hold of the native mind. The Gospel of St. Mark was placed in our hands to take to Sydney for publication. It was a work of interest, being the first entire Gospel in the Aneiteum language.

"Having completed all our arrangements, we took leave of our friends on Monday morning, July 4th, and weighed anchor for our next port, Sydney. The wind was against us, and we made but slow progress. On Saturday, the 9th, we made the Isle of Pines, and for a day or two were favoured with a fair wind, but which soon changed for very heavy weather. On the 14th of July it blew a hard gale, and we were much concerned for our safety; for, not knowing the extent of the injury the vessel had received whilst on the reef at Borabora, we were afraid lest the heavy rolling sea should cause her to spring a leak. For nine days we made little way, but God, who was our refuge, brought us safely through the

storm, and we cast anchor in Port Jackson, Sydney, on the evening of the 28th of July, after a passage of twenty-five days from Aneiteum.

"The repairs connected with the vessel detained us in Sydney upwards of ten weeks. This interval was employed in carrying the Aneiteum version of the Gospel of St. Mark through the press, and also in pleading the cause of Missions before the Christian friends in New South Wales.

"On the 11th of October, the *John Williams* was ready for sea, and, in company with Rev. A. W. Murray (who joined the ship at Sydney), we went on board, with the pleasing prospect of again resuming our voyage, and visiting our stations in Western Polynesia. Getting out to sea on Thursday, October 13th, we stood with a fair wind for our next port; and after a quick passage of eight days and a half, anchored in Anelegauhat harbour on the 22nd of that month.

RETURN TO ANEITEUM.

"We visited both the Mission stations on this island, were present at public worship on the Sabbath day at Anelegauhat, and had an opportunity of examining the schools at both stations. A considerable number of the natives can read, and, of these, nearly thirty are employed as teachers in various parts of the island. Rev. J. Geddie, of Anelegauhat, reports 12 schools, 15 teachers, and about 700 scholars. Average attendance on select boys' class, held in the afternoon for instruction in reading, writing, &c., 40. Attendance on Sabbath-day's services, 350, some of whom come to worship from a distance of between three and four miles on each side of the station. There are seven chapels in Mr. G.'s district supplied by native teachers on the Sabbath day.

"Rev. J. Inglis, Ipeke, reports thirteen schools, and a teacher to every school, the scholars numbering about 700 of all ages; 50 young men attend the select afternoon class for instructions in reading, writing, &c. The attendance on Sabbath-day services at Ipeke, about 300. There are three congregations on the Sabbath day in Mr. I.'s district. The fourth is suspended at present. We reinforced the Mission by leaving Simona and wife, Samoans, to assist Rev. J. Geddie; and

Peta and wife, late of Tana, to assist Rev. J. Inglis at Ipeke.

"The brethren on this island have frequent opportunities of doing good to the natives of the surrounding islands, especially Tana and Fotuna. These natives occasionally visit Aneiteum, and observing the influence of religion upon the Aneiteumese, return to their own land favourably impressed in regard to the 'lotu' (profession of Christianity). Some people from Tana, a few months ago, made a formal request to Mr. Geddie that, on the arrival of the vessel, he would ask for a teacher for them. They belonged to a village some distance from Port Resolution.

"Aneiteum has already begun to reward our labours. Two natives were set apart as Evangelists, and were taken on board the *John Williams*, with a view of being settled at Fotuna.

FRUITS OF THE ANEITEUM MISSION.

"The following extract from a communication of the Aneiteum brethren will give a full account of their impressions as to the state and progress of the work on that island:—

"Missionary operations were commenced on this island by the location of Samoan teachers in 1842. The first Missionaries arrived here in 1848. In that year Messrs. Powell and Geddie, and a schoolmaster, located themselves on this island. In 1849 Mr. Powell returned to Samoa, and the schoolmaster left the Mission. In this way Mr. Geddie was left alone for nearly three years, till he was joined by Mr. Inglis, from New Zealand, fifteen months ago. The arrival of Mr. Inglis was very opportune. By the blessing of God, the work has been fast advancing; a movement in favour of Christianity had taken place over a great part of the island; another Missionary was urgently wanted to help in carrying on the movement, and to prevent a relapse. The three districts on the north side of the island were placed under Mr. Inglis's charge; and the three on the south side were continued under Mr. Geddie. Since that period the work has gone steadily forward, and has advanced as fast as it could be successfully overtaken. Indeed we have scarcely anything to record but one continued series of mercies and blessings from the Lord.

“The sandal-wood establishment was removed from this island during the past year, and with it a class of foreigners, many of whom were anything but helps to the Mission, the pernicious effect of whose intercourse with the natives are still in operation, both physically and morally, and will require time and effort before they can be eradicated. The last year has been healthy. Both the Mission families have enjoyed a fair measure of good health, and have been able without interruption to pursue their labours. The two Samoan teachers formerly stationed on this island have also been healthy. The population of this island is about 3000. About two-thirds of these have abandoned heathenism, and professed Christianity, and thus placed themselves under our instructions. There is now but little avowed opposition to the Gospel; Christianity is professed openly and fearlessly in every part of the island; the tide of popularity is all in favour of the new religion. All the most influential men and the most populous districts have professed it. Even in Anauanse, where the most obstinate hostility to the Gospel was displayed, a small opening has been effected. Some of the “natmasses,” or idols, have been destroyed, and some of the sacred places have been desecrated; a school-house has also been erected, and a teacher appointed.

“The attendance on public worship, both at the two principal stations and at the out-stations, is highly encouraging. At Anelegauhat, on the south side of the island, a church was erected last year, capable of holding 500 people, and it is already found to be too small for the numbers who attend. At Ipeke, in the Aneito district, on the north side of the island, one is being erected, capable of holding 700. The natives are very regular in their attendance on public worship, and when present conduct themselves with exemplary propriety.

“Education is advancing very favourably, and the natives evince a strong desire to be taught, and possess capacities for the acquisition of knowledge in no way inferior to the natives of Eastern Polynesia. Our great felt want, at present, is a sufficient number of well qualified native teachers. To meet this want as far as possible we have

opened at both our stations an afternoon teachers'-class to improve the present teachers and prepare others. Each of these classes is attended by about forty scholars. Both Mrs. Geddie and Mrs. Inglis have select boarding schools for young women much on the same principle as those kept by the Missionaries' wives on Samoa. They have also each an afternoon class for female teachers.

“The effects of the Gospel on this island are already on many points very obvious. The change effected in the personal appearance of the natives is one of the first to excite notice. Every heathen man goes naked, or at least wears nothing that can be called clothing; his skin is bedaubed with pigment and ochre, and he wears long and plaited hair. Every Christian man wears clothing, washes his person clean, and for the most part wears his hair short. The superstitious abominations and cruelties of heathenism, as idolatry, war, cannibalism, strangulation of widows, infanticide, feasting, and lascivious dances, are either past, or rapidly passing away; and the peace, purity, and happiness of Christianity are fast occupying their place. For a considerable time peace has been established, and a free intercourse opened up over the whole island: a state of things unknown within the memory of man. There are old chiefs now living who had never made the circuit of the island till within the last year. The last act of cannibalism that occurred was about eighteen months ago. We had thought that the strangulation of widows was at an end, but within the last fifteen months we have heard of three cases. The last two cases occurred a few months ago, and both nearly about the same time—one on each side of the island; but they were effected, not openly as formerly, but by stealth and during the darkness of the night; and, lest the Christian natives should know of their intentions and prevent them, all wailing was suppressed by the heathen, till the bodies of the dead man and his strangled wife were both cast into the sea, according to the heathen custom of disposing of the dead, for the Christian natives bury their dead. Those who profess Christianity are always on the alert, when any heathen man is dangerously ill, to watch his wife and prevent violent hands from being laid on her.

The strangling of women has been forbidden by all the principal chiefs on the island, and we cherish a hope that this horrid custom may now be ranked among the things that were.

“With the security of life and property that Christianity has thus far brought about, the spirit of industry is being fast awakened among the natives. To say nothing of the Mission buildings at both stations, which have drawn largely on their time and strength, a much greater breadth of cultivation is taken in this year, and a greater number of new houses built than has formerly been known.

“The tone of moral feeling is fast rising among the Christian natives: lying, stealing, conjugal infidelity, and other immoralities are no longer looked upon as mere venial offences. The ten commandments are now recognized as the standard of right and wrong, and moral conduct is tested by that holy and unerring standard.

“In the observance of religious duties the natives are very exemplary. The Sabbath is strictly observed. It is a day of rest, both from labour and amusement; and, as far as could be reasonably expected, the whole day is spent in the public and private exercise of God’s worship. Family worship, evening and morning, is regularly observed by the Christian natives. The Friday prayer meeting is well attended. In cases of sickness, the neighbours assemble, and frequently engage in prayer on behalf of the sick person. Sixteen months ago, when the deputation was here in the *John Williams*, a church was organised. It now consists of thirty native members, who have maintained during the period of membership a consistent and exemplary conduct; one member only has been suspended. There are hopeful appearances of piety in a number of others.

“Among the professedly Christian natives, our greatest practical difficulties have been polygamy, or more frequently bigamy, on the part of the men, and desertion of their husbands on the part of the women. Bigamy prevails, to a limited extent, principally among the chiefs. Of late, however, a very marked improvement has appeared in the case of some of the most influential chiefs, who seem to be acting honestly and decidedly on this point.

“As in most of the islands to the eastward, the women on this island appear always to have regarded the marriage relation as a very slender tie; and the presence of so many foreigners among them for the last ten or twelve years has had a most pernicious influence upon female character and conjugal fidelity. When any domestic quarrel takes place, or when mere caprice excites her, the wife leaves her husband, and goes to be a wife to some other man: the female population being considerably smaller than the male gives great facility to this practice. There are few women on this island above the age of thirty, who have not lived with more husbands than one. On this point, socialism has had a fair unfettered trial here, but no Eden has bloomed; domestic happiness has withered and died. This evil, though still prevalent, is however on the decline.’

“We had a lively scene at Ipeke before leaving for Fotuna. The vessel was opposite this station about four o’clock on Tuesday afternoon, Oct. 26th. We were very anxious to get away the same evening. We had to take on board nine natives of Fotuna and three Tanese, who had been staying at Ipeke waiting the arrival of the vessel, and anxious to have teachers for their island. Mr. Geddie had selected Whyit, one of the best native teachers belonging to Anelegauhat, and Mr. Inglis had chosen a young man of Ipeke. It was thought desirable that the latter should be married, and as a suitable person was in view, they were married on the beach in the presence of three or four hundred spectators. The scene was novel, and would have furnished an interesting subject for a picture, the marriage drawing a large concourse of spectators to the first public celebration of that rite, and the designation of the first native teachers of this island to the work of preaching the Gospel to their heathen neighbours. In another spot might be seen the Rarotongan teachers and their wives making preparations for their departure; and the five Eramangan youths, who had been residing at Ipeke during the absence of the vessel, busy conveying their little property to the boat, consisting of miscellaneous articles, as mats, fowls, ducks, cats, dogs, &c., all exceedingly valuable in their estimation. We got on board with

some difficulty that evening, and next morning we were off.

FOTUNA.

"Two boats were lowered to land the natives of Fotuna and Tana, and also one of the native teachers, Whyit. We lay off in the whale boat whilst the jolly boat went in shore to ascertain the feeling of the people in reference to teachers. The island is divided into two districts, the mountain and the wind districts. We were opposite to the mountain district; the natives we brought with us in the vessel belonged to the wind district on the opposite side of the island. The people from the mountain district came off in their canoes, and also Okeahama, the chief with whom the former teachers lived. We invited him into our boat, and asked him to go on board our vessel. He got out of his canoe into our boat, then his fears seemed to get the better of him, and he jumped out of the boat into his canoe. No doubt his conscience smote him respecting the conduct of his people to the former teachers, who were killed whilst living under his professed protection. After waiting for some time, Whyit came off, some of the people saying that they did not wish teachers at the place where they landed, but that the party who came in the vessel were very anxious that teachers should live with them on the opposite side of the island.

"We returned to the ship, and after a consultation resolved to leave the two Aneiteum teachers and their wives to reside with the party who had been living on Aneiteum. This seemed the most advisable plan, for there were no grounds to fear that they would be in any danger, because they were accustomed to visit the island in former days, and several Aneiteum people were residing on the island, and they would no doubt join the 'lotu' party. Next voyage we hope we may be able to locate a Samoan or Rarotongan teacher. We landed the Aneiteum teachers on Wednesday afternoon. They were in good spirits, and we trust the Divine blessing will rest upon the labours of these teachers, the first fruits from Western Polynesia.

TANA.

"A dark cloud hangs over the Mission at

Fort Resolution. The work has needed more energy than the native teachers possessed to carry it on against the opposition of foreigners, and the doubts, suspicions, and superstitions of the natives. The two Rarotongan teachers, Opetiao and Peleasara, living at Enkahi, were obliged to leave that side of the harbour, owing to the prevalence of an epidemic amongst them. The people, ever ready to suspect the teachers as *sickness makers*, killed their pigs, and gave unequivocal indications of their hostile feelings to the teachers. The chief, Lagi, with whom they were residing, would not allow the people to injure them. They, however, removed their property by night, vacated that station, and took up their abode with Upokumann, who had built a house near to the sandal-wood establishment on the east side of the bay.

"It was proposed by one of the teachers that they should commence the erection of a chapel, according to instructions we left them last voyage. They commenced cutting wood for the building, and sought a site for it. They wished to erect it on the ground formerly occupied by the Missionaries, but the people would not consent to the proposition of the teachers. They said that ground was sacred, that sacred men had lived upon it. They succeeded, however, in getting a piece of ground near to it. They cleared it and made preparations for the chapel, when a child belonging to the chief Sivili was taken ill and died. He at once said that the *spirits* were angry, and forbade the erection of the building, and the teachers were obliged to give up their work.

"The teachers seem to have got disheartened in their labours, and were employed assisting the foreigners at the sandal-wood establishment. Such a connexion we could not but deeply deplore, and feel assured that they could not have thus connected themselves with such a class of men without losing sight of the great objects for which they were settled on the island. Severe afflictions however were at hand both for the teachers and people. In April, 1853, a vessel, called the *Edward*, of New Brunswick, on her way from California to Sydney, put into Port Resolution for supplies. There was one case of small-pox on board, if not more; but,

notwithstanding this, the captain allowed the most unrestricted intercourse between the vessel and the shore. The teachers and natives were even allowed to have intercourse with the sick without being warned of their danger. The consequence was, as might naturally have been expected, the small-pox broke out on Tana. The vessel was upwards of three weeks in the harbour. The passengers went on shore, and were daily visitors at Upokumann's house. Soon after the vessel left, Opetαιο was taken ill. He had taken the disease in its worst form. They put up a temporary house and removed him to it. Peleasara attended him during his sickness. Pita, the Samoan teacher, who lived at some distance, occasionally visited him during his illness. In a few days he died. They buried him, and then Pita left Tana for Aneiteum, to take back some Aneiteum people, and inform the Missionaries there of the state of things on Tana. They were not allowed to have intercourse with the Aneiteum people until they had passed some time in quarantine. Pita and a native returned to Tana. On their arrival there, they found both Peleasara and Upokumann ill of the small-pox. Pita had letters for them; he gave them to Upokumann's wife. He did not go near the teachers at that time lest he should take the disease. Peleasara died, and a foreigner from the sandal wood establishment buried him. Pita was in the habit of taking food to the sick teachers, but the people of his land were angry with him for going near the sick, lest he should bring the disease to them. He was placed in a trying position between duty and feeling. The people threatened him on the one hand, and his sympathy for the sick urged him on the other to visit them. The foreigners, however, in the meantime sent them food, and Pita's wife also managed to supply them occasionally. Pita having waited for a few days, then went down to inquire about Upokumann. He saw no person about the premises except a young child between three and four years old. He went to the house, looked in at the doorway, and to his utter amazement he witnessed a most distressing sight—Upokumann and wife, side by side, both dead. Upokumann died of the small-pox, but Pita did not know the

cause of the death of Upokumann's wife. Pita applied to the chief with whom the teachers had been living for some one to bury them, and the chief prevailed upon a *Chinaman* belonging to the sandal-wood establishment to do this last office for the dead.

"Pita built a small house for the child, and continued to supply it with food daily. He dared not take it to his own house, lest the people should be enraged with him, and do him personal injury. The child found its way down to the sandal-wood establishment, and was there a few days. In the meantime, the Rarotongan teacher, Akatage, and his wife, from Eromanga, visited Tana. They had heard of the sickness of their countrymen, but were not in time to see them. They remained a short time with Pita, and then left for Eromanga, taking the child with them. It is remarkable that the child never took the small pox.

"The teachers' property was left in the house in which they died. The disease did not spread amongst the natives until they had plundered this property, and distributed it amongst them. Then it spread, and when several of the natives had caught the disease they proposed burning the teacher's house, and they consulted Pita, the remaining teacher. He told them to burn it. They replied that they were afraid, and requested that he would do it. In order to soothe their feelings, he consented; but there was only one thing that made him feel a little hesitation, and that was the Rarotongan Bible which was in the house; but his scruples of conscience were overcome, and he set fire to the house. When the house was burned, however, his troubles were not at an end, for the disease still spread, and they attributed it then to Pita's burning the house.

"Things were, however, soon brought to a crisis. Fifteen died of the small-pox; influenza and dysentery prevailed at the same time. The Tanese had a meeting to ascertain the cause of the disease. They assigned various reasons. Some blamed the foreigners at the sandal-wood establishment, others the teacher, and some accused the inland people amongst whom Pita was residing as the cause of the sickness. On this ground

Tapahan, a young chief living in the bay, killed a woman belonging to Pita's land. Quanan, the staunch friend of the Missionaries and teachers, at whose village Pita was living, intimated to him, that although they wished him to stay with them, yet it would be dangerous to do so as the people on the beach were so angry. Pita replied that he did not wish to leave them without a sufficient reason, but that as there was danger now he should remove. Having got the loan of a boat from a foreigner, he made arrangements for his departure, and whilst taking his things to the boat, he heard that four women belonging to his village had been killed by the people residing on the beach. Pita hastened his preparations, and left Tana for Aneiteum. He arrived in safety. He and his party lived for several weeks on a small island in the south-west bay of Aneiteum, in order that every means might be used to prevent the breaking out of small-pox on the island of Aneiteum.

"We brought vaccine matter from Sydney,

and the natives are availing themselves of the benefit of vaccination. All the natives and teachers on board the *John Williams* were vaccinated.

"We resolved, after mature deliberation, not to call at Tana this voyage, lest we should expose those on board to the small-pox, or be the means of conveying it to other islands. As we sailed past this island we could not but feel our sympathies excited, and exclaim, Dark Tana! Oh that thou hadst known the day of thy merciful visitation, and embraced the Gospel, so long and so patiently offered to thee, then, instead of heaviness of heart as we passed thee by, our souls should have rejoiced in thy blessedness. There is hope, however. The brethren on Aneiteum will no doubt come in contact with natives from Tana, and will be able to watch the indications of Providence in reference to the evangelization of that island.

[To be continued.]

ARRIVAL IN THIS COUNTRY.

Rev. William Clarkson and family, from Guzerat, *via* Bombay, on or about the 8th of August.

In making the above announcement we have the pleasure to add the following testimony to Mr. Clarkson's Missionary character and labours. It should, however, be observed, that the writer of the article has fallen into an error in assuming that Mr. C. laboured alone in the Guzerathi Mission, our Brother having had for his colleagues the Revs. J. van S. Taylor and A. Corbold:—

"The *Bombay Gazette* pays a deserved tribute to the Rev. William Clarkson, a Missionary who has recently left that Presidency for Europe. Fifteen years ago he established himself at Surat, which he shortly quitted for the Mahe Caunta. In that district he has since remained, organizing a Christian community. His converts have been settled upon an estate purchased by subscription, and have been specially brought to the notice of the Government by the collector, as the most industrious and orderly of villagers. Among them Mr. Clarkson has laboured, unrelieved, without recreation, and almost without European society, for nearly fifteen years. His labour has been well rewarded, and he now quits India with his health destroyed, but also with the consciousness that his life has not been spent utterly in vain. Mr. Clarkson's knowledge of Guzerathi, the language in which he taught, is said to have been profound."—*Allen's Indian Mail* of August 15th.

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JOHN W. BAKER

1840

THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR NOVEMBER, 1854.

MEMOIR OF THE REV. JOHN BRISTOW,

LATE MINISTER OF CASTLE STREET CHAPEL, EXETER.

THE subject of this memoir was born in 1786, at Great Marlow, Bucks, from whence his parents removed shortly after to Wooburn, in the same county. For the first nine years of his life he was an only child; and being blest with pious parents, he was favoured with religious instruction from his early childhood. It was to his mother's influence and solicitude for his spiritual interests that he attributed his first right impressions. These were fostered and deepened by the ministry of the Rev. T. English, the pastor of the Independent Church at Wooburn, and issued in decision of Christian character while he was yet a youth, so that about his nineteenth year he joined the church.

He soon gave evidence of possessing such intellectual and moral qualifications, as to induce his pastor to encourage him to devote himself to the work of the ministry. After much prayerful deliberation, deeming that Divine Providence had clearly pointed out the path of duty, and being generously assisted by an excellent relative, he entered the Academy at Gosport, under the care of the venerable Dr. Bogue. There he continued for twelve months, greatly enjoying and profiting by the instructions of his revered tutor; and

afterwards removed to Hoxton College, then under the able and valued presidency of Dr. Simpson; and completed the usual collegiate term of that excellent Institution.

His preaching while a student proved highly acceptable; and before the termination of his college studies, he was invited to settle over the Congregational Church at Lynn, in Norfolk. This invitation, however, he did not feel it right to listen to, being anxiously desirous to complete his academical course. At the close of his term, the Independent Church at Wilton, Wilts, being then without a pastor, he was invited to supply their vacant pulpit, and after some Sabbaths he received a unanimous call to take the oversight of them in the Lord. Estimating as of great importance the advantages of a small sphere at the outset of his ministry, and liking the spirit of the people, he accepted their invitation; and in September, 1814, was ordained to the pastoral office in that church.

How he laboured to advance the great ends of the Christian ministry, the people over whom he watched for ten years could well bear testimony. For a time he was much discouraged, from no additions to the church taking place.

That, however, might have been owing to two reasons:—in the first place, his preaching was, perhaps, more adapted to console and build up believers than to awaken the unconverted; but this was a kind of usefulness, he was accustomed to say, he could not be satisfied with; and, in the second place, there was a reserve in his manner which tended rather to deter inquirers, though, when this was once broken through, no one could be more kind and attentive than himself. God gave him at last the desire of his heart: many additions were made of those who ascribed their conversion, instrumentally, to his ministry. About forty were added during his pastorate. There was one family especially in which the effects of the grace of God were to be plainly seen, in the improvement even of their temporal comforts, but yet more delightfully as to their eternal hopes and prospects: a family of six sisters, all of whom, in succession, were united to the church, and maintained a consistent walk. It is also imagined that Mr. Bristow sowed much that others would reap the benefit of, though it did not appear till after he left Wilton. Two instances of that kind have come to light, one of which was told to Mr. Bristow during the last month of his life, nor will the smile soon be forgotten with which he heard it, and recalled the passage from which he preached on the occasion.

His engagements at Wilton were of an arduous kind. He preached thrice on the Sabbath, yet he was always prepared on the Monday evening, at the prayer-meeting, to make some text or hymn the subject of address. He was always attached to prayer-meetings, and mentioned as one reason for accepting the invitation to Wilton, that he thought them well attended there. He had also a weekly lecture to preach, besides visiting some neighbouring villages, for the purpose of preaching the gospel. He was indeed in labours abundant, so that it could not be surprising, though it was very gratifying,

to find how he lived in the people's affectionate remembrance for years even after his removal.

Some years before his removal to Exeter, his attention was drawn by a letter of invitation to the Castle-street Congregation, then without a pastor; but the reputed state of the churches in the West at that time deterred him from giving it any consideration, and he at once declined it. How happy they were in obtaining the services of his esteemed relative, the Rev. John Griffin, jun., and how painful was their disappointment in seeing the prospect of revival that had just dawned upon them in his ministerial devotedness and lovely character, so unexpectedly cut off by his early death, is well known. Mr. Morrell succeeded Mr. Griffin, but when the pulpit again became vacant, Mr. Bristow was a second time solicited to visit Exeter, which in the spring of 1824 he consented to do. This issued in a call to the pastorate. At first his judgment and his feelings would have led him to decline, but it was so earnestly pressed upon him by the senior ministers of his acquaintance, who thought him adapted to the existing state of the church, that he feared to disobey what appeared a providential indication; and accordingly taking an affectionate leave of his attached people at Wilton, he removed to Exeter, and commenced his ministry there in October following.

Here it pleased God to continue and uphold him for twenty-three years of stated labour. He found it a sphere that demanded the most patient and unremitting attention and solicitude; some peculiar circumstances arising out of the former condition of the church requiring especial care and prudence. In his endeavours to promote harmony he succeeded in a most happy degree, being enabled, by Divine goodness, to maintain the peace and concord of the church unbroken to the end. It is compatible with truth to say that his ministry was greatly blessed. Rich in its exhibition of the great evangelical

doctrines, and consistently earnest in the inculcation of practical duties, as deduced from and enforced by those doctrines, it was the means of elevating the tone of feeling and giving scriptural direction to the views of those to whom he ministered. The teaching, indeed, was that of a "scribe well instructed unto the kingdom of heaven;" "A workman rightly dividing the word of truth." He was an experimental *preacher*, because he was an experimental *Christian*. He loved "the truth as it is in Jesus," and lived upon it, and therefore, from heartfelt interest in it, deep spiritual sympathy with it, as well as from conscientious concern for the profit of his people, he continued through all his ministry to study the word of God with never-ceasing ardour and diligence. His preparations for the pulpit were remarkably assiduous. Still preaching thrice on the Lord's-day as long as his health permitted, as well as lecturing in the week; none of his discourse at any time betrayed careless preparation. It was not so much brilliancy or originality that characterized his preaching as comprehensiveness, judiciousness, variety, and vigour. He aimed to be, and evidently was in an eminent degree, a pastor after God's heart, feeding the people of his charge with knowledge and understanding.

During his pastorate the church increased considerably; but his serious regard for the soundness of Christian profession, and the purity of the church, made him cautiously and slowly discriminate in the admission of members. The chapel, which was inconveniently constructed, was remodelled and greatly improved, and good school-rooms in contiguity with it were erected. Notwithstanding the prevalence of High Church feeling in the city, his genuine catholicity of spirit preserved him from any offensive collision with that party; while with Evangelical Episcopalians as well as with other bodies he was on the most friendly footing. His attachment to the Bible and Missionary

Societies was strong and undeviating. Of the Exeter Branch Bible Association he was an active secretary from the commencement of his residence there, and how much he was valued in that department appears from the resolution passed by those with whom he had so long and harmoniously co-operated. He was also a warm supporter of the Anti-slavery cause.

In October, 1847, on the twenty-third anniversary of his pastorate, he resigned his charge. His state of health at that time would alone have been a sufficient reason for his taking that step, but there were other reasons which, in his judgment, opened the way for a retirement which he had long felt to be desirable, though he believed that it would be for the interest of the people to associate with himself a co-pastor for a short time prior to his retirement altogether. On this point there was a difference of opinion amongst even his warmest friends, and he therefore determined to resign at once. After twelve months' cessation from labour, he was able to preach, at times, in the various chapels of the city. But though incapable of the regular discharge of ministerial duty, he could not be idle. In order to maintain the habit of study and to promote his devotional feelings, he soon began to write a daily paper on some passage of Scripture, providing a book every month for that purpose; of these "Scripture Readings" he has left upwards of eleven hundred, many of them of considerable length. It may be truly said they are of an eminently instructive and edifying character, showing that he was still drinking deeply of the water of the river of life. Always prompt and assiduous in his visits to the sick and afflicted, he still continued his attentions to this suffering class, not only among his own friends, but wherever opportunity was afforded him; and from his varied experience, tender sympathy, and devotional spirit, these visits proved not only highly acceptable, but, in some cases, remarkably useful. Indeed, his

affectionate sympathy with the afflicted in any way was always prompt and active. His brethren in the ministry especially found in him a faithful friend when they resorted to him, as they often did, for counsel and comfort in their trials and difficulties.

A highly respected minister of that neighbourhood, endeared to Mr. Bristow by an intimate friendship of twenty-five years, thus writes of him:—

“But a slight acquaintance with our departed brother was necessary to discover a masculine and thorough-going integrity—an integrity which nothing could warp, and which, in cases of public trust or Christian truth, ruled with absolute dominion. He never sanctioned a proceeding, or gave a vote to please a party, or escape from difficulty, and no number or respectability of vouchers or supporters could insure his approval or concurrence. He chose to deal with questions of obscurity or difficulty according to what he believed to be their intrinsic merits. ‘What is written’ was with him a primary and paramount consideration, and that ascertained he could neither be coaxed nor coerced to a compromise. In the management of societies, or the disbursement of public funds, he was intensely careful not to infringe constitutional principles, trust declarations, or testamentary arrangements, and when standing alone in his views has submitted ‘under protest.’ The sternness of this habit sometimes occasioned awkward and uncomfortable feelings and misconstructions; he was adjudged scrupulous, when in truth he was only conscientious. Closely allied to this uprightness was his spirit of independence. Never content to act in the dark, he diligently informed himself on all subjects on which he might be required to act, and a judgment thus formed was usually as decided as it was cautious. He might be tenacious, but it was the tenacity of one who ‘came to the light,’ and whose opinions, if sometimes mistaken, were never crude or rash. The light in which an object

presented itself might not always be the best, but he had too much self-respect, as well as honourable feeling, to criticize before he examined, to review the book before he had read it. The right of private judgment had in him an enlightened and strenuous asserter, and he exercised it with manly freedom; but he was not over tolerant of ignorant assumption or ill-digested novelties. But passing over our brother’s mental and more general characteristics, we may obtain a glimpse of his interior qualities, the habits of his heart. To all that was masculine and independent in his mental mould he united a full proportion of affectionate susceptibility. He was more tender than stern. Childhood, or manhood, or old age, might surely calculate on his sympathy. The chamber of sickness and the house of mourning witnessed the workings of his kind heart and benevolent hand. There he was seen to advantage, as with mingled tenderness and fidelity he led the sufferer to the Lamb of God, or committed him in prayer to the Father of mercies. His kind looks and soothing tones and appropriate prayers have re-assured the heart that was all but overwhelmed, and left an impression of his worth which no time can efface. Less accessible and flexible than many, he was not less sympathetic and trustworthy, but might be consulted and relied on when more familiar and promising dependencies failed. Nor was he less delicate than kind, ever careful to hide the faithful adviser or discreet almoner in the friend, so that while relieved, or informed, and corrected, the objects of his sympathy were never mortified and put to shame; a patronizing air was unknown to him. But the crowning excellence of our beloved friend’s spirit was its genuine, intelligent, unostentatious piety. He believed with the heart unto righteousness. Religion was with him an affair of intelligent conviction, and hearty submission ‘a reasonable service.’ He knew and distrusted himself; he understood and accepted the Christian scheme

of salvation, and yielded both his judgment and affections to its keeping and control."

In the spring of 1852, his health, which had been undermined by repeated attacks of disease of some years' standing, rapidly gave way. The last few months were very painful, and the distressing sickness, arising from the nature of his malady, prevented his conversing much on religious subjects, but the tone of his mind was devotional and spiritual in a high degree. Calm and unshaken confidence in the salvation of the gospel which he had embraced and preached, sustained him throughout. "At our last interview, and in a state of great suffering," writes

the ministerial friend quoted above, "he said, 'My creed is the 119th Psalm.' He had taken God's word as his heritage for ever, and now found it the support and rejoicing of his heart. It was humiliating to be thus afflicted, but truth, immutable truth, assured him that all was right." The day before his death he said with emphatic earnestness to his beloved wife, "I am *tethered* to the covenant—you understand me." And thus resting in the grace of his Lord and Saviour Jesus Christ, and patiently waiting for his coming, he fell asleep in Jesus, the 30th of August, 1852.

"Blessed are the dead which die in the Lord, for they rest from their labours, and their works follow them."

THE BLESSING WANTED BY THE CHURCHES.

"Until the Spirit be poured upon us from on high."—ISA. xxxii. 15.

AND most sure it is, that until such shall be the case, our souls will present a scene of spiritual sterility, desolation, and death. Fallen humanity is as the rock and the desert, "until the Spirit is poured from on high." Were this precious truth felt more deeply by all the churches, oh, what a cry would it send up to Heaven for the descent of the Holy Spirit! Nothing is more wanted, at the present moment, among professing Christians, than a thrilling and all-subduing sense of the necessity of the Holy Spirit's descent on ministers and on Christian churches. When such a conviction shall come, like a genial and refreshing gale, upon all the dwelling-places of Mount Zion, "the wilderness will be a fruitful field, and the fruitful field will be counted for a forest. Then will judgment dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

It is proposed, then, to state and illustrate the two following proposi-

tions: That spiritual prosperity can only result from the copious descent of the Holy Spirit; and that the advent of the Spirit is regulated by laws which place the blessing within our reach.

Would that gospel hearers could all be penetrated with the consciousness of their need of a more abundant effusion of the Holy Spirit! What longings after God, what breathings for new life, what a humbling sense of former coldness, and infirmity, and backsliding would it create!

All the powers, and enjoyments, and operations of the spiritual life, must actually come to a pause, if our felt dependence upon God's Spirit is suffered to decline. Have we not great need to cry with the prophet, as he gazed on the valley of vision: "Come from the four winds, O breath, and breathe upon these slain, that they may live!" There can be no life in the church, but as it proceeds from, and is nourished by, the quickening Spirit of our risen and exalted Lord. To press this great and solemn truth home upon the hearts of our readers will be the

object of the following remarks, while we invite their prayerful attention to the following thoughts:—

I. SPIRITUAL PROSPERITY CAN ONLY RESULT FROM THE COPIOUS DESCENT OF THE HOLY GHOST.

“Until the Spirit be poured upon us from on high,” there will be no decisive tokens of invigorated Christian life. All will be dreary waste, and absolute sterility and death, while apostate humanity remains without the visitation of a Divine and all-transforming power.

1. *Until the Spirit be poured upon us from on high, there can be no adequate and realizing impression of His character and work, as the great agent of all spiritual life and holiness in our world.*

Men in their natural state of spiritual darkness and insensibility, live, and feel, and act, as if there were no Holy Ghost. They pursue their course on the principle that they are sufficient to their own guidance and happiness, and have no affecting sense of their need of a Divine and gracious power to raise them from that death in sin in which they lie. Though the Holy Spirit is an omniscient Agent, “searching all things, yea, the deep things of God,”—though he is Almighty, and the author of the inspiration of all the prophets and apostles,—of all the miracles of which we read in the Old and New Testament Scriptures, and of all the conversions that have ever taken place since the fall of man, yet the “*natural man*,” that is, the unrenewed man, has no proper sense of his existence and agency in the church;—he is as indifferent to the great facts of his *personality, Divinity, and saving operations*, upon the minds of men, as if they were not a reality; he never feels his need of His quickening power, to raise him from his death in sin; and if at times he thinks of the Father of all,—and of Jesus the Saviour of the world,—he is never impressed with the thought that he needs or can receive anything from the Holy Ghost. This, it is

to be feared, is very much the condition of all the unconverted. If in the theory of religion they have been taught, there is found the doctrine concerning the Divine Spirit,—the Third Person in the adorable Trinity,—yet in their inmost thoughts, in the constant workings of their intelligent and accountable minds, *there is no actual dependence upon the Spirit*, no fervent desire rising to Him for his blessed influence,—no abiding, operative sense of his all-pervading, necessary, and Divine agency. What a lamentable and exposed state is this for any sinful being to live in from day to day! Yet is it not the state of thousands and tens of thousands, who sit under the sound of the gospel? The only power by which their state can be changed, even the power of the Holy Spirit, they feel not to need, and never ask in humble and earnest prayer his renewing and sanctifying grace. Oh, that all who are careless and unconcerned, in reference to the Holy Spirit, could be brought to feel, that, in their present state of mind, they are riveting upon themselves the chain of depravity and unbelief, just because they are without any active and fervent desire for the descent and quickening energy of the Holy Spirit.

2. *Until the Spirit be poured upon us from on high, there will be but few Pentecostal movements in connexion with the preaching of the word.*—The very tendency to look for such movements comes from the Holy Spirit. The vast majority of gospel hearers are not looking for another Pentecost. They are contented, or at least not *uneasy*, in their present depressed state, in so far as it respects the limited number of conversions, as compared with the masses who attend on the preaching of the word. We should be, in the present low state of the church, astonished and overwhelmed if we were to hear of hundreds drawn to Christ by a single sermon. But such soul-animating sights cannot be seen but as the result of a mighty and merciful effusion of the Holy Spirit. It is not a few precious drops from the

fructifying cloud that can refresh and fertilize the barren and parched soil; but it is the warm and copious shower descending with a plentiful fulness that creates beauty, and verdure, and fruitfulness. And so it is under the ministry of the word. A few precious drops of divine influence will not relieve the barren wastes of mind, and create a Pentecostal awakening among the hearers of the gospel. We want "showers of blessing,"—we want the Holy Spirit to be *poured* on ministers and people, in order to the realization of a great conversion-work. It is a mercy to see a few turning to God,—to hear from one and another the importunate cry, "Sirs, what must we do to be saved?" But why should so many remain unmoved beneath the sound of the word? Why should so many perish at mercy's threshold, while so few look to Christ and are saved? Have you, dear reader, pondered *well* the grand reason? Have you been impressed with the fact, that there is no shower—no mighty outpouring—of divine influence upon the ministry of the word. There may be evidence of the descent of the gentle dew,—there may be, here and there, a few drops falling on the bleak and barren earth; but where can you see, in any of our religious circles, even the signs of a coming shower of heavenly blessings, and where can it be said that "the Spirit is largely *poured* out from on high?" Nor will the consummation, so devoutly to be wished, be realized under the preaching of the word, until "times of refreshing shall come from the presence of the Lord." Oh that we could see this state of things reversed, and find that every Sabbath was a Pentecost, and every sermon was the message of life and salvation to penetrated multitudes! What glorious work would preaching then be! What scenes of rejoicing and triumph would be the assemblies of Zion! As in Jerusalem of old, great fear would come upon all who beheld the wondrous change, and there would be "added to the church daily such as should be

saved;" while there would be joy among the angels of God, not over *one* returning prodigal, but over multitudes translated out of darkness into marvellous light.

O blessed power! O glorious day!

What a large victory shall ensue!

And converts, who thy grace obey,

Exceed the drops of morning dew.

3. *Until the Spirit be poured from on high, the Christian church will remain in a comparatively languishing and unprosperous state.*

It is a solemn but indubitable fact, that as the church *is*, so must the world *be*. If its spiritual temperature is low, the impression on the world will be faint, and feeble, and almost imperceptible. If it is powerfully acted upon by a remarkable outpouring of the Holy Spirit, then will it be in a position to tell with resistless force and energy upon those who are without. A common-place profession of the gospel, free from outward blame, and orderly in the observance of religious duties,—but devoid of deep-toned spirituality, active love, and burning zeal for the honour of Christ, will never awe the world, or cause the thoughtless, the unconcerned, and the profane, to pause in their career of folly and impenitence. On the disciples of Christ, those who are pledged for the maintenance of his honour in the world, must fall a more plenteous effusion of the Holy Spirit, if showers of blessing are to descend upon the out-field of the world lying in the wicked one.

Then, when the church is converted, she will not only be prepared to strengthen her brethren, but she will be equipped for the great work which has been assigned to her instrumentality, viz., *the conversion of the world*.

Then will she have power with God, and will prevail. Her life, infused by the church's glorious Head, will vitalize all around her, and within the circle of her influence. She will look forth upon the world, "fair as the moon, clear as the sun, and terrible as an army with banners." Her living, active power

will be felt upon the inert masses of depravity and worldliness. Her benevolence will fall upon the selfishness of mankind at large like the drops of morning dew. Her zeal will be exerted on behalf of the various objects of social, moral, and spiritual misery and wretchedness. She will be in positive and palpable sympathy with Christ himself,—living for Him, acting for Him, and identifying all her interests and all her happiness with the advancement of his honour, and the glory of his kingdom.

But when, oh when, is the Church to reflect the bright image of her Lord? When is she to spring up in her apostolic vigour and purity? When is she to show herself dead to the world, and alive to Christ? When is she to appear the virtuous and uncontaminated spouse of her rightful Lord? When is she to prove herself the embodiment of her own principles? When is she to be purged from her petty strifes and bickerings, and to walk forth in her might and majesty, as the great philanthropist of human kind? When is she to become the fitting representative of her absent Lord, the guardian of his honour, and the herald of his coming kingdom and glory upon earth? Ah, *when*, dear friends? Only when “the Spirit is poured upon us from on high.” Till then, the mass of professors will “seek their own things, not the things which are Jesus Christ’s;” and in this depressed and enfeebled state must she remain until she goes forth out of herself, and seeks to draw in fresh life from him who has said, “The water that I shall give you, shall be in you a well of water springing up into everlasting life.”

This leads to the second deeply interesting portion of our theme.

II. THAT THE ADVENT OF THE SPIRIT IS REGULATED BY LAWS WHICH PLACE THE BLESSING WITHIN OUR REACH.

1. *The Spirit will be poured from on high, in answer to prayer.*

A prostrate church, crying for the

advent of the Spirit, and panting for a new baptism of power from on high, would not struggle, and plead, and agonize in vain. God would then “arise and have mercy on Zion;—the time, yea the set time, to favour her,” would then have arrived. The blessings of Messiah’s reign would then “come down like rain upon the mown grass, and as showers that water the earth.” God would then be entreated of in reference to those great promises: “I will pour my Spirit upon all flesh;”—“So shall he sprinkle many nations;” “When he the Spirit of truth is come, He shall convince the world of sin, of righteousness, and judgment.” Yes, prayer, the prayer of faith, the prayer that never ceases, the prayer which rises around the throne like the voice of many waters, shall bring down streams of Divine influence to refresh God’s parched heritage, and to bless and fructify a barren and desolate world.

Yes, and to this law of prayer every child of Adam is encouraged to look with hope, as it respects the descent of more copious supplies of Divine grace. Its provisions come within the reach of every anxious soul longing for the baptism of the Holy Ghost. Hear the voice of Jesus himself: “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.” We have but to ask, and we shall receive; we have but to seek, and we shall find; we have but to knock, and the door shall be opened unto us. But God will be inquired of, if the Spirit is to be poured from on high. He will not squander his gifts upon an unexpectant Christian, or an unexpectant Church. If we would see God reviving his own work in the midst of the years, we must fall in with his own revealed plan, and prove by the fervour, and urgency, and confidence of our prayers, that we are longing for, and ready to welcome the copious and refreshing descent of the Holy Ghost.

2. *The Spirit will be poured from on high, when the church is in a better frame for his advent.*

She must prepare herself as a Bride prepareth herself for her Bridegroom. Christ will come in power and great glory to his church, when she is in a posture of readiness for so august a visitor. The Holy Spirit is looking to the church for a responsive echo of his own teaching and influence in the minds of men. He will not with impunity be grieved—he will not be quenched, by our apathy, our cold-heartedness, our undue love of present things, our unloving tempers, our grievous backslidings, our strifes and divisions, our little petty animosities, our sad and mournful falls. He expects us to be responsive to his suggestions, to be obedient to his impulses, to be temples for his reception, dedicated to his praise. Let us ponder these thoughts, and lay them to heart, and then may we expect, individually and collectively, that the Spirit will be poured from on high upon us.

3. *The Spirit will be poured from on high when the testimony of his truth is yielded to with grateful and unresisting submission.* The Holy Spirit speaks in the word. It is his whole testimony

concerning all things in which perishing sinners are most vitally concerned. He expects that we will hear his voice in the written word, and not “harden our hearts, as in the provocation, as in the day of temptation in the wilderness.” When the Bible has its place in our thoughts, and convictions, and feelings, and purposes, and plans, and when the church shall thus honour the Bible, as the testimony of the Spirit,—then will the Spirit be poured upon us from on high; and all Zion’s waste places will be refreshed and fertilized by the presence and glory of the Lord.

O, then, dear readers, if you would realize the blessing promised, if you would live to see the Spirit poured out from on high, and the wilderness changed into a fruitful field,—reverence—examine—believe—prize—ponder—pray over your Bibles. There only can you find the lessons of the Spirit,—and while you are struggling on the bended knee of prayer to become acquainted with them, you may expect—you may hope—you may even be confident that the Spirit will be poured from on high, and that your souls will become as a garden which the Lord himself hath watered.

Brompton.

J. M.

CONVERSION OF A UNITARIAN.

AN AUTHENTIC NARRATIVE.

“Come ye to the waters.”—ISA. xlv. 1.

IN the autumn of 1848, writes a country minister to his friend in town, I was, in the course of providence, called to labour in a small town in one of the midland counties. The scene of my labours was one of the most beautiful in this country, contiguous to a salubrious watering place, with all the advantages of a fine climate, an almost constantly unclouded sky, rich lands and herbage, groves and trees in abundance. Amidst many toils in my arduous calling, nature seemed to exert

her utmost influence to soothe and renovate my frequently exhausted frame. There is much to encourage every faithful minister of Christ; for he is always confident of this, that “God’s word shall not return unto him void, but shall accomplish that which he pleaseth, and prosper in the thing whereunto he hath sent it.” My labours, as I have hinted, were arduous, but in several of the villages and hamlets where I preached, God was pleased to awaken, and I trust bring to the saving know-

ledge of the truth, many immortal souls. I have seen the penitential tear flow from the eye of the sinner bowing to the earth under the weight of years; heard the sighs of others, and had many pleasing assurances of the blessing that has accompanied the Word. All these are the sweet rewards of labouring faithfully (I humbly trust) in the Lord's vineyard. They are the present rewards, earnest of that day when "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Although my present object is to give some account of one who had been caught in the meshes of Socinianism, still, as the sequel of his story will show how the power of Divine grace was manifested through the word, I do not wish entirely to overlook many evidences I have had of the same power while I laboured at — and in the surrounding neighbourhood.

Mr. ——— was a respectable tradesman in the town of ———, as I have hinted, the principal scene of my labours. I cannot, however, as his friends and relatives still reside in the place and neighbourhood, give names of persons and places. With as much delicacy then as the circumstances require, I shall endeavour to give you a clear idea of this interesting case. After having been thoroughly indoctrinated by Socinian teaching, Mr. ——— came to reside and carry on his business at ———, where at the time aforesaid I found him a regular hearer at the chapel where I officiated. I remember very well observing his thoughtful appearance during the whole of the discourse on the first Sabbath evening I preached at ———; singularly enough, the same thing was observed by a member of the church, who said to a friend after the service, "Did you observe what attention Mr. ——— paid to the sermon? Your sermon," he said, "would just suit him, sir," at the same time expressing a fear that it might not profit him. It is, however, my happiness to state, that if a saving change was not from that time

begun, it doubtless was very soon afterwards, for in the course of only a few months from that time we received him, with great joy, into the fellowship of the church, upon the most satisfactory evidence of a radical change in his views as to the character of Christ, and with the full assurance, on his own written testimony, (which I have at this moment with me,) that he implicitly accepted the atonement of Christ, as the only ground of his salvation. His letter to me on the subject was becoming one who had formerly been "a persecutor and injurious, but had now obtained mercy." His subsequent life, (which was very brief indeed, and the circumstances of his sudden removal extremely painful,) seemed to afford the best attestation of a genuine work of Divine grace. His error in religion (as I have credibly been informed,) was by no means his only fault; the change, therefore, as I well know, must have been great; he became the kind and affectionate husband and parent, a friend, as far as his new light would carry him, to the cause of Christ; although, as I could not expect, not everything that I could wish, he became my attached friend, and was, as long as he lived, a great source of comfort to me.

I hasten now to say, that his death, which took place only a few months after he joined the church, evinced the power of the glorious gospel of the blessed God. I was not with him in his last moments, but his wife, who was also a member with us, detailed all the circumstances to me, from which I have the fullest assurance that the faith he professed abundantly supported him in death, and that truly this was "a brand plucked out of the fire." The account which my deceased friend gave me of the way in which he had been treated prior to my acquaintance with him, is a circumstance which I think deserving of remark. It appears that he had been given up as incorrigible, and had become the general subject of ridicule and distaste; he did not even except one among those who professed to be

his teachers, in the account which he gave me of his history in connexion with the chapel up to the time I have already mentioned. As he told me, a wrong course had been pursued towards him; he wanted light, not dogmatism and banter; and what is most remarkable, as there was not a Unitarian place, he continued to go to the chapel. This seems to me, indeed, to be a singular instance of the great importance of a preached gospel; *he came to the waters*, no benefit seems to be derived from his attendance on the ordinances of God's house, still, *he comes to the waters*; by-and-by, at a *certain season*, they are troubled, he steps in, and is made whole. Thus in all ages "it hath pleased God

through the foolishness of preaching to save them that believe."

We may learn from this simple narrative, that the province of the minister of Christ is "in meekness to instruct those who oppose themselves, with all long-suffering and doctrine, if God peradventure will give them repentance to the acknowledging of the truth; and *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

O that this brief narrative may be the means of stimulating both the preacher of the gospel, and the honest inquirer after truth, in the diligent use of the means of grace! Amen.

A DAY AT THE CATHOLIC AND APOSTOLIC CHURCH, GORDON SQUARE, LONDON.

MORE than twenty years ago, I attended one of the early services presided over by the late Edward Irving, at the Scotch Church, Regent Square. It was a dark November morning. I was in the building between five and six o'clock. There was a considerable congregation. We waited in silence, till a tall figure, wrapped in a large cloak, strode up the centre aisle. This was Irving. He took his seat at a table; then, rising, gave out a psalm, and the worship commenced. He prayed in his own earnest, impassioned, and striking manner. The scriptures were read by others, who sometimes distinguished a particular verse by some strange, unearthly intonation! Irving, in the course of his address, read several letters from different and distant parts, descriptive of the progress of the revived gifts. In the midst of this, he was arrested by the sudden utterances of the most extraordinary sounds I ever heard. They were something between shrieks and yells, and did not at first seem to be language at all. Several strangers started to their

feet, myself among the rest, to endeavour to discover from what part of the church they proceeded. They seemed to me to come from a great distance, and yet, after I had recovered myself, I found that they were uttered by a woman immediately before me. She was bending a little forward, but I could see the movement of the sides of her bonnet. These were the tongues. They consisted of what neither the speaker nor any of her audience understood.

Once, some years after this, when the Irvingites had become a sect, I attended their worship in a little chapel in the Borough. It was conducted with great simplicity. Mr. Armstrong, who had formerly been a clergyman, read and expounded a chapter. As far as I can recall the scene, and trust my recollection, he stood in the pulpit without gown or band, or any ministerial costume whatever.

For many years it has been understood that changes have been gradually going on among those who commenced as the followers of Mr. Irving;

that while they have assumed the name of "The Catholic Apostolic Church," they have formed for themselves a very full liturgical service;—have arranged a ministry of several orders, distinguishing them by different dresses,—and that they conduct their worship, in their principal places, with great pomp. Their most splendid church is that which was recently erected in Gordon Square. It is a beautiful and imposing structure. I had often thought that I should like, if an opportunity offered, to witness their worship in that church. Such an opportunity I lately had, and I purpose, in this paper, to give a brief account of what I saw and heard.

I arrived in London on the evening of Saturday, the — of September. I endeavoured to get to Gordon Square by eleven o'clock. I was delayed by an unlooked-for circumstance, and did not arrive till a little past the hour. There was then no admission from Gordon Square, as a board in the passage informed us, "because the service was begun,"—the only mode of entrance was by the west door. To that I proceeded. When I entered I found a large congregation, with worship proceeding very much like what is witnessed in a Romish church. The chancel was for the most part appropriated to priests, who wore different sorts of robes, and seemed to be distinguished, too, by the places they occupied. Two or three, sitting at the very top, had on a kind of white tunic, of very fine linen or lawn, with rich lace borders at the bottom and wrists; over which was worn a deep purple tippet or cape, also richly ornamented with lace. There were other priests, in white surplices, with pink or red scarfs; and all over the place were persons dressed in long black gowns, showing people to seats, who, I understood, were deacons and sub-deacons. On each side, at the transepts, were numbers of men and boys in white surplices, who led the chanting. The worship was being conducted partly by a priest, or priests,

immediately in front of the high altar, and partly by some who stood at desks, just at the entrance of the chancel. Everything was intoned, or chanted. In this, the morning service, there was no hymn or psalm sung; the worship, however, was a constant musical performance, as everything in the service that could be chanted was thus united in—short pieces of scripture, the creed, the *Te Deum*, and so on. The chanting was the most beautiful I ever heard. It was artistically perfect. The people very generally joined in it. I do not believe that there is anything equal to it, in any cathedral, or any Puseyite place in the world, whatever may be the enthusiasm of either priests or people for what the Belgravians call "the musical worship of God."

I think it possible that the service began before eleven o'clock, and that I missed something like a brief address, exhortation, or homily, as there was nothing of the sort—nothing of the nature of direct verbal teaching, in the part of the service I witnessed; and I think I remember hearing some one say that there had been a short address to the church. The service was simply the dispensation of the Eucharist. It was of the nature, as to appearance, of the Romish mass. It took up the whole morning. There was the *crossing* of the elements at their consecration, the lighting of candles, and the burning of incense. The priests communicated first, in the order, I think, of office and dignity. Then all the choristers, men and boys, went up to the high altar, and communicated there. Portions of the consecrated elements were brought to a plain side altar, in the south transept, where a number of the deacons and sub-deacons received them. The members of the church then went up in batches to the high altar, or to the side altar, as they might choose, or as was most convenient, and so the engagement proceeded till all had received. While this was going on, I heard a solitary voice, sounding from the sacred pre-

cinets of the chancel, in short measured intonations, pausing, as it seemed to me, between each line or versicle of a hymn, which the individual appeared to be chanting by himself. I asked one of the attendants to point me out in the Prayer Book the piece that he was thus going through. I could not make out his words,—nor could I see anything in the printed order of the service that I could identify with what he was doing. The man (who told me afterwards that he was a sub-deacon) whispered, “That, sir, is the spirit; he is speaking under influence.” “Is it English?” I inquired. “I don’t know,” was the reply; “he is a Spaniard, and cannot speak English,—it is the spirit.” Of course, on this hypothesis, it might be English, or any other language, but it seemed to me something that was not *generally* intelligible, if, indeed, it were so at all, even to the speaker himself.

At the close of the service I was informed that there would be another

meeting of the church in the afternoon, at four o’clock; and that at seven the place would be again open, for the exposition of truth to the world, or to a congregation supposed to be strangers. The afternoon meeting was to begin with a sermon, and to end with the evening service. I attended both these. In them there was something more of direct address, illustrative of the views and the style of thought of this singular people. With the permission of the editor, I will give some account of them next month. Till then I will reserve such reflections as the whole exhibition seemed calculated to excite. It was a splendid, but to me, I confess, a very mournful sight. Staid, respectable looking elderly men, many of them, dressed up after such a fashion, and spending a whole Sunday morning in playing at being priests! I looked on with sad wonder, and thought of Edward Irving and his Geneva cloak!

October 2nd.

T. W.

THE PHILOSOPHY OF THE INFINITE.

SIR WILLIAM HAMILTON AND HENRY CALDERWOOD.

[THE following is the summing up of Mr. Calderwood’s work on “The Philosophy of the Infinite,” in answer to the theories of Sir William Hamilton. See our Review Department.]

“In entering upon a consideration of the Philosophy of the Infinite, we have, as a preliminary point, endeavoured to maintain against Sir William Hamilton, that the problem of the unconditioned is one. That is to say, there is only one unconditioned, namely, the Infinite; for, of the Infinite alone can it be affirmed, that it is subject to no restrictions or relations as the necessary condition of its existence. Sir William has maintained that the problem is twofold. Besides the Infinite, he asserts that there is another unconditioned, namely, the Absolute. As examples of

the latter, he mentions an absolute whole, and an absolute part, that is, ‘a whole so great that we cannot conceive it as a relative part of a still greater whole,’ and ‘a part so small that we cannot also conceive it as a relative whole, divisible into smaller parts.’ Against this we argue, that an absolute part is a contradiction in terms, since a part is nothing except as related to a whole. Equally contradictory is an absolute whole, which is made up of relative parts, for the whole exists only as the sum of the parts. Either way, the Absolute is deduced from the relative, or evolved out of it, which is an impossibility. It is thus apparent that even though the absolute whole and absolute part, indicated by Sir William, were realized, neither of them would be

really absolute. Both would be related on one side, the whole being related to the part, and the part being related to the whole. Moreover, everything short of the Infinite is limited; limitation is a necessary *condition* of its existence; therefore, no limited object can be unconditioned; in other words, there can be no unconditioned but the Infinite. There is, therefore, no absolute whole—no absolute unity—except the Infinite, which is one and indivisible.

“We have, thus, limited the discussion to a single unconditioned object, namely, the Infinite, which is altogether unlimited or unrestricted. On this point, Sir William Hamilton maintains that the Infinite is that which is out of relation, and which cannot exist in relation; consequently, the Infinite cannot be realized in thought, since thought involves relation. The Infinite is by its very nature unconditioned, and consequently cannot be made an object of thought, since to think is to condition. To this we reply, that such an Infinite is an impossibility, not only in thought but in existence, so long as we exist and other objects exist around us. Moreover, granted that the Infinite exists, and it is plain that it may exist in relation, provided there be nothing in that relation to limit or restrict it. Granted that an infinite Being exists, and if there be nothing in the existence of created objects to limit the infinite One, he may exist in the relation of a Creator. Finally, if the act of thought, though limited itself, does not limit the object of thought; and if thought may be exercised on an object whose entire extent is not realized by the mind; then, the Infinite may be the object of thought.

“Having maintained that the Infinite cannot exist in relation, and therefore cannot exist as an object of thought, Sir William is next led to assert that the only manner in which we can form a conception of the Infinite is by a ‘negative notion.’ To this we reply, that a ‘negative notion’ is no notion at all, and that, irrespective altogether of

our knowledge of the Infinite, a negative notion, as defined by Sir William, is a mental impossibility, and its statement psychologically untenable. To obtain a ‘negative notion’ by thinking away the positive qualities belonging to an object is altogether impossible. We can think, only as we think existence; and we can think away certain qualities only by thinking certain other positive qualities in their stead. We, therefore, set aside the doctrine of a negative notion as incompetent.

“On these grounds, we have felt ourselves constrained to differ from Sir William Hamilton, and take up a position antagonistic to that which he occupies. Not, indeed, without regret have we found ourselves under the necessity of adopting this course; yet, notwithstanding the powerful logic of this esteemed philosopher, we are altogether unable to coincide with his conclusions. The doctrine which we maintain concerning our knowledge of the Infinite, and which has been fully developed and illustrated in the preceding pages, may be briefly stated thus:—I. That man does realize a positive notion of the Infinite. II. That this notion of the Infinite is not realized by any course of addition or progression (either in space or time), which, starting from the finite, seeks to reach the infinite, and is not the result of any logical demonstration. III. That this notion of the Infinite is a fact, or *ultimate datum*, of consciousness, involved in the constitution of the mind, and arising in various relations. IV. That the notion of the Infinite, though real and positive, is only partial and indefinite; capable of enlargement, but not of perfection.

“From this statement of our theory, it is plain, that we altogether deny the validity of the law which Sir William Hamilton has laid down under the name of the law of the Conditioned. Sir William’s doctrine on this point is briefly stated, thus:—‘*Conditional limitation* is the fundamental law of the possibility of thought.’ We have al-

readily presented evidence sufficient to prove, that we have a knowledge of something more than the limited, whence it follows, that 'conditional limitation' is not a fundamental law of the possibility of thought. The exact position which we occupy in relation to Sir William Hamilton's law of the conditioned, may be described within a small compass. When Sir William says, that '*conditional limitation* is the fundamental law of the possibility of thought,' we deny it,—but when he says, that thought is only of existence conditioned, and that by existence conditioned, he means 'existence relative,' that is, 'existence thought under relation,' we admit it. We admit that all our knowledge is of the relative, but we assert, *that there may be a relative knowledge both of the finite and the Infinite*. While, however, we maintain that we have a conception of the Infinite, we at the same time hold, that our knowledge of it is only imperfect, and, therefore, we most heartily and fully concur in the principles laid down by Sir William, that 'the capacity of *thought* is not to be constituted into the measure of *existence*.' But, this principle we hold, rather as the result of our own doctrine, than of the doctrine of Sir William. If, as this philosopher says, our knowledge is only of the limited, how is it that we at once recognize the validity of the principle, that 'the capacity of thought is not to be constituted into the measure of existence?' On our doctrine, which is a partial recognition of the Infinite, the fact is at once explained. We assert a knowledge of the Infinite, but only an indefinite knowledge, therefore we at once recognize the principle, that the limits of our knowledge are not to be regarded as the limits of existence. Tell us that we can have no knowledge of the Infinite, and we reply that, on such a doctrine, faith in God is an impossibility. But, grant the conception of the Infinite which we have maintained, partial and indefinite though it be, and our faith has obtained a firm basis.

"The positive notion of the Infinite, which we profess, is first revealed in our notion of Time and Space as necessary conditions of thought. In saying that Time, while an external reality, is a condition of thought, we mean that, in thinking an object, it is a mental condition that we think it as existing in Time. Still further, Time is an *irrestrictive condition* of thought. By this we mean, that, while the conception of Time is a necessary condition of thought, you may crowd into it object after object, to the very utmost limit of your power; still time is conceived as stretching *beyond*, and presents no barrier to any extension of the objects of thought. Accumulate object after object, and still accumulate, yet time stretches beyond, unrestricted and unrestricting,—unlimited and illimitable.

"The same is true of Space. It also is an *irrestrictive condition* of thought. Conceive an object existing in Space, and then crowd into space object after object, and try if this condition of thought will restrict you in your progress. You try in vain. There it is, mysteriously stretching far beyond. Press on to the full limit of your power, yet so marvellous is the nature of this condition of thought, that it does not restrict you even there, and is realized only as unended and unending. It is thus manifest, that in both Time and Space we realize a notion of the Infinite. Both must be thought, and are thought, stretching beyond any limits which we assign, so that the grand conception equally of Time and Space, is one which realizes them as unlimited.

"The next point to which we come, is the positive notion which we have of a supreme and infinite Being. The conception of infinite Space, and infinite Time, is given as the introduction to this higher conception. From the conception of infinite Space, we rise to the conception of God who fills all Space; and from the conception of infinite Time, we rise to the conception of a God who ever has existed, and ever

will exist. By a necessity of our nature, we are constrained to think of a great *First Cause* as the originator of all other objects. An examination of our mind reveals this as a fact of consciousness. We look around upon all the objects which come within our observation, and we must think that they had a cause. We do not reach our notion of First Cause by any process of reasoning, inasmuch as such a process would be logically incompetent, as inferring an infinite cause from a limited manifestation of power. Yet we do, and must think a First Cause, and such is our notion of the First Cause, that we cannot think Him as a finite Being. Tell us that such a Being is finite, and immediately you raise the necessity to think a cause for his existence. The First Cause must be thought as an infinite Cause, since the mere thought of a finite Being, necessitates the thought of a Superior Being. Take away the conception of the Infinite, and the existence of the finite is an enigma, and man's nature a contradiction. In the mere conception of a limited Being, there is given the notion of a Supreme Being; in the mere conception of the finite, there is given the conception of the Infinite.

"Directing attention to another sphere, we bring under review the *moral nature* of man. Here we find, that the principles of right and wrong, and the consciousness of obligation, necessarily imply a positive conception of the Supreme Being as a *Moral Governor*. Moral obligation necessarily involves the notion of a Being, Supreme and Infinite, to whom we are responsible. Once assert that such a moral being is finite, and immediately you raise in your mind the necessity to think a Supreme Being to whom he is responsible. Thus it is that the conception of a finite moral Being necessarily originates the conception of a supreme moral Being, to whom he is responsible; and the only conception we can form of an irresponsible moral Being, is a Supreme Being, unrestricted and infinite. In the conception of a finite and responsible moral

Being, there is given the conception of an Infinite and Supreme moral Being. Thus it is, that there is treasured up in the depths of our moral nature a notion of the Infinite Being, without which notion, moral distinctions would be impossible, and obligation could not exist.

"Finally, man must *worship*, and to worship a negation, is not only blank and barren in theory, but impossible in practice. All worship supposes a direct object of worship, and a positive conception of that object as infinite and supreme. A 'negative notion' is nothing, and is of no value whatever, in the attempt to explain the religious nature of man. On no other condition can the act of worship be realized, than by a positive notion of the Supreme Being. Nor, as has already been made apparent, can we conceive the Supreme Being, except as unrestricted and infinite. Tell us that the object of thought is not the Infinite Being, and we instantly reply, that, if this be the case, he cannot be the object of worship, so much is a positive conception of the Infinite God a necessity of the religious nature of man.

"These, then, are the instances in which we obtain a knowledge of the Infinite, and, in each of them, it will be observed, that we recognize the Infinite only in its relation with the finite. Events are recognized in relation with infinite Time; objects are thought in relation to infinite Space; finite existences are thought in relation with an infinite Cause; moral agents in relation with an infinite Governor; religious beings in relation with an infinite God. In the three instances, we have a conception of the Supreme Being, we therefore identify the object of thought as one, and in these three relations we obtain our conception of the unchangeable One. Thus do we realize our conception of the infinite and eternal God, as a Cause, wise and powerful; as a Governor, just and true; as a God, glorious and holy. In our conception, therefore, of the infinite Being, we realize a conception of absolute power, absolute wisdom, absolute morality, and absolute love."—Page 222—232.

LETTERS FROM THE LATE REV. JOHN COOKE, OF MAIDENHEAD,
TO MRS. SHROPSHIRE.

I.—ON THE TRINITY.

DEAR MADAM,—My last letter did not carry my last thoughts to you upon the subject of the *Trinity*, which then occurred. Many are the perplexities of sincere minds on that subject, and many have been my own. Many professing Christians address God as an *absolute* Being, without any regard to Christ, as *Mediator*. But however admirable his natural and moral perfections may be, and appear, they afford no hope for a *sinner*, but in Christ. An *innocent* creature might appreciate, adore, and confide in Him in that view, but a *sinful* creature has no just ground of hope but in relation to the “surety of a *better* covenant;” God must not only appear glorious in holiness and justice, power and truth, but “the Lord God, *gracious*,” before we can have a “*good hope through grace*.” Acceptation of our services is a *secondary* consideration, as we cannot expect that until God appears “in Christ, reconciling *us* to himself, *not imputing* our trespasses to us.” All hopes, then, built in absolute mercy inconsistent with the *other* perfections of God, and with the law of God, are inconsistent with a sinner’s *salvation*.—Others there are who think and speak highly of the Redeemer, (and who can speak too highly of *him*?) who nevertheless do not think *justly, scripturally, and comfortably* of him. Yet, I doubt not but that there are some who are comfortable, *merely* because they think and speak of Christ in an exalted manner; but their comfort must be *false*, and I doubt not, if Christ were upon earth, and a congregation of persons were following him owning his Divinity, calling him, Lord, Lord, or the Holy One of God, who yet were enthusiasts in experience and corrupt in practice; but he would answer them as he did the devils who confessed him,—“Hold your peace.” Such praise

is slander. You may see others lovers of God and their Bibles, whose lives are an honour to the best of causes, who, nevertheless, are *confused, unsettled, and uneasy* in their views of the Trinity. Sometimes they pray *directly* to Christ, and I have often heard them address *Christ* as an absolute God, however inconsistent such an address must appear. But in a little time they *feel* themselves lost, and fleeing from what they think one extreme they fly to *another*,—thinking, Surely I have neglected the *Holy Spirit*, and pray only, or chiefly, to Jesus Christ; whereas the *Divine Spirit* being *EQUAL* with Christ in every perfection of Godhead, demands *equal worship*. Now the soul applies in its prayers and praises to the *Holy Spirit*, and often as to an absolute God, without any *Mediator*. Here it keeps a time, until a thought arises:—I have neglected *God the Father*; then, to avoid any extreme, the embarrassed soul, in its integrity, for some time addresses Father, Son, and Spirit; but again gets perplexed by those scriptures which speak of *asking* the Father for the Holy Spirit; of Christ’s sending the Spirit from the Father; of asking this in the *name of Christ*. Perhaps some book on the Trinity falls into the hands of such soul, where the subject is treated in such a manner as if the Christian worshipped *three Gods*. Such writers enlarge on the perfections of Christ and the Spirit, without keeping the *OFFICE* of *each* Divine Person in the Godhead *distinct*, and in its proper place. I could name writers of this stamp, who were men of learning and piety, and whose works have grieved and confused me. Beside these things, Satan will not be wanting to puzzle and confuse the mind with queries, as—Are you *sure* that Christ is God equal with the Father? Do you not love, pray to, or praise one more than ano-

ther? Surely such an incomprehensible doctrine never could come from God. And it is well if he does not add, therefore, the Bible is not the word of God! These are the thoughts which in time past have puzzled my own mind, but (record it, my soul, with unusual gratitude!) not one of them is permitted now to perplex, stagger, or discourage me upon this subject. Expect to hear again from,

Yours very sincerely,

JOHN COOKE.

II.—“ON THE DEATH OF HIS CHILD.”

Maidenhead, Oct. 8th, 1793.

DEAR MADAM,—* * * * “*It is the Lord.*” “*Behold, he taketh away, and who can hinder him?*” and who can say to him, What dost thou?” “His understanding is infinite.” He therefore foreknew this stroke would come; He has no NEW plans, and therefore must have appointed it. Yes, “He performeth the thing that is appointed to me.” He is absolute Sovereign of me and mine, and therefore “does what seemeth him good.” His power is uncontrollable, and therefore we could not “retain her spirit in the day of death.” He is “the only wise God,” and therefore has not erred in striking my child, in “taking away the desire of my eyes with a stroke.” He is faithful to his word, and therefore “visits our backslidings with a rod and with stripes.” He is unchangeable in his love; for “as many as he loves he rebukes and chastens.” His grace must reign in all his proceedings towards his children, and therefore “He does not afflict willingly, nor grieve the children of men,” much less the children of his love: no; he has no pleasure in our pain; but “afflicts us for our profit that we might be partakers of his holiness;” whatever anguish of spirit we have felt, and still do feel, these truths we believe and rest upon, waiting, weeping, and praying that we may so feel them, as not merely to submit to Him

“who worketh all things after the counsel of his own will,” but even to be thankful for the stroke, and to rejoice in its consequences—its consequences to me, my wife, to you, and yours, (for I know you loved her,) and also to her too, too fond and afflicted father,

JOHN COOKE.

III.—AFTER A VISIT TO BRISTOL.

Maidenhead, March 7th, 1794.

DEAR MADAM,—I returned to Maidenhead on Monday evening last, where I found my family well. I stayed a week longer than I intended through the pressing solicitations of the people, and because Mr. Grove could not, and Mr. Wilks would not, preach at Bristol on fast day; and I stayed the more readily, as the Lord blessed my labours there last year, and gave me more souls to my ministry during my month's abode there than in any TWELVE months of my life before. I have found the promise true, “The Lord shall bless thy going out.” Thus He has graciously and eminently done in my soul and body and labours; and now I hope for the remainder of the promise, “The Lord shall bless thy coming in.” I hope He will bless my return to my family and friends, to my charge, and to my own person. I visited the aged woman at the *Alms House* soon after I arrived at Bristol, and on approaching her door (up stairs) I found her praying fervently: she is not quick of hearing, and I listened for a time, till she had finished. On entering the room she exclaimed, I am glad to see you,—I have been thinking over your *farewell text and sermon* (the former was “Jesus Christ the same yesterday, and to-day, and for ever”). I shall never forget it: I found *His love* the same to-day as it was the day you left Bristol—what shall I render to the Lord for his wonderful grace to such a sinner? Can you tell me, sir? Tell me, if you can, what I shall render to the Lord, for I am lost! I am lost in astonishment at His favour. It is really pleasant and

encouraging to see a woman, eighty-three years of age, so happy in the prospect of death and of heaven. What a character is that which is formed by the Holy Spirit through the faith of God, and preserved and impressed by enjoyments and trials to the last.

May this Providence which shields

us, and that grace which saves and comforts us, be continued to us as our portion, and be acknowledged by us as redeemed sinners, the most undeserving and most obliged of which is yours, very affectionately,

JOHN COOKE.

Poetry.

FAREWELL TO SUMMER.

O SUMMER fair ! I bid farewell

To thy sweet joys amid the grove ;
And notes of sorrow from the dell
Shall echo while I pensive rove.

The zephyr wafts my lute's sad tones
To yon green mount with mournful
swell ;

My saddened heart the requiem owns,
'Tis summer's last departing knell.

Ah where are now thy loveliest flowers,
Thy blushing roses gemmed with dew ?
Like phantoms of departed hours,
They seem distinct in fancy's view.

And where are now those sounds so dear,
When wandering near the limpid
stream,

The warblers' songs I used to hear,
While moonlight shed a silver gleam ?

Alas ! they're gone, like other joys,
They faded fast before my eyes !
So death the cup of bliss alloys,
And blights the fondest hopes we prize.

It is the lot of mortals frail
To suffer disappointment's throes ;
Each bosom might unfold a tale
Of withered joys—of secret woes !

But there's a land of summer flowers,
No wintry winds e'er chill the scene ;
Where roses bloom 'mid heavenly bowers,
And all is peaceful and serene.

It is the land where Jesus reigns,
Where seraphs bright his name adore ;

Where mortal pilgrims know no pains,
And earthly sorrows are no more !

C.

Charlesworth, 15th Sept. 1854.

CALVARY.

Oh, Calvary ! thou sacred spot,
Thy name will never be forgot,
For there the Saviour died :
The Lamb for sinners there was slain,
He died to wash out sin's vile stain,—
Let him be magnified !

How must the angels have looked down,
When they beheld God's only Son
Nailed to the cursed tree :
They had attended all his ways,
While on this earth he spent his days,
And now the end they see.

How would the powers of hell deride,
And victory claim when Jesus died,
But short their triumph proved :
For by his death he crushed low
Death, sin, and hell, and every foe,
And rescued those he loved.

To Calvary let sinners fly,
It was for such that Christ did die,
They're welcome to their Lord ;
He will not send their souls away,
Who thither look, and fervent pray,—
Oh, be his name adored !

How dear to saints is Calvary,
There they oft look with grateful eye,
And smile, and weep, and love :
In heaven they'll talk of Calvary,
Eternal bliss it will supply
To all the ranks above.

M.

Review of Religious Publications.

THE AUTOBIOGRAPHY OF THE REV. WILLIAM JAY, *with Reminiscences of some distinguished Contemporaries, Selections from Correspondence, &c.* Edited by GEORGE REDFORD, D.D., LL.D., and JOHN ANGELL JAMES. 8vo. pp. 600.

London: Hamilton, Adams, and Co.

IN common with multitudes, we had been looking anxiously for the appearance of this autobiography of one of the most remarkable men of his day. As it was well known that Mr. Jay had been engaged, in the evening of his days, in the preparation of such a work, and as portions of it had been read by him to select friends, considerable expectation had been awakened in reference to it. The great talent which Mr. Jay had evinced for biographical portraiture, the interesting friendships he had been known to form, his extended career of useful and honourable service, and his great popularity as a writer of more than ordinary sentiment, all contributed to whet such expectation.

There were, moreover, many very tender and touching associations connected with the history of Mr. Jay, which could only be fully appreciated by those who shared in his private friendship, and knew the fascinations of his personal intercourse. Those who were thus privileged formed a large circle; and, from their recollections of his remarkable powers of edifying conversation, they would naturally look out for a work which should embody his choicest thoughts in reference to the scenes and circumstances of his domestic and public life.

Expectations are sometimes extravagant; and, in so far as they are such, they must be disappointed. But if any one will sit down to the perusal of this volume with a correct estimate of what it ought to contain, and a due appreciation of what is really excellent and interesting in biographical narrative, we feel persuaded he will rise up from his task with more than ordinary gratification.

The suggestive character of the work before us is, to our minds, its most remarkable feature. It not only contains a rich mine of precious gems; but it has, in a wonderful degree, the power of stimulating the reader's own thoughts and reflections. There is no mere verbiage in Mr. Jay's compositions. He could neither speak nor write without a definite thought before his mind;—and he never fails, therefore, to convey his ideas to the reader, in all their minute shades and bearings. The very quaintness and antithesis which pervade his writings give effect to the thoughts and feelings he aims to convey. He resembled no other man of his day; and if he had his model, though that we are greatly disposed to question, it traced to the Puritan divines of a former age. But in any age, he would have claimed and sustained an identity all his own.

Nonconformity owes an immense debt of gratitude to the memory of this great and good man. For more than sixty years, both as a preacher and an author, he nobly represented its interests; and compelled not a few to think favourably of its claims. Most catholic in his spirit, and in the entire bearing of his public conduct, he was, at the same time, an enlightened and firm Nonconformist, and did more to help forward the cause of Congregational Dissent, than a thousand noisy wranglers.

But it is high time we should now endeavour to give our readers some idea of the plan of this volume, and of the rich mental feast that has been provided for them. Little remained to be accomplished by the Editors, Dr. Redford and Mr. James; but that little they have done well, and in the spirit of him whose Autobiography is now given to the public. The *General Introduction* to the Autobiography, *Reminiscences, &c.*;—the *Supplement* to the Autobiography; and the critique on Mr. Jay, considered as a Preacher and an Author, with occasional illustrations and amplifications of Mr.

Jay's text, will be greatly valued by the public, for the light which they throw upon many passages in the life of the deceased, as well as for the original and striking observations which they contain. But the Editors, with a wise discretion, have retired into the shade, and have suffered Mr. Jay to make his own impressions, in his own way.

The work, as it now appears, consists of *Four Parts*. I. THE AUTOBIOGRAPHY, which extends to 177 pages, of close letter-press, written by Mr. Jay in the form of Letters to his children, and embodying, in an easy and most pleasing manner, all the principal events of his honoured and happy career, from early youth to hoary age. It is a most precious document, which no Biographer but himself could have written. And though he is his own hero, it is but simple justice to say, that never was a work more devoid of egotistic details. This may seem next to an impossibility, when a man is writing memoirs of himself; but the fine current of rich sentiment which pervades every page, though it reminds us continually of Jay, and makes us acquainted with all the way in which the Lord led him in the wilderness to prove him and to try him, has the effect of doing away with every thing like self-exhibition; and only fixes the mind on himself, that it may soar to loftier themes, and become conversant with the events of Divine Providence, or the plans of sovereign grace. There is a less intense gaze fixed on the mere human instrument, in this Autobiography, than could have been realized had Mr. James or Dr. Redford been selected to record the events of Mr. Jay's life.

PART II. contains a SUPPLEMENT to the Autobiography; and takes up the narrative of the evening of Mr. Jay's days, where he breaks off. It consists of eighty-five pages, and is written with great care and spirit; and embodies some most deeply interesting facts. The closing scene of Mr. Jay's life was a fitting and beautiful sequel to a career of such blameless excellence, and devoted zeal; and the Editors have, in this department, done full justice to their theme.

PART III. introduces us to Mr. Jay's

"REMINISCENCES OF DISTINGUISHED CONTEMPORARIES," which have been looked for with great avidity, and will fully sustain all reasonable anticipation. Some of them are most valuable, not only for the original complexion of thought which pertains to them; but for the light of truth and integrity which they shed upon the habits and feelings of certain great and good men, who have been grievously maligned, after their death, by ecclesiastical bigots. If Mr. Wilberforce's sons are not beyond the reach of improvement and rebuke, they will find a mirror in Mr. Jay's sketch of their venerable father, which may well make them ashamed.

The "*Reminiscences*" are all characteristic. There are *Twenty-three* of them altogether; and those of John Newton, John Ryland, William Wilberforce, Hannah More, Rowland Hill, Richard Cecil, Robert Hall, Joseph Hughes, and John Foster, are invaluable. We could read them over and over again, and feel, "*O how true is the likeness!*" These Sketches alone will make the volume one of the most popular productions of the age.

PART IV. consists of judicious selections from Mr. Jay's correspondence; and most judicious they are, presenting him to our view, dear sainted man! just as we like to contemplate him. The *Concluding Observations*, on the Rev. William Jay, as a *Preacher* and an *Author*, ought to have been PART V.; for they well deserve this distinction. The criticism they contain, though friendly, is most just and vigorous, and is greatly to the credit of the pen from which it flowed.

We venture to predict that this volume will live and be read, while the English language survives. There is more of striking sentiment in it than in any memoirs of the age. And there are so many just criticisms in it upon men and things, that it cannot fail to improve the heart, while it fascinates the imagination. We commend it to all our readers, with the full consciousness that we are thereby conferring on them a personal obligation. O for a few more such as Jay to recruit the ranks of the Nonconforming ministry!

THE PHILOSOPHY OF THE INFINITE; WITH SPECIAL REFERENCE TO THE THEORIES OF SIR WILLIAM HAMILTON AND M. COUSIN. By HENRY CALDERWOOD. 8vo. pp. 250.

Thomas Constable and Co., Edinburgh; and Hamilton, Adams, and Co., London.

WHILE the whole literary world, with few exceptions, has been sounding forth the praises of Sir William Hamilton, as the leviathan philosopher of his age, we confess to a most anxious state of feeling in contemplating the particular bearings of some of his favourite theories,—and, with all his great powers, to no little dissatisfaction with the cumbrous nomenclature adopted by him to express ideas capable of being conveyed in a far simpler and less perplexing phraseology. That he is a profound thinker no one entitled to have an opinion will deny;—but if his most elaborate disquisitions were stripped of a certain unnecessary perplexing diction, they would lose much of their imposing character; and some of their most perilous fallacies would be more easily detected. Such a nomenclature as Sir William adopts may compel thought; but, after all, a great deal of precious time must be lost, in his class, by the mere effort to ascertain in what sense the Professor employs particular terms; and such effort will add but very little to the student's stock of general knowledge. Indeed, if he sympathizes with us, he will often feel that terms have been unlawfully wrested from their legitimate use; and have been made to serve a purpose peculiar to the notions entertained, on particular subjects, by the learned Professor.

We are glad to find, that two first-class thinkers, the author of this volume, and the writer of an article in the *North British Quarterly*, have given expression to our pent-up griefs. It is to us an unutterable grief, when men of vast intellect, and occupying the Professor's chair in a distinguished University—and such a chair particularly as that of Logic and Metaphysics—should be found tripping upon topics involving alike the data of natural and revealed Religion. We know too well the sad effects which must result

from such teaching, not to deprecate it with all the earnestness of which our nature is capable. We are fearless in asserting, that men of the highest powers ought not to be teachers in our Universities, who hold opinions at variance with the sober and well-digested convictions of nine-tenths of the Christian world. It may be very well to tell us that they are Logicians and Metaphysicians, and must teach according to their convictions. But we cannot forget that they have a powerful influence on the teachers of a coming generation;—and that the more enlightened they are, on general grounds, and the more respectable in private life, the greater will be the evil resulting from their wrong teaching upon subjects of vital and permanent interest to mankind.

It is refreshing to find that, while such a master in the art of reasoning as Sir William Hamilton is putting forth statements calculated to subvert first principles, by teaching boldly that man, from the laws of his being, can have no *positive conception* of the Infinite Mind; and broaching views of creation closely bordering on the Pantheistic theory,—there are those among Sir William's own Pupils, feeling deeply their obligations to their late Professor, who are able successfully to grapple with his erroneous opinions.

We welcome such a writer as Henry Calderwood with great joy into the field of metaphysical science, as a champion, who, from his logical acumen, no less than his sound religious principles, is qualified to do great service to the Christian cause. He is a writer of the first class:—lucid, acute, logical, and earnest, in a high degree.

"The work now presented to the public," he observes, "is intended as an illustration and defence of the proposition, that man has a positive conception of the Infinite. It is an attempt, by a careful analysis of consciousness, to prove that man does possess a notion of an Infinite Being, and, since such is the case, to ascertain the peculiar relations in which it is found to arise. The discussion, therefore, belongs essentially to the sphere of the higher Metaphysics, and involves a

course of speculation on many points not generally agitated by our Scottish philosophers, and even on some which have not hitherto, so far as I am aware, been contemplated in the philosophy of this country,

The outline of the Author's plan will, in some measure, prepare our more intelligent readers for the details of the work. Chap. I. Statement of the Question. II. Examination of Sir William Hamilton's distinction of the Infinite and the Absolute. III. Examination of Sir William Hamilton's doctrine of a Negative Notion of the Infinite. IV. Traces of the Infinite. V. The Knowledge of the Infinite in the Relation of Time. VI. The Knowledge of the Infinite in the Relation of Space. VII. The Knowledge of the Infinite Being as First Cause. VIII. The Knowledge of the Infinite Being as Moral Governor. IX. The Knowledge of the Infinite Being as the Object of Worship. X. Final Statement of the Philosophy of the Infinite.

We reckon this volume one of the best contributions of the modern press in the higher department of Metaphysics. The contest with Sir William Hamilton is maintained with a vigour and success which we hold to be triumphant. In our Essay department (page 637) will be found a condensed view of Mr. Calderwood's argument, which will, we doubt not, induce many to purchase the volume,—a rich treasure to all who possess it.

DIVINE REVELATION: *its Evidences, External, Internal, and Collateral; together with its Canonical Authority and Plenary Inspiration.* By DANIEL DEWAR, D.D., LL.D., *Principal of Marischal College and University, Aberdeen, &c. &c.* Second Edition, enlarged. Small 8vo. pp. 724.

Houlston and Stoneman.

In times like these it is impossible unduly to multiply solid works in defence of revealed religion. The press teems with works of an opposite character, dexterously adapted to unsettle the convictions of the young and inexperienced, and so to bring on a state of things in which the battle with infidelity must be waged

afresh. We have no misgivings for the interests of Divine truth in the long run; but our confidence is not founded upon the wisdom or goodness of poor erring humanity, but upon that feature of the Divine government by which able champions of the Christian cause have always been supplied when most they were needed. The battle of the seventeenth century, so well fought with the *high* and the *low* schools of infidelity, brought us peace for sixty or seventy years; and the conflict now waged against the truth, in certain new and subtle forms, will call forth a class of earnest and learned advocates, before whom the more puny race of sceptics of the present age, with all their hypocritical reverence for the spirit of the Bible, as a development of humanity, will assuredly be made to quail, and in due time to leave the field to their more able, because more truthful, antagonists.

We say to all inquiring young men, make yourselves thoroughly acquainted with our old defences, and you have nothing to fear from the specific modes of attack resorted to by the enemies of Christianity who have sprung up in our times.

Principal Dewar's volume, which we now introduce to our readers, is calculated to do good service. We know of no objection worth looking at, against Christianity, that has not been ably dealt with. It has been used by him as a class-book in Marischal college, Aberdeen, and it will be found worthy of such honourable distinction; for it is a thoroughly perfect treatise of its kind, extending to the whole subject of which it proposes to treat. It is divided into IX. Books: I. The Probability, Desirableness, and Necessity of Divine Revelation. II. On the Genuineness, Authenticity, and Integrity of the Scriptures of the Old and New Testaments. III. Considerations preliminary to a Review of the Evidences of Divine Revelation. IV. The Divine Origin and Authority of the Old Testament Scriptures. V. The Divine Authority of the New Testament. VI. The Internal and Experimental Evidences of the Scriptures of the Old and New Testaments. VII. Of the Internal and Collateral Evidences

of Divine Revelation. VIII. Of the Canon of Scripture. IX. Of the Plenary Inspiration of the Holy Scriptures.

These topics are handled with great calmness and logical power; and so as to leave no foot of solid ground on which infidelity can stand.

The last chapter is an able defence of what has been termed verbal inspiration, upon which, in some of its bearings, there may be differences of opinion among those who adhere tenaciously to the doctrine, that the Scriptures of the Old and New Testaments are *verily the word of God*.

The work of the learned and excellent Professor is deserving of a very extended circulation, which, we sincerely trust, it will realize. Well is it for those students who are taught by such a Professor.

—
MERCY FOR ALL; or, *the Great Propitiation sufficient for Man. An Argument and an Appeal.*

London: Ward and Co., Paternoster-row.

AN American production, small in compass, but grand and comprehensive in its grasp. It is written in no gold-leaf letters, but in characters of living fire.

The aim of the author is to set forth the atonement of Christ in all its unfined fulness of grace and virtue; but while he luxuriates in the fact that the provision of Divine mercy on behalf of man is, from the very nature of the case, unlimited and illimitable, he yet restricts its results to the positive enjoyment of that redemption which is the mighty boon of those only who believe. In his own words:—

“There is a distinction to be always carefully maintained between the work of atonement and the work of redemption. The one does not necessarily imply the other; redemption includes atonement, but it includes more; it includes its actual results; it is the application of the atonement issuing in final and complete salvation. The one, therefore, in its nature may be more extensive than the other. An unredeemed sinner has even now a deep interest in the atoning sacrifice of Jesus Christ, and, whether

eventually lost or saved, will feel that interest through the ages of his deathless being. With this understanding, redemption certainly is not general; and to affirm that it is limited is but stating the plainly revealed fact, that all men will not be saved.

“In the view which we take of the subject, moreover, we separate the nature of the atonement from any secret unrevealed purpose of the Infinite Mind respecting its application. We do not deny the existence of such a purpose; so far from it that we cannot conceive of an intelligent, all-wise Being acting in anything without design, and we cannot, without detracting from the honour and glory of Him who is no less wise than holy in all His works, suppose otherwise than that in this great plan, and I may add effort, of forgiving mercy, He had in view some certain specific results. We do not believe that the issue of the atonement is in the Infinite Mind an open question. The results of a Redeemer’s work are not contingent results. They are absolutely certain. It is fixed, unalterably fixed, that the Saviour is to be rewarded for his life of toil and ignominy, and his death of shame and agony. He is to ‘see of the travail of his soul and to be satisfied;’ and a multitude greater than any man can number, of those ‘who have washed their robes, and made them white in the blood of the Lamb,’ shall give grace and glory to His triumph. But the ultimate design of the atonement, as it exists in the mind of God, is a very different thing from the nature of the atonement itself, as it is spread out before our view upon the pages of revealed truth. The question before us is not what God intends to accomplish by virtue of the sacrifice of Christ; not how far the efficacy of that sacrifice will, in point of fact, reach; for upon these questions God has thrown a veil of impenetrable darkness; but what is the great moral, revealed purpose of the atonement? what is its intrinsic value and sufficiency? how far is it available in its own nature to the salvation of man? Did God mean to spread it over only a part, or the whole of the race? Are men, all men, as lost

sinners, so interested in the atoning death of Jesus Christ that they may, if they will, be saved by it? This is the question, and we unhesitatingly take the affirmative. Our position is, that through the sacrifice of Christ God can be just, and yet forgive. Such is the character of the atonement, that 'it would comport with the glory of the Divine character, the sustentation of God's government, the obligation and honour of His law, and the good of the rational and moral system, to save all men, provided they are accepted of Christ.' 'Every legal bar and obstruction in the way of the salvation of all men is removed.' Such is the nature and efficacy of the atonement of the Son of God, that the relations not merely of some men, but of the entire race, are totally different from what they would have been, had the Saviour never suffered and died; different, I mean, in this sense, that since this great atoning sacrifice has been offered, God can upon the ground of it consistently pardon the sins of all, and nothing now shuts a man out from forgiveness and hope but his own unwillingness to accept of the offers of mercy made to him in the gospel. Such is the view of the fulness of the atonement which we desire to advocate, and which we would fain commend to the intelligent faith of our hearers."

Christianity addresses itself to the intelligence as well as to the faith of man. Being a revelation of the Infinite Mind, it must be in harmony with universal reason. But if reason has become blinded and perverted, as is the case with man, then it speaks to his heart as well as to his intellect. It meets him on the ground of his moral consciousness, and tells him how a Saviour has been provided for him in his far-off distance from God; how expiation has been made for his sins; how the path has been laid open for his return; and how from the lowest depth of his misery he may rise into perfect life and endless joy. Of these facts the little tractate now before us is a successful exposition, which we cordially commend to all our readers.

HISTORY OF FRENCH LITERATURE IN THE EIGHTEENTH CENTURY. By ALEXANDER VINET, *Professor of Theology at Lausanne*. Translated from the French by the Rev. JAMES BRYCE. 8vo. pp. 496.

T. & T. Clark, Edinburgh; and Hamilton, Adams, and Co., London.

THE more we reflect on the splendid powers of the late Professor Vinet, the more we are impressed with the vastness of the loss, to the cause of general literature, and to the interests of Christianity, which has been inflicted by his early death. Every thing that has flown from his pen has indicated mind in its highest forms, sanctified by the grace of God, and directed to the noblest ends.

The volume which we now introduce to our readers will give to Englishmen a more definite conception of the vast resources of the lamented Professor, than, perhaps, any former production of his pen;—just because it will take most of them into a region of thought with which they are less acquainted than with some of his former speculations.

His Introduction is a fine, flowing, illuminating document, such as we needed in this country to enable us to understand the genius of French literature. Then follow *Twenty-seven* sketches of French authors, good and bad, which will never be surpassed in fidelity to truth and righteousness. I. The Chancellor D'Aguesseau, 1668—1751. II. Cochin, 1687—1747. III. Duke De Saint Simon, 1675—1755. IV. Rollin, 1661—1741. V. Louis Racine, 1692—1763. VI. Crébillon, 1674—1762. VII. Le Sage, 1668—1747. VIII. Destouches, 1680—1754. IX. The Abbé Prévost, 1697—1773. X. The Marchioness De Lambert, 1647—1733. XI. Mademoiselle De Launay (Madame De Staël), 1693—1750. XII. Fontenelle, 1647—1747. XIII. Houdard De La Motte, 1672—1742. XIV. Marivaux, 1688—1763. XV. La Chaussée, 1692—1754. XVI. Le Président Hainault, 1685—1770. XVII. Vauvenargues, 1715—1747. XVIII. Montesquieu, 1689—1755. XIX. Voltaire, 1694—1778. XX. D'Alembert, 1717—1783. XXI. Diderot, 1713—1784. XXII. Helvetius, 1715—1771. XXIII.

Raynal, 1713—1796. XXIV. D'Holbach and Grim, 1723—1789, 1723—1809. XXV. Buffon, 1707—1788. XXVI. Duclos, 1704—1772. XXVII. J. J. Rousseau, 1711—1778. Appendix.

This volume is full of all good things. There is an amazing range of rich thought in it; much well-digested information;—the purest religious sentiment;—and the loftiest philosophy.

THE MOSAIC RECORD IN HARMONY WITH
THE GEOLOGICAL. 8vo. pp. 156.

Constable & Co., Edinburgh; and Hamilton, Adams,
& Co., London.

WE feel assured from the perusal of this volume, that it will create some considerable stir among the geologists of the day. It is evidently the production of a well-cultivated mind, thoroughly conversant with the principal writers on geology, well acquainted with the Hebrew tongue, and generally reverential to the authority of God in his word. While we abstain from committing ourselves to the author's theory of the Mosaic account of creation, we cannot but express an earnest wish, for the sake of the interests of truth, that his opinions may be thoroughly canvassed; so that if unsound they may be rejected, and if otherwise, they may be accepted as the reconciliation between Moses and the geologists which he imagines they supply.

The author's general principle is, "that there is all the agreement we have any right to expect between the statements of Moses and the discoveries of science, regarding the pre-adamite history of our earth." In reaching this conclusion, however, the author does not regard the Mosaic account of the creation as, strictly speaking, an historical record, but a vision, or series of visions, vouchsafed by God to the Patriarch.

"If," he observes, "our views be just, there is no opposition between the teaching of the Bible and the discoveries of the geologist: we proved them in the following way. We showed first of all that this revelation was not found by Moses among the records of his nation, but was given to himself by God. Next, pointing

out the striking resemblance between this narrative and others which were communicated in vision, we concluded that this was a vision also. But have we any reason to believe that Moses saw visions like other prophets? We gave strong evidence from Scripture in support of this opinion. In this way, then, the form of the revelation was determined. Geology and Scripture, however, still seemed to be at variance, and we required to reconcile them. This was done by adducing evidence from Scripture in favour of indefinitely long periods, and by showing that the design of the Almighty, in committing this record to writing, was entirely different from that of the annalist,* who writes a geological history of the earth. We have not twisted either the results of philosophy or the facts of science: we have found a higher fact in which both are had. At the same time it is allowed that we have not accounted for the concealment of the sun until the fourth day, but neither have others on principles that can be admitted. It is better to let that difficulty remain unsolved in the mean time, than to hazard views which we might afterwards regret. To have pointed out the great moral purpose served by this arrangement is a step towards the solution."

The volume, to say the least of it, is a very interesting contribution to the literature of the day; and though we have some grave misgivings as to the amount of deliverance which our author imagines he has discovered, we withhold them in the mean time, hoping that some able writer may speedily enter upon the thorough investigation of the author's theory.

A SUNDAY-SCHOOL HYMN BOOK. By
LOUISA DAVIES. 32mo, price 3d., or,
Fine Edition, in cloth, 6d.

John Snow.

WE have looked very carefully at the quality of the Hymns contained in this little volume, and feel confident that whenever they become thoroughly known they will

* We would require to coin a word, and to say, *periodist*.

be extensively adopted in Sunday and other schools, and in private families. The volume is naturally distributed under proper heads. I. God.—The Father—the Son—the Holy Spirit. II. The Gospel.—Its Claims—and Invitations. III. The Christian Life.—Its Desires—Its Duties—Its Helps—Its Blessedness. IV. The Future State.—Immortality—Heaven—The Resurrection. V. Missions. VI. Special Occasions.—The Close of the Year—The New Year—Anniversaries—On Opening a New School—Admission of Scholars—Scholars Leaving—Death of Scholars—Death of Teachers—Illness of Teachers. VII. Our Native Land. VIII. Doxologies and Choruses.

Considered as a whole, we have seen no such Sunday-school Hymn Book, whether we regard the poetic taste of its selections, or the uniform correctness and appropriateness of the religious sentiment by which it is pervaded.

THE NEW TESTAMENT COMMENTARY AND PRAYER BOOK: *containing an Exposition of the New Testament, with Devotional and Practical Reflections and Prayers, for the Use of Families, after the Plan of the Rev. Job Orton, S.T.P. Edited by the Rev. JOSEPH FLETCHER, of Christchurch. To be completed in Twenty Monthly Parts. 8vo. Parts I. to V.*

Tallant and Allan, Warwick-square.

WE have too long delayed to notice this unique and ingenious help to the enlightened and devout reading of the New Testament. We think very favourably of it, however, and can, with much confidence, recommend its daily use in the families of our friends.

The author's plan resembles that of the celebrated Orton; though, from the portions we have examined, we are disposed to regard the tone of the work as more decidedly evangelical, and as exhibiting marks of greater critical skill, as

the result of the progress made of late years in Biblical hermeneutics.

Mr. Fletcher's method is to divide chapters into portions suitable, in length, for family reading;—the comments, or explanations, given are embodied in the text, but expressly distinguished by being printed in italics;—then follow appropriate reflections;—and the whole is concluded with a prayer, which consists of general matter, suited to family devotion, and of specific reference to the passage read. In the fourth part, at the commencement of the Gospel by Mark, will be found morning and evening collects for every day of the week; which may be used in the family, at the close of each or any of the prayers in the work, according to the day of the week, morning or evening.

We have had great pleasure in examining minutely and carefully the characteristics of this work, and can speak of its excellence with sincere and unhesitating confidence. The explanations of the text, always brief, throw great light frequently upon a passage in few words. The reflections are sound, earnest, and to the point; and the prayers are simple utterances of pure and spiritual devotion.

CHRIST REMEMBERED AT HIS TABLE. *An Address to the Churches of the Nottinghamshire Association. By JOHN ALEXANDER, Minister of Princes-street Chapel, Norwich. 12mo. Price 2d.*

J. Dunn and Co., South Parade.

A most suitable and interesting companion for Christians in looking forward to the Communion Table. Like all the author's other productions, it is characterized by correct judgment, sound Christian theology, practical adaptation, and deep religious pathos. We could wish to see it in the hands of all communicants throughout the land, and throughout the world.

Obituary.

MEMOIR OF THE LATE REV. JOSEPH
FRANCE, A.M.

THE Rev. Joseph France, A.M., was born of respectable and pious parents, at Blackburn, Lancashire, on the 13th of July, 1789; and was baptized by the Rev. James McQuhae, a distinguished minister of the Independent chapel at Blackburn. His father, Mr. John France, was a liberal supporter of the cause of Christ, in connexion with the above place of worship, from its commencement; and continued warmly attached to its interests up to the period of his death. Both parents habitually endeavoured to train up their children in the fear of God, and their prayerful efforts were greatly blessed.

As a youth, his truly amiable disposition, generosity, and tender acts of kindness, greatly endeared him to the family circle, and so uniformly dutiful was his conduct towards his parents, that they have frequently said, it never gave them one moment's anxiety.

He received his early education at a school of considerable celebrity in the country, conducted by the Rev. Joseph Bealey, his maternal uncle, a Presbyterian minister of the old school, for whom he always retained the warmest attachment. After leaving this academy, at which he honourably distinguished himself, he engaged for several years in commercial life in his native town. His early training, though uncongenial with his mental habits, was not without its specific effects on his future career and character, by giving him an insight into the details of trade and commerce.

Previously to his entering on commercial life, he had been early imbued with a spirit of divine grace, and he traced his first decidedly religious impressions to his pious mother's conversation.

About this period a new epoch occurred in the religious circle at Blackburn, by the settlement of the Rev. Joseph Fletcher, afterwards Dr. Fletcher, of Stepney; and the subject of this memoir was one of

the first to unite himself with the church when it came under his pastoral care.

This happy settlement was the means, under God, of infusing fresh life and spirit into its members, of healing unhappy divisions, and of kindling a holy enthusiasm for the diffusion of Christian truth. Here it may not be irrelevant to insert an extract from a letter addressed by him in after years to the Editor of the "Select Works and Memoirs of Dr. Fletcher," which illustrates the foregoing statement, and exhibits the beneficial influence exercised over his whole career by his early association with this eminent servant of Christ.

"He came to us," he writes, "as an angel of peace amid a scene of discord; and the services of the memorable first sabbath seemed as oil on the troubled waters. Many years have since rolled away, but the soothing, reviving effect of the memorable first sabbath has lost none of its power over my mind. Such was the effect of his early ministrations amongst us, both in public and in private, that a considerable revival took place of 'pure and undefiled religion,' which had previously fallen to a low ebb, even in the church itself. The Church of Christ at Chapel-street was blessed then with a holy, spiritual impulse, the power of which is felt to this day."

In all these revivals the writer of this letter deeply sympathized, and contributed greatly to their success by his own personal exertions.

He further alludes to an interesting "incident," which occurred during a temporary sojourn by the sea-side, in company with his highly-esteemed pastor. "Life," he writes, "was then young with myself, and hope buoyant, and I shall never forget the kindliness, as well as the piety of his conversation, as we took our rambles along the shore. Much as I felt the power of his public ministry, then and to the last, it has many times occurred to me, that I should never have known the full, sterling worth of his character,

had I not, *at this critical period of my own course*, experienced the happy sway of his private friendship and confidence. Your dear father's advent to Blackburn was to myself, and to many, many others, a token for good, dispensed by the right hand of the great Head of the Church."

The natural bent of his mind for literary attainments and philosophical pursuits, was strongly augmented by the frequent opportunities of Christian and social intercourse which occurred between him and his beloved pastor; and a mutual friendship was formed, afterwards increased by family ties, which continued undiminished through a long series of years, until it was interrupted by the messenger of death; that same messenger has now reunited them in a happier, holier fellowship above!

It was during this "critical period" in his life, to which reference is made in the above extract, that he came to the decision to devote himself to the work of the Christian ministry; being influenced to take this important step by the kind encouragement he received from his pastor, strengthening his own convictions of duty, and falling in with his own ardent desires for Christian usefulness on the most extensive scale. Secular pursuits were now abandoned, and after prayerful deliberation, he was received as a student at Hoxton College, in the year 1810.

We have been favoured with the following interesting communication from his friend and fellow-student, the Rev. Dr. Morison, to whom our best acknowledgments are due, which illustrates the assiduity with which he applied himself to his studies, and the estimation in which he was held at College.

"I can refer unhesitatingly," writes Dr. Morison, "to his career as a fellow-student. He was beloved by all for the amenity of his disposition, and the correct and gentlemanly character of his whole deportment. In gravity, blended with the most innocent cheerfulness, he was the very type of what a Theological Student ought to be. I never knew him guilty of an indiscretion.

"His standing in class was far above mediocrity. Every exercise was the ob-

vious fruit of close study and careful application. Nothing could seduce him from the laborious preparation necessary to a first-rate position in class. His Greek and Latin, at this early period, were more than equal to those of his standing; and his devotion to studies connected with mental science amounted to a passion.

"In the production of Essays and Sermons for the class-room, he was a pattern to his fellow-students, for the zeal and energy he displayed; and no one could better criticise the productions of others, from his habit of self-discipline. In composition, his taste was too fastidious, and took off the edge of his best productions. But altogether, my recollections of his College-life are among the most cherished and grateful memories of the past."

While at Hoxton, he appears to have been very acceptable as a preacher, judging from the number and respectability of the places of worship in which he preached, from the commencement of his College course.

Being desirous to obtain the most thorough literary preparation for his sacred calling, with the advice of his esteemed pastor, he left Hoxton for Glasgow University, where he attended three Sessions, and gained many distinguished honours, besides the degree of Master of Arts.

Although, as he writes, his "attention was necessarily chained down to College duties and moral subjects," yet he found frequent opportunities of preaching in the neighbourhood around Glasgow, ever keeping in view his ultimate design. He often referred with delight to the Christian intercourse he enjoyed during this period, with a large circle of friends, numbering amongst them the late Dr. Wardlaw, and the Rev. Dr. Balfour of the Scotch Kirk; in particular, the kind hospitality which he received from the Rev. Greville Ewing and Mrs. Ewing, made a deep impression on his mind.

After leaving Glasgow, he accepted a cordial invitation to become pastor of the Congregational Church, at Lancaster, amongst whom he laboured for some years, with much zeal and success; and

he was actively influential in establishing Christian societies in the neighbourhood. Here it is our painful duty to record, that his health was severely prostrated by a typhus fever, and the baneful effects of that fearful disease seriously affected the tone of his voice. It was partly owing to this circumstance that, after leaving Lancaster, he accepted the presidency of the Grammar School at Silcoates, Yorkshire, where his exertions and services were highly appreciated.

He was afterwards led, by a variety of circumstances, to form for himself a private establishment for the education of youth, in the village of Ham, Surrey, in which establishment he was very successful for many years. Finding that there was no place of worship there, he converted part of his own premises into a neat little chapel, where, during a period of thirty-two years, he faithfully laboured up to the last sabbath of his life.

From the commencement, a church of Christ was formed by him, and though it never exceeded a little band, it has continued; and from it many have preceded their beloved pastor to the mansions of bliss. Here he met with many difficulties and much opposition, which made deep impression on his keenly sensitive spirit; yet the firmness of his principles and the stability of his character never wavered; and, whilst he gave offence to none, by his urbanity, kindness, and Christian benevolence, he won the hearts of all around him.

During some months of declining health, there was a striking increase of fervour and unction both in his public and private services, which conveyed the idea to others that he was earnestly preparing for his great change; and he has often expressed a wish that, if it were the will of God, he might be removed suddenly, lest his faith and patience should fail under protracted suffering.

For some months in the spring he was frequently laid aside from preaching, and during that period thanks are due to the Principal of the Wesleyan College, Richmond, and to the students of that valuable institution, whose kind and acceptable assistance was promptly rendered

whenever it was requested; and to other ministerial and personal friends. But so sudden a termination of his life was not anticipated. On Wednesday, the 6th of September, he had enjoyed a day of pleasurable excitement, in a numerous meeting of Christian ministers and friends, assembled in a spirit of union to celebrate the twenty-ninth anniversary of the chapel (the last, as it proved, of these delightful annual gatherings), and to aid the little cause which lay so near his heart, and which he had so long sustained chiefly by his own exertions. The friends took tea on the lawn to the number of 150; and, as he met the smiles of happy faces around him with a glow of strong feeling, it was remarked that he looked like the patriarch of the scene. This proved a farewell to many personal and highly-valued friends. Service was afterwards held in the chapel, to which they adjourned, where a very excellent discourse was preached by the Rev. J. Stoughton, of Kensington.

On the Sabbath morning following, he rose and dressed, and was preparing to enter the pulpit, but found himself too unwell to take the service. Soon after more decisive symptoms appeared; and his medical attendant gave little hopes of his recovery. From the nature of his complaint, great prostration of strength soon ensued, which rendered him unable to speak; but the calm and sweet composure of his countenance evidently showed that death had lost its sting; and whilst consciousness remained, he always assented to the precious truths of the gospel when presented before him. His nephew engaged in prayer by the bedside of the dying saint; consciousness ceased; and a few hours afterwards his spirit calmly and peacefully departed, and he literally "slept in Jesus." This mournful event took place on Monday afternoon, the 11th September.

His remains were taken to his own chapel, where a solemn service was conducted by the Rev. E. Davies, of Richmond, and afterwards conveyed to the burial-ground at Ham Church, followed by his mourning relatives, and by a large number of the inhabitants, who had pre-

viously requested that he might be interred there, and that they might erect a tablet to his memory in the church. On the following Sabbath evening, an impressive funeral sermon was preached to a crowded and deeply affected congregation, by the Rev. J. P. Dobson, of London, from the words, "Come up hither," Rev. iv. 1.

No one was more attached than the subject of this memoir to principles of *Evangelical Nonconformity*, to which he adhered, at the cost of much self-sacrifice, throughout the whole course of his life.

In *social intercourse* his cheerful conversation was enriched by extensive information, judgment, taste, and Christian principle; and his benevolence to the poor, sympathy with the afflicted, and true Christian hospitality, were marked features in his character.

As a *preacher*, his talents were of a superior order, frequently delighting his hearers with his masterly expositions of Scripture, and exhibiting throughout his discourses so rich a vein of Evangelical sentiment, that he was eminently entitled to adopt the language of the apostle, and to say, "We preach Christ crucified."

In *prayer*, he was a powerful pleader with God. The fervour and copiousness of his public and private supplications have left sacred and hallowed impressions on the hearts of all who now mourn his loss.

In conclusion, the Rev. Joseph France was, during life, a man greatly beloved, and at his death deeply lamented; his

loss to his bereaved church appears now irreparable; for as was justly observed of him by the Rev. Mr. Davies, in his funeral address, "Standing still only he was a pillar in the church, for the cause here rested on him."

J. B. F.

MR. JAMES STRANGE.

WE have to announce the death of our highly esteemed and much beloved friend, Mr. James Strange, of Queen's-row, Pimlico, whose retiring habits hid him much from public gaze, but whose generous soul has often made the widow's heart to leap for joy, and whose liberality has oft been felt to nourish and support the cause of the Redeemer, especially among the humbler sections of our Lord's vineyard. It might well be said of him, "And he was not, for God took him." He had suffered somewhat from flatulency during the week; and on the Saturday night, after having laid aside all secular business, he conducted family worship, retired at the midnight hour to his room, gathered up his feet into the bed, and sweetly fell asleep in Jesus. A spasmodic affection of the heart snapped at once the springs of mortal life, and ushered him to life immortal, to enjoy an eternal Sabbath with his Lord. He has left an affectionate widow (the eldest daughter of our late revered and beloved friend, the Rev. E. A. Dunn), and three children, to mourn their loss, and whilst they mourn, rejoice in his eternal gain. Thus died our friend in the fifty-fifth year of his age, ere the Sabbath began to dawn, Sept. 17th, 1854.

Home Chronicle.

NOTICE TO WIDOWS RECEIVING ASSISTANCE FROM THE MAGAZINE FUND.

WE beg respectfully to apprise the widows of our deceased brethren, entitled to relief at the Christmas distribution of profits, that their applications

must be made, in writing, to the Editor, through the Publishers, *on or before the 25th of December*. No grant is ever made without such application; and no widow on the fund can receive but *one grant* for the year.

NEW COLLEGE, LONDON.

ON Friday evening, 29th September, the winter session of the above College was opened by the usual *soirée* given by its Council, Principal, and Professors, when a very large and select company assembled. Refreshments having been partaken of, an adjournment took place to the library, which was filled to overflowing. The gathering was greater than upon any former occasion, and would have been greater still but for the fact, that on the evening of the 29th September, the church-meetings of many of our brethren were held. The Divine blessing having been implored by the Rev. N. Hall, Professor Newth came forward and delivered the introductory lecture, which was an elaborate inquiry into the special relations which collegiate institutions for the Christian ministry sustain to the Church of Christ, and to the candidate for ministerial service. Thanks having afterwards been voted to the Professor for his excellent address, the Rev. Mr. Fleming, of Kentish Town, offered up prayer, and the proceedings terminated. It may be interesting to state, that the College opens with a cheering accession to the number of students, both lay and ministerial.

WAR AND VICTORY.

WITH thousands of our countrymen, we have watched, with intense interest, the progress of the present struggle of the allied powers, in the Baltic and the Black Sea, against the usurpation of the greatest Despot of the age. As the friends of humanity, we have thought that the evils connected with such a struggle are less formidable than the unchecked growth of Russian power, which, in its past history, is one of the most melancholy pages in the annals of the world. If Russia is not taught a severe lesson, there can be no hope of peace for the nations of Europe. Were the *power* of the great autocrat of the North equal to his *ambition*, he would not hesitate to bestride the world.

But the sad fates of war, even where it is just, and where victory follows in its path, invest it with a most melancholy

character. We can only wish it success for the results which may flow from it, in checking such gigantic forms of evil as Russian domination. We never did doubt, from the commencement of this war, not rashly undertaken, that the pride and ambition of the Czar would be humbled;—and what man of sober sense can fail to see that this will be a great and pregnant lesson to all other despots, throughout the world?

But, alas for the sad accompaniments, and the melancholy griefs and bereavements connected with war! As we contemplate them, we say emphatically to the despots whose tyranny and oppression lead to them, “Woe—woe be unto you! the blood of your own serfs, and that of other peoples, with whom you wage unrighteous warfare, will the Lord require at your hands!”

We have rejoiced with trembling, as we have read the graphic accounts of the Battle of Alma. The bravery of the allied forces, so far as it was put to the test, was unsurpassed in the history of military campaigns. That the Russians were dislodged from their advantageous position in the heights of the Alma, and put to flight, and their posts occupied, looking at the relative proportions of the armies, and our defective supply of cavalry, is a signal and remarkable proof of the superior skill and valour of the French and English generals, and of the regiments under their command. But when we think of some 6000 Russians, and 3000 French and English, killed or wounded, we feel our hearts sinking within us; and weep with hundreds of families who feel themselves mournfully bereaved. The death of Marshal St. Arnaud is one of the most touching events on the page of history.

SPIRITUAL CONDITION OF LONDON.

OUR readers, generally, are aware of the lamentable disclosures of the Census relative both to London and the country. The facts are so astounding that they have taken by surprise many who are now overwhelmed by the idea of such multitudes placed beyond the means of salva-

tion. The journals, more especially those of a philanthropic and religious character, have been earnestly and ably—some of them profitably—discussing the subject for the last few months; but no specific movement that we have heard of has yet been originated. All parties are more or less excited, and convinced of the necessity of doing something, while perplexed what first to do, and how to set about it. The Congregational Union of England and Wales, as we believe, took the lead in the movement. The Committee of that Body early saw and deeply felt the necessity of making some endeavours to fix attention on the spiritual privation of the Metropolis. A Committee was at length appointed, to inquire into the matter, and to report. This was done; and the result was, a Resolution to convene a meeting of pastors, deacons, and leading members of churches, to confer concerning it. This meeting, which was held at the Congregational Library, Friday evening, 6th Oct., from its character and magnitude, showed the preparedness of the churches to deal with the question. Friday was, of course, a very unfavourable night for the bulk of the ministers; the state of the weather, besides, was inclement; but these circumstances were not suffered to prevent a large assemblage of gentlemen—some of them from a great distance. The discussion was solemn, instructive, and interesting. A large amount of judicious observation was made in the course of the discussion. The result, we have no doubt, will be highly beneficial; and we trust it will not terminate with the one meeting. It was, indeed, agreed that another Conference should shortly be held in the East of London; the Rev. GEORGE SMITH entering very deeply into the importance of such a step, with spontaneous assurances of cordial co-operation.

A Conference has necessarily this peculiarity—that a subject is never thoroughly gone into, it not being permitted to any one speaker to analyze it, and exhibit it in all its aspects and bearings. All that is required on such occasions, is, that each, from his place of observation, shall, in the fewest words, contribute those

views which more immediately strike him, all of which united, will go some way to illumine the general question. While the observations, considered in the aggregate, were valuable, by far the best thing of the night was the Resolutions, which display great practical judgment, and a thorough appreciation at once of the magnitude of the work, and its difficulties, as well as a clear insight into the general methods to be adopted for its accomplishment. We particularly point to these Resolutions, as deserving of solemn consideration; and hope that this meeting may be the beginning of a movement for which multitudes will have reason to be thankful.—*From the British Banner, of Wednesday, 11th October.*

EVANGELICAL ALLIANCE.

THE Eighth Annual Conference of this most Catholic Brotherhood has just been held in the Metropolis, at Freemasons' Hall. It commenced on Monday evening, the 9th of October, and closed on Friday evening, the 13th.

Though not so numerously attended as in some former years, it partook of an equally hallowed character. Many worthy representatives of the Evangelical denominations attended; and many noble and Christian sentiments were uttered upon a variety of topics of common interest to the friends of the gospel. The *annual address* was delivered, at the *First Session*, on Tuesday morning, the 10th, by the Rev. John Stoughton. The subject selected was:—“*The presence of the Holy Ghost in the Church, and His work in relation to the Age in which we live.*” It was a remarkable address, for its range of thought, scriptural sentiment, and pious unction. We trust it will obtain a wide circulation. It is greatly calculated to do good.

Among the topics discussed, which were numerous, the best modes for stopping the Maynooth Grant,—the formation of unsectarian Evangelical Halls, in the two Universities, under the new law, and the cause of Christian Missions, received special consideration.

Our attachment to this catholic or-

ganization remains unabated. It has accomplished much good, and we trust will yet, by God's blessing, accomplish much more. A fuller notice in December.

RELIGION IN TURKEY.

AN interesting meeting was held on Wednesday evening, 4th October, at Exeter Hall, in connexion with the departure of additional agents to labour among French and British Protestant troops in Turkey. The Rev. Dr. Marsh, as President of the Society, occupied the chair, and introduced the subject in a series of highly appropriate observations. While the subsequent speakers were pertinent and interesting, the address of the Chairman to the agents was of a deeply touching and Christian character. This humane movement is one entitled to the good wishes, the liberal support, and cordial benediction of Christians of every community. It makes its appeal to one and all, not as to sectaries, but as to Englishmen; and that appeal, we doubt not, will be extensively and munificently sustained. None can tell the amount of good which may result from the labours of these agents, who are entitled to no small meed of esteem, gratitude, and praise for the readiness with which they have presented themselves for what may prove a perilous, and what must be a self-denying and very onerous, undertaking. During the last war, there was no idea of such provision for the troops. This is one of the many signs of vast improvement in the present age, in all that appertains to humanity and religion. It is the germ of a spirit which, in the end, will destroy war from the face of the earth.—*British Banner, of Wednesday, 11th October.*

THE WESTERN COLLEGE.

WE have learned with much pleasure that the vacancy in the Classical and Mathematical Professorship, in the above College, occasioned by the removal of the Rev. S. Newth, B.A., to New College, London, has been well filled by the Com-

mittee's unanimous election of the Rev. W. H. Griffith, B.A., of Chard, to that office.

Mr. Griffith was educated for the ministry at Coward College, and the London University, where he distinguished himself by taking several prizes of high merit.

During the last fifteen years he has been labouring very successfully, in his first and only Pastorate, amongst an attached and united people, who deeply regret the loss they are now called to sustain.

Handsome parting testimonials have been presented by the Church and Congregation, and Sunday School Teachers, to their beloved Pastor, on his retirement from their midst; as an expression of their undiminished regard, and sincere esteem for his private and ministerial character, during so long a period.

The College opened on the 8th of October with nineteen Students, and the Report of the Committee presented a most cheering aspect.

From our intimate acquaintance with the newly-appointed Tutor, we are persuaded that he will be found admirably fitted for the discharge of his important duties, and from our knowledge of the well-earned reputation of the Theological Tutor, Dr. Alliott, from our entire confidence in the Committee, and our hope in the Students, who are, we understand, young men of considerable promise, we anticipate an increasingly happy and prosperous career for this valuable institution.

GOVERNMENT GRANTS FOR SECULAR EDUCATION IN INDIA.

WE have received a letter from Edward Baines, Esq., addressed by him, in the *Leeds Mercury*, to the Directors of the London Missionary Society, on the subject of the late government Despatch to India, providing for grants to all schools for secular education. The letter is full of important suggestions and warnings. As the London Missionary Society does not profess to educate in any case *secularly*, but in all cases *religiously*—and re-

ligiously in the highest evangelical sense of the term—it cannot, of course, accept or administer government grants for mere secular education. It will not violate its former pledges, nor deviate from its former course, which has been *never to accept government grants* in aid of its Christian efforts. All its Missionaries well know its fixed rules of action, and are too wise and upright to deviate from them. The new measure of government may be, in some instances, a trial of their faith; but, as in Africa and the West Indies, they will sustain their character for integrity, and share, with their brethren at home, the sacrifices involved in maintaining a right principle and a good conscience.

We fear that, like other government measures for the education of India, the late despatch will be awfully abused for the encouragement of heathen idolatry. In every native school, not under voluntary Christian influence, with, perhaps, one or two solitary exceptions, the worst doctrines of Hindooism and Mahomedanism are taught. Will not government grants, under the head of secular instruction, to such schools, *be a direct sanction of all the folly and impurity* taught within their walls? The great progress of Christian instruction in India, of late years, might surely have restrained government from meddling afresh with the subject. There is a show of great liberality in their plan; but it will unquestionably work injuriously for the cause of India's evangelization.

POULTRY CHAPEL.

ON Wednesday evening, the 4th October, a very interesting service was held at the Poultry Chapel, for the purpose of recognizing the settlement of the Rev. James Spence, A.M., in his new charge. The chapel was well filled above and below; and we are much gratified to find that our excellent friend commences his ministry in the Metropolis with every prospect of success and comfort.

The Rev. S. B. Bergue, the former pastor of the Poultry Chapel, read suitable portions of Scripture, and offered

fervent prayer for a blessing on the service. The Rev. A. J. Morris, of Holloway, who occupied the place of the Rev. S. Martin, of Westminster Chapel, absent by reason of a severe domestic bereavement, delivered a very striking address, full of valuable suggestions, upon "*Nonconformity in its relation to vital godliness.*" Dr. Morison then proposed one question to Mr. Spence, touching the reasons which influenced him in quitting his former sphere, and accepting the call of the church assembling in the Poultry Chapel, which was answered in an exceedingly manly and satisfactory manner. After which Dr. Morison commended the pastor and the church "to God and to the word of his grace."

The Rev. Thomas Binney followed, in his own original and emphatic manner, with a very instructive appeal "*On the ministry in its relations to the church.*" It was a fine catholic-spirited address, rich in evangelical sentiment.

The concluding discourse was delivered by the Rev. H. Allon, of Islington, "*On the church in its relations to the world,*" and seldom has a more stirring appeal been made to the church on its *conservative* duty to itself amidst the carnality of the world; on its *witnessing* duty to its Lord; and on its *Missionary* duty, in spreading abroad the glorious gospel of the blessed God.

The hallowed engagements of the evening were then concluded with prayer and the benediction. Our prayer is that God would now send prosperity.

APPRENTICESHIP SOCIETY.

THE Annual General Meeting of the above society was held at the Congregational Library, Finsbury Circus, on Tuesday morning, Sept. 26th, the Rev. E. Mannering in the chair. The report of the committee showed that the exertions which had been made, during the past year, had issued in the best results, 300 new subscribers having been obtained. Four candidates, out of nine, were elected to the benefit of the institution, and the officers for the ensuing year were appointed, the Revs. R. Littler and I. M.

Soule being added to the committee. Considerable pleasure was expressed, at the meeting, by the evidence afforded, that the labours of this very useful society were becoming more extensively recognized and appreciated. We understand that the committee are not only endeavouring to increase the number of grants voted, but to augment the sum given to each successful applicant, so as to enable the sons of our poorer but esteemed brethren in the ministry to obtain more desirable situations. We can truly say, for ourselves, that we feel persuaded the society requires only to be more widely known in order to its being more adequately supported.

CUMBERLAND ASSOCIATION.

At the Half-yearly Meeting of the Cumberland Association of Congregational pastors and churches, held at Whitehaven, Sept. 12th, 1854, the following resolutions were passed:—

“This Association, learning with regret that the Rev. Thomas Hind has resigned his charge at Carlisle, takes this opportunity of testifying its regard for him as a Christian minister of considerable ability and pulpit talent, and, with sincere regret at such a loss to the county, of recommending him to a sphere of enlarged labour and increased usefulness.

“This Association, regretting to hear that the Rev. P. H. Davison has been under the necessity of resigning his charge at Cockermouth, in consequence of Mrs. Davison’s delicate state of health, cannot allow him to leave the county without expressing the obligation under which the cause of Nonconformity has been laid by his indefatigable and successful exertions in connexion with the erection of the new and beautiful chapel at Cockermouth, or without praying that he may be speedily directed to another sphere of usefulness, where a milder climate may contribute to his dear partner’s restoration.”

HAYES, MIDDLESEX.

The ordination of the Rev. J. W. Shippshire as pastor of the Independent

church at Hayes, took place on Wednesday, October 4th, 1854. The Rev. W. Perratt, of Harlington, read the Scriptures and engaged in prayer; the Rev. J. Glendenning, of Uxbridge, delivered the introductory discourse; the Rev. G. J. Adeney, of Ealing, proposed the usual questions, to which satisfactory replies were given by the pastor elect; the Rev. R. Porter, of Staines, offered the ordination prayer; the Rev. E. Morley, of Brentford, delivered the charge to the minister; the Rev. J. W. Richardson, of London, preached to the people; and the Rev. W. E. Yonge, of Brentford, concluded the service by prayer. The Revs. Messrs. Hamson, Gibson, Catlow, and Daw, also took part by giving out the hymns.

A tea-meeting was afterwards held in the school-room, when addresses were delivered by the Revs. Messrs. Yonge, Perratt, Richardson, Glendenning, Morley, and Shippshire. The attendance was numerous on both occasions, and a hallowed influence seemed to rest on the exercises of the day.

MAIDSTONE, KENT.

The Rev. T. T. Waterman, B.A., late of New College, London, has accepted the unanimous and affectionate invitation of the church, to become the co-pastor with the Rev. E. Jinkings, at Week-street Chapel, Maidstone, and entered upon his labours there on Sunday, 15th Oct. inst. We most heartily desire a large measure of success upon the labours of our young friend Mr. Waterman. It is a very important sphere of usefulness. This cause arose from a noble stand for the truth above a century ago, when a few devoted men and women separated themselves from the Old Presbyterian congregation, established in that town, because they were denied by the trustees the right of any voice in the election of a pastor, and because the pastor chosen by the trustees held and preached Socinian doctrines. The present pastor, Mr. Jinkings, has laboured with success for upwards of thirty-seven years; and now that his declining strength demands

assistance, we earnestly hope the union thus formed may prove a mutual blessing to the church and the increasing population of this interesting and flourishing town. The locality has many attractions, lying near the middle and in one of the richest parts of the fertile county of Kent; within easy access of the metropolis or sea coast, on the banks of a beautiful and navigable river, embracing magnificent scenery, it presents attractions both for trade and retirement, and abundant opportunity for Christian usefulness.

RESIGNATION OF HIS CHARGE BY THE REV.
JAMES GRIFFIN, OF MANCHESTER.

Manchester, Sept. 18th, 1854.

(To the Editor of the Evangelical Magazine.)

DEAR SIR,—The resignation by the Rev. James Griffin, of the pastoral care of Rusholme Road Chapel, Manchester, will have become generally known before the publication of your next number, yet you may still wish some notice of it to appear in your pages. There is little to be said beyond a mere statement of the fact, that increasing physical weakness has rendered the step necessary, but that little the deacons of the church wish to say, as a tribute of affection to their minister, and of gratitude to the Great Head of the church, for long continued and undeserved mercies.

Exactly twenty-five years ago on the 16th instant, Mr. Griffin was ordained the pastor of the then newly formed church, over which he has continued to preside with almost unbroken peace and prosperity. No one, then, anticipated a pastorate of so long duration; but, now that it has actually terminated, we feel as if the voluntary severance of such dear and spiritual bonds cannot be real.

Indeed, the separation is only outward; and is assented to, on both sides, in a spirit of reciprocal self-sacrifice. Of second causes, bodily weakness is the only one, of a loss that will be greatly felt by the already much-tried churches of Manchester, as well as by Rusholme Road in particular; and yet the motive operations

of this cause on the minister and people are diverse. Mr. Griffin leaves the church in the height of its prosperity, and the midst of its peace, that the cause of the Redeemer may be maintained by another in all its efficiency; and, in doing this, he offers willingly to the Lord all the associations and ties of years. He is only influenced by a desire for the spiritual welfare of his people and the neighbourhood; to obtain which he would willingly bear all things, and not count his life dear to him. But his people, on the other hand, cannot permit themselves to neglect the temporal welfare of their pastor, and therefore they consent to deprive themselves of his presence, as the greatest proof of their love. May each be graciously rewarded,—the minister by beholding his people multiplied and edified as they walk in the comfort of the Holy Ghost,—and the people by soon hearing of the removal of painful suffering from their beloved pastor, and his restoration to tolerable health and strength!

There has been no stated valedictory service, in order to avoid injurious excitement, but last Lord's-day Mr. Griffin preached twice from appropriate texts. In the morning, he chose from the last verse of Matthew the words—"Lo, I am with you always," alluding to the promise of a succession of godly ministers; and in the evening, he very faithfully insisted on the responsibility conferred on all classes by a gospel ministry, "Beseeching them that they would not receive the grace of God in vain." (2 Cor. vi. 1.) He has also addressed the assembled schools from the words—"Little children, it is the last time;" and on each Monday evening has embraced the opportunity of giving counsel to the church.

The deep feeling of the people is evidenced by the address unanimously adopted at a special church meeting, and also by one from the Teachers of the schools. The ladies, too, are preparing a small present to Mrs. Griffin, as a token of their high esteem of her great worth and unwearied devotion. By these assurances of love, and the presence of the

Good Spirit, may the consolations of Christ abound in each of their hearts.

I am, dear Sir,

Yours faithfully,

HENRY BROWNE.

RYDE, ISLE OF WIGHT.

WE are happy to learn that the congregation under the pastorate of our friend, the Rev. Dr. Ferguson, have it in contemplation to reconstruct their present chapel, so as to adapt it to the character and claims of this beautiful and rapidly improving town.

The contemplated improvements, with the erection of suitable school-rooms for the instruction of the children on the Sabbath, will involve an outlay of £1500, to realize which will require a strenuous and combined effort; and it is fondly hoped that those families and friends who are in the habit of visiting this very attractive watering-place, will feel a pleasure in contributing towards an object which is inseparable from their own better accommodation and spiritual enjoyment.

Contributions may be forwarded to the Editor of this Magazine, the Rev. Dr. Morison, Montpelier-square, Brompton, London, or to the Rev. Dr. Ferguson, Ryde.

OUR PERIODICAL LITERATURE.

AT the half-yearly general meeting of the West Middlesex Association of Congregational Ministers and Churches, held at Uxbridge, on Tuesday last, W. Walker, Esq., the treasurer, in the chair, the following resolution was unanimously passed:—"That the Association expresses its cordial satisfaction at the manner in which the periodical literature of the denomination is conducted, and strongly recommends to the churches the adoption of whatever means may be practicable to promote the increased circulation of the *EVANGELICAL MAGAZINE*, the '*Christian Witness*,' and the '*Christian's Penny Magazine*;' and that a copy of this resolution be forwarded to the Rev. Drs. Morison and Campbell, coupled with the best thanks of this meeting for their invaluable services."

General Chronicle.

CHINA.

DR. LEGGE'S VIEWS OF THE CHINESE REBELLION, IN A LETTER TO DR. MORISON.

Hong-Kong, 21st July, 1854.

DEAR FATHER,—The regular mail has closed, but I avail myself of the supplementary to-morrow morning, to send you a hurried letter. We have received during the afternoon news from Shang-Hae, embracing recent intelligence from Nanking, in many respects of a disappointing and distressing nature.

When I wrote to you on the subject of the insurgents in January, I referred to the assumption by the Eastern King of a Divine commission and equipment to be the religious minister of the new dynasty, saying that it was an element out of

which much error and confusion might grow. So it has proved. When the American commissioner visited Nanking last month, this same individual, by name Yang Seu-Ching, was found to have proceeded to claim to be the Holy Ghost, the Comforter of the Church, the Enlightener of the world. Subsequently Her Majesty's steamers, the *Rattler* and *Styx*, were despatched to Nanking by Sir John Bowring, and the news which we have received to-day, is to the effect that they had returned to Shang-Hae, bringing a confirmation of the report of the American visitors, and many additional particulars. The knowledge acquired has not been fully imparted to the public as yet, nor have I received any private accounts. My impressions, there-

fore, which I proceed to give you, may be found hereafter to require some modifications.

Two points seem to be established—first, that the religion of the insurgents is running into a wild and blasphemous fanaticism,—and second, that they have assumed an attitude of determined hostility to all foreigners. Several new publications have been brought from Nanking by the most recent visitors, which contrast with those obtained by the *Hermes* in April last year, as darkness does with light. Not only does the Eastern King personate the Holy Ghost, but I understand the Western King personates our Saviour, and the general contents of the books are, it is said, exceedingly mean and disgusting. You will remember that from the first, I professed my disbelief in the revelations to which the leader Hung Seu-Heuen laid claim, and my horror of his asserting a peculiar brotherhood with our Lord. Dr. Campbell seemed to think, from what he said in the “Banner,” that the revelations might be real—that in theory at least they were admissible. But “the Bible, and nothing but the Bible,” is the only true Protestant principle. Objective truths from any other source, propounded as divine revelations, are to be traced to madness, delusion, imposture, disease, or the devil. We now see to what ungodliness they have grown in that vast assembly of men at Nanking. But now, while such blasphemous errors are published, the Bible—the Word of God—without note or comment, continues to be issued. This is strange. Plainly, it seems to me, there are two parties in the camp, not openly opposing each other, but pursuing different and conflicting courses. Perhaps Hung Seu-Heuen, a dreamer, but sincere, the originating spirit of the movement, but now a recluse, is still there, a puppet in the hands of his selfish and ambitious chiefs, but permitted so far to have his own way—publishing the Scriptures, while they are engrossing the management of affairs, and send out their own proclamations, and are intending by-and-by to cast him altogether aside. However this may be,

the development of error is throwing the display of truth which attracted us at first, and filled us with hope, into the shade. And as the truth perishes from the minds of the insurgents, so will their power pass away. The iron rod with which they seemed able to break in pieces all opposing force, will change into a reed of straw. With the Eastern King for the Holy Ghost, and the Western for our Saviour, those thousands can hardly be expected long to cohere. Simple patriotism might suffice to overthrow the feeble Tartar rule, but high patriotic principles will hardly be found to coexist with degrading fanaticism.

The hostility manifested by the chiefs to all foreigners is very much to be deplored. They have a divine commission, they say, first to destroy the Tartars, and then all other peoples, who will not submit to their leader, as the God-appointed Lord of all the world. I could make allowances for distrust and dislike of foreign powers. These are all in alliance with the Tartar government. They must also be identified in their minds with the opium traffic, the introduction of that “flowing poison,” which has wrought and continues to work so much evil to China. The general welcome given to the visitors in the *Hermes*, as *brethren*, seemed to indicate the subversion of Chinese prejudice and hostility to foreigners, but I could bear being disappointed in that hope. Those other considerations might have come in to check the outflowing of the feelings prompted by their new principles, but they are vain-glory and fanaticism, which seem to influence their conduct. To themselves the declaration of universal enmity can only be disastrous.

I confess to be much distressed by the things on which I have thus dwelt. I seemed to hear the voice of a watchman crying concerning China, “The morning cometh, though still it is night,” and now the voice is hushed, and darkness seems to have repelled the threatened disturbance of its reign. Yet great changes are evidently impending over the nation. The feebleness, falsehood, and general unworthiness of the present government is

every day being more fully demonstrated. For the last three weeks the inhabitants of Canton have been full of agitation and alarm, expecting the city to be attacked by a combination of Triad Society men. Some seven or eight thousand of these do hold Fort Shan, a town of at least half-a-million inhabitants, by the river about twenty miles distant, and the Mandarins are not able to dislodge them. The people in the villages about cower like birds in their coverts, and dare not stir out into the fields or roads. Rebels and soldiers are equally dreaded by them. Scores are beheaded in Canton almost every day, many on mere suspicion of being rebels. False reports are issued from the government offices of successes gained by the troops. Men's hearts are failing them for fear, and for looking after those things which are coming upon the earth. The empire will become more and more disorganized, and the misery endured by hundreds of millions will be indescribable.

Never did China make such a demand on the compassion, the prayers, and efforts of the Christian church. From God her help must come,—from God, through the channel of His church. Prayer is now pre-eminently the duty of every missionary, and of all the friends of missions. And shall not the church be found proving its faith, by sending many of its best and ablest men to raise up in these distracted provinces the standard of the gospel? The real spiritual life of the churches is now being tested by China.

A million copies of the New Testament!—that is a splendid gift. But are there many who will give of their money to China, and few or none who will give their sons? few or none who will give themselves? God will work in the administration of His providence, so that order shall yet shine upon China, after the day of its calamity and confusion has passed away; and I feel assured He will work for it also in the administration of His church, so that ere long its many millions shall be called the people of the Lord.

I remain, dear Father,

Yours affectionately,

JAMES LEGGE.

P.S. On the 3rd of August, Dr. Legge thus writes:—

“The state of this poor country becomes more and more distracted and miserable. Many families have come here (to Hong-Kong) from Canton; and one advantage flows to them from their taking refuge here, they have an opportunity of hearing the gospel. The Sabbath before last, I had a large company of ladies and their attendants present at my Bible Class for women and girls. They behaved with much decorum and attention. Their leader, an elderly lady, was very intelligent, and could read well. She declared that ‘*the doctrine was good.*’ Poor things! their feet were deplorably small, and some of them had to be carried home on the backs of their attendants, women of course.”

POSTSCRIPT.

NEW CONGREGATIONAL CHAPEL, KENSINGTON.

We have just seen the new chapel in process of erection for our valued friend the Rev. John Stoughton. It is roofed in, and, when finished, will be a remarkably elegant and commodious place of worship. The style of architecture is Grecian, and is being carried out with much taste. It will be a great ornament

to Kensington, and will confer credit on the zeal and liberality of the Congregational church and congregation assembling in Hornton Street Chapel. We have been quite surprised that no notice of this undertaking has been sent to us. We understand the memorial-stone was laid almost privately in the month of June.

THE
Missionary Magazine
AND
CHRONICLE.



NATIONAL PASTIME AT ERAMANGA. (SEE PAGE 238.)

POLYNESIA.

VOYAGE OF THE "JOHN WILLIAMS" TO NEW HEBRIDES
AND NEW CALEDONIA.

*Journal of the Revs. A. W. MURRAY and J. P. SUNDERLAND, continued
from page 232.*

DILLON'S BAY, ERAMANGA.

"WE anchored in Dillon's Bay on Thursday morning, October 27th (1853). There were two sandal-wood vessels in the harbour, and a third came in in the course of the afternoon. The men connected with those vessels all bore testimony to the change which has taken place in Eramanga. They say that a white man may go with safety to any part of the island with the exception of one place, Cook's Bay.

"The Rarotongan teachers, Vau and Akatagi, came on board. They were both well. They informed us that after the vessel left, last voyage, they went up the hill to reside with the chief, Naioan. He gave them a house. They at once commenced a school. They taught the people from the Rarotongan books until they had prepared a small book for schools, which they sent to Aneiteum, and which was kindly printed by Mr. Geddie for their use. The people were not afraid of the books, like the natives of Tana, but appeared glad to make the new acquisition. They had a consultation about building a chapel. The people agreed to the proposition, and they soon put up a chapel and opened it for public worship.

"Owing to the great scarcity of food, the teachers find it necessary to plant. After they had been there a short time, they had to purchase it. This difficulty will no doubt be removed in time, when the teachers are able to make large plantations, and the people live on good terms amongst themselves. Their quarrels, one tribe with another, cause them to neglect the cultivation of their lands.

"The teachers have built two dwelling-houses for themselves. The young man, Naldial or Mana, of whom we thought very highly last voyage, and who had been under instruction in Samoa, has acted very kindly to the teachers, and has done all he could to promote the interests of the *lotu* amongst the

people. When the teachers were sick, he conducted the religious services in the chapel, and attended to the schools; and the teachers assure us he had been of great use to them and the cause of religion on Eramanga. He came on board, and we gave him a hearty welcome, and made him a small present, and urged him to go on as he had been doing, and seek to promote the cause of Christ amongst his fellow-countrymen.

"The attendance on the Sabbath day's service is about thirty; and the people of the village in which the teachers reside attend school. The Sabbath day is observed. All their food is prepared on the Saturday. They do not appear to be so superstitious about disease as the Tanese; for though an epidemic prevailed amongst them, and five people died, they made no charges against the teachers or the *lotu*. Some person suggested that perhaps it would be well to give up the school. The teachers, however, did not comply with the suggestion, but urged them to attend to their instructions.

"The teachers have had some influence over the chief Naioan, with whom they were living. He was induced to go and help a neighbouring chief in war. Two men were killed, but Naioan refused to eat any part of the slain, so that he has renounced cannibalism.

"We went on shore on Thursday morning, visited the teacher's house in Dillon's Bay, a rather rude building. They have several natives who act as servants to them. We went up the hill to the village, which is some distance from the Bay. The road, of coral formation, is exceedingly rugged. When you reach the top of the hill there is a fine view of Dillon's Bay. The old chief Naioan came out of his house to pay his respects to us and shake hands. We called at the teacher's house, and from thence we went to the chapel. It is a small building about twenty feet

by sixteen. A few men, women, and children assembled as though they expected a service. We sang a hymn, and spoke to the people through the teachers, expressing our gratitude for what we saw, and the hope that they would attend to the instructions of the teachers. They all shook hands with us, and seemed pleased with our visit. Most of the people who were in the chapel had on some article of clothing.

"Returning to the shore in company with Naioan, and Kauiaui, the chief of Punkar, on the east side of Dillon's Bay, we went on board our vessel. Kauiaui applied last voyage for a teacher, and sent his son with us to Samoa. We arranged that Akatagi should reside with Kauiaui, and Vaa with Naioan; so that by this plan both sides of the bay would be occupied.

The chief of Bunkil had paid several visits to the teachers, urgently requesting that when the *John Williams* arrived, a teacher might be obtained for his land, which is about fifteen miles from Dillon's Bay. Encouraging reports of this part of the island had reached us on former voyages, but the weather now proving unfavourable for our visiting the place, we left Tutau and his wife, Rarotongans, at Dillon's Bay, and gave instructions to the teachers there to locate them at Bunkil the first convenient opportunity.

"Kauiaui, the chief of Punkar, is the man who killed the Rev. J. Williams. His son was murdered a short time before the arrival of the *Camden* by foreigners; and Kauiaui was waiting to take revenge on the first white man who should come within his reach. We made several inquiries in reference to that tragic scene, to which he replied that he first struck Mr. Williams when he was some distance from the beach; but that it only stunned him. Mr. W. then ran towards the sea, when he again came up with him at the water's edge, and struck the fatal blows. He said they did not know they were Missionaries. They killed them in the days of their darkness. He declared they were very anxious to have Missionaries to reside amongst them, and there is not the least doubt but that if we had Missionaries they might at once commence operations in Dillon's Bay.

"The teachers brought off an interesting relic, given to them by Kauiaui's wife, a pocket handkerchief belonging to the Rev. J. Harris, who was murdered at the same time as Williams. It is marked in one corner with Harris's initials, thus, "I. H. 5." We also obtained a club, which Kauiaui said was the one with which he killed Williams. The teachers have been anxious to get hold of every memorial of that painful scene.

"We gave the teachers their supplies, and a small present to the chiefs and the two natives whom we brought back with us from Samoa to their own lands, and then landed them. Leaving Dillon's Bay on Friday morning, October 28th, we ran down to

ELIZABETH'S BAY,

and cast anchor about one o'clock on the same day.

"Narin or Elizabeth's Bay is six or seven miles from Dillon's Bay. The people of this place have long been favourably reported of by those visiting Eramanga. There is a house on the hill belonging to a foreigner, who is employed collecting sandal-wood. We had with us two youths who had been under instruction at Samoa, belonging to this Bay. One of the youths, Dam, had been at Samoa for several years; the other youth was taken last voyage. They went on shore, and brought off the old chief, Nopuatnos and his son Nalin. We explained our object in sending for them. They said they were anxious to have teachers, and promised to give them a house, and behave kindly to them, and attend to their instructions.

"We selected Meariki and wife, Rarotongans, for this station. We gave a small present to the chief. Meariki and the two youths having collected their property, we all went on shore to the chief's house, which being on an elevation forms a conspicuous object from the bay. The ascent to it is most difficult. We had to scramble up the side of the hill, which was so steep that a single false step would have been dangerous. The natives, however, appeared to have no difficulty in making the ascent with the large boxes of the teachers on their shoulders. The chief's house was given up to the teacher. It was a comfortable dwelling, and would do very well until he could erect one for himself.

"We visited their plantations, and saw a

curiously constructed frame-work for holding yams, which they had collected for a feast. A number of large straight sticks are stuck in the ground about ten inches apart, and are all made to meet in a point at the top. The spaces between the sticks are filled up with yams. At a distance, it looks like a large triangle. It is about sixty feet high. There is one stick higher than the rest, on which a cocoa-nut is hung. This forms a mark at which the people shoot their arrows. We were informed that five or six hundred natives collect together to practise this exercise; and he who can hit the cocoa-nut is considered to have made an achievement, and established his character as a good archer. (*See Engraving.*) They also hang yams on the branches of trees, and pile up cocoa-nuts in great quantities for their feasts. There must have been several thousand yams collected for the feast which they were preparing to give to a neighbouring tribe. The chief had a large house built on this plantation; it was about seventy feet by eighteen.

"We were pleased with the reception the teachers received; and having seen them in possession of the house on the hill, we left them soon after five o'clock.

"We have now three stations on Eramanga; the door is open, and our earnest desire is that the Directors will do all in their power to occupy this field of promise. The more we know of the Eramangans, the more it confirms our opinion that they are a mild, docile race. To the deeds of cruelty which they have perpetrated they were goaded by the deep injuries received by them at the hands of foreigners. Those who have been under our care in Samoa have proved themselves kind and affectionate.

"Having got under weigh about eight o'clock on Friday evening, we stood with a fair wind for our next station,

FATE, OR SANDWICH ISLAND.

"On Saturday afternoon, about one o'clock, we anchored off a place called Temate, near to Erakor. Ioane, the Samoan teacher, was soon on board. He was shortly followed by Tauri, the Rarotongan, whom we left last voyage. Since our last visit, the teachers have been tried by afflictions. Epidemics have been prevalent amongst the people. Ioane reports that two months after

the vessel left last year an epidemic broke out, and many of the people were angry and refused to attend schools and worship on account of the sickness. The village was divided; Pomare, the chief, and about half of the people remained firm in their attachment to the *lotu*. Twenty people died. The teachers, Ioane and Tauri, resolved to go to Sema, a village in the large harbour, where Setefano was located, in order that the anger of the people might subside. Whilst they were in the bush, seeking a pig to take with them, some of the disaffected party fell upon them and threatened to kill them. The teachers told them they could kill them if they wished, that they were not afraid of them; but the party relented and went away. The teachers visited Setefano, and remained there a fortnight. Pomare, the chief, and the assistant teacher, conducted religious services in their absence. On their return to Erakor, the epidemic, which seemed to have spent itself, again appeared, and proved fatal to a considerable number. The hostile party now looked upon this revisitation as a judgment for their conduct in reference to the *lotu*, and they again united themselves to the teachers and attended the services, and since that time have been diligent in the use of the means of grace.

"Tauri, the Rarotongan teacher, lost his wife and child in March last. He also had felt the effects of the epidemics, but was enjoying pretty good health when we saw him.

"The work seems to have got a firm hold on Erakor. The services are well attended on the Sabbath-day, and also the schools in the week. The chief, Pomare, is a very consistent character, and seems to know and value the truth. He has been greatly instrumental in bringing about the change at Erakor. He, along with several of the natives, are employed as assistants to the teachers. They have been accustomed to supply the neighbouring villages on the Sabbath day. The success of the gospel at Erakor is the more remarkable when contrasted with the surrounding darkness. On either side of them there are the deepest and darkest shades of heathenism; but the light of the gospel shines in the midst of it, and whilst war and cannibalism have been prac-

tised around them, they have been at peace, and refused to partake of the disgusting feasts of human flesh in which their neighbours have delighted.

"The teachers had been accustomed to preach at Pago, a village a few miles distant from Erakor. The people there had built a chapel, and upwards of three hundred persons were collected together for service on the Sabbath day; but sickness springing up amongst them, it excited their fears; they doubted the *lotu*, burned the chapel, and forbade the teachers to come any more to their village.

"These people, as if to fill up the measure of their iniquity, committed a most dreadful deed. A travelling party, twenty-nine in number, from Moso, a village in the large harbour, fifteen or twenty miles from Pagos, came in their canoes to purchase pigs with native property. They were staying with the Pago people, and the latter determined to cut them off. Giving out a report that there was a foreign vessel coming into the harbour at Pago, the Moso people rushed out of their houses unarmed to look at the reported ship. The Pago people, taking advantage of their defenceless state, fell upon them with their clubs and hatchets, and killed twenty-two; the remaining seven escaped in a canoe. Reserving ten bodies as their own share of the spoil, they distributed the rest among their heathen neighbours, and, with one single exception, all the bodies were eaten. The dark places of the earth are indeed full of the habitations of cruelty.

"Some of the Pago people came on board our vessel; but, conscience-stricken, they were very shy. The burning of the chapel and the murder of the Moso people were fresh in their memories. They soon left the vessel. One or two of the better disposed amongst them have removed from their own land, and are living at Erakor, that they may enjoy the benefit of instruction. A Pago man, who is an assistant teacher, made an attempt to preach in his own land; whereupon the chiefs tried to prevent him, but he persevered, and collected a few women and children, and addressed them. Pago is a dark land; but, thanks be unto God, the Gospel can dispel that darkness, and rege-

nerate their vile natures, and we hope the day is not distant when they will repent of their sins.

"Last year we removed Setefano, a Samoan teacher, from Erakor, and located him at Sema, near the large harbour. Togalulu and Taulua, who had been at Samoa, promised to do all they could to aid the teacher in his work. They do not, however, seem to have been faithful to their promise, but have acted inconsistently. The teacher got up a house, established services and schools. The attendance fluctuated; the first Sabbath he had ninety-eight present, and the numbers at length reached 148. He opened two out-stations, one at Pagonoa, the other at Sui. At times the attendance was greatly affected by epidemics which broke out amongst them. The teacher gained considerable influence; he was on one occasion the means of bringing about a reconciliation between two disaffected chiefs who had been at war with each other. He got them to meet in public and shake hands with each other, as an open avowal of mutual good feeling.

"The teacher's health broke down at Sema. Having had several attacks of influenza, he removed to Erakor to try a change of air, and his station is left vacant at present. The teachers then put up a house for Setefano on a small island at the mouth of Erakor harbour, thinking it was more healthful and likely to aid his recovery. On our arrival, we found him in a very weak state, and far advanced in consumption. We at once removed him from the island, and took him on board, in the hope that the sea voyage will be beneficial.

"We had the pleasure of attending service on shore at Erakor, on Sabbath morning. The chapel, which will hold about 250 people, was crowded, and several persons sat outside. Worship was conducted with the greatest propriety, and they listened with the deepest attention to the addresses which were given. They were much pleased with our visit. A great change has taken place since our last visit. They are much more orderly and well behaved. This place presents a fine opening for a Missionary, and the people are very anxious to be instructed. From this centre, light would soon spread upon the surrounding darkness, and the

strongholds of Satan give way before the preaching of the cross.

"We reinforced this station by leaving Valu and wife, Rarotongans. They were landed on Monday morning, Oct. 31st, and after making all our arrangements, and giving a small present to the chief, we got under weigh about two o'clock in the afternoon, and next morning we anchored near to the mouth of the large harbour.

"A canoe came alongside our vessel the night before we anchored; they carried the news of our arrival on shore. Next morning, a number of canoes came off to us. We had two youths on board belonging to the island at the mouth of the harbour. Their friends were perfectly delighted to see them again. They listened with astonishment to the account they gave of what they had seen in Samoa. The chief, Fatutoka, who was father to one of the boys, came on board in the afternoon. He requested us last voyage to bring him a teacher, and assured Setefano that he would attend to the instructions of any teacher who might be placed with him. He also gave us renewed assurances to the same effect. We were anxious to station teachers on this island, believing that it would prove a more healthy locality than any other of our stations on Fate. It is near the main land, and seems to have considerable political influence. There are six villages on the island. We selected two Rarotongans, Kaveriri and Pikikaa, as suitable for this station. The name of the island is Lolopa, and the village where the teachers reside is called Tromala.

"We gave a present to the chief, and the

teachers, having got all their property into the boat, we sailed up to the village, and landed the teachers, their wives, and the two youths who had been to Samoa. There was a great rush of men, women, and children to the boat. They gave expression to their delight by shouting, dancing, and crying. There must have been present 200 or 300. The teachers' wives seemed to be an object of interest as well as the Missionaries. They seized them by the hand, and led them as it were in triumph through the village to the house of the chief. They did the same by the Missionaries. When the youths who had been with us to Samoa, came up to the inclosure where their houses were erected, all the women collected together around them, and set up a cry of joy which lasted for some minutes. The scene was interesting; all bustle and excitement. Some were assisting to carry the teacher's property to the chief's house; others were interested in examining the clothes, appearance, &c., of the Missionaries; a considerable number were taken up with the importation of a cat, a new animal to them; and others were bringing mats, yams, and a pig as a present to us. We went up to the chief's house, saw the teachers comfortably located, and then, after receiving the present given to us by the chief, we returned to the ship. We were very much gratified with the reception the people gave the teachers, and we trust that our most sanguine expectations will be realized, both as regards the healthiness of the island, and the success of the Gospel amongst them.

[To be concluded in our next.]

C H I N A.

AMOY.

IN our last number we were privileged to announce the further enlargement of the Church at this Station, by the baptism of eighteen Chinese converts. Contemporaneously with this event, other movements have been in progress which serve to exhibit, under various and pleasing aspects, the results of well-directed Missionary effort.

Our first quotation is from the pen of Mr. John Stronach, who, writing in June last, describes a series of visits he had recently paid to the *hongs* and *shops* in the city of Amoy.

"During the last four months, besides taking my share of the regular services held in the several preaching places we occupy on the Lord's day, Tuesday, Wednesday, and Friday, and addressing the patients in the hospital on Mr. Hirschberg's 'patient-seeing' days, Tuesday, Thursday, and Saturday, I have, usually thrice a week, devoted a part of the forenoon to visiting the Chinese hongs and shops, accompanied by a native colporteur with a supply of Scriptures and tracts. Though the Gospel has been preached in Amoy for upwards of ten years, I imagined there must be many in the place who had never either attended our chapels or seen our books. I resolved, therefore, to go through the busiest and most frequented parts of the town, visiting every shop in succession, as I had been accustomed to do for upwards of four years in Singapore. That this plan had not been previously tried here is perhaps principally owing to an impression that the native merchants and shopkeepers would not relish the visits of a foreigner in their places of business for any object but that of traffic. I have only once or twice seen any symptoms of this feeling. I have now visited 350 shops, spending a larger or shorter time in each, according to the intelligence and attention displayed by the inmates. As I anticipated, there were many to whom my message was wholly new,—not, however, repulsive, in proportion to its novelty; and the reasonableness of the requirements pressed on their obedience, whether as to the renunciation of idolatry or the reception of Christianity was generally acknowledged by the listeners. The larger hongs are occupied by wealthy merchants, who are often well acquainted with the Chinese classics, and to whose ears quotations from these books are 'familiar as household words,' and acceptable even from the lips of a foreigner, whose object was to show their insufficiency to lead the sinner to repentance, to holiness, to God, to heaven. In some shops I have had opportunities of

speaking to women on subjects wholly new to them, but as important to them as to their husbands and relatives; and they invariably exhibited much attention and interest.

"Nowhere has there been any serious attempt made to defend their religious systems or practices. 'Their ancestors had introduced idolatry and all its rites, and all around adopted and sanctioned the custom; how could they at once reject it? Was it for one to resist a myriad?' Such being the constant strain of reply to the question whether idols are worshipped, it is evident there is no depth of faith exercised towards idolatry, whether Buddhistic or indigenous; indeed I constantly hear admissions made of its folly and absurdity. Popery has its votaries. When I meet them in the shops they are not slow to bring forward the common-place lie taught them by the priests, that we have rejected the original Christianity, and thrown off connection with the true church and 'the head of the religion,' as they call the Pope—a separation which they scruple not to say involves our eternal destruction. Our church members have occasional arguments with these men; but as they are taught from the Scriptures, while the Papists know nothing but what is contained in their prayer books and catechisms (which are full of Mariolatry and saint worship) we have little fear of Popery in this way gaining converts.

"Though multitudes I have met with in the shops have never heard of the Gospel, there are many who have, and who think well of it, both in regard to its doctrines and its duties. Some of these find the observance of the Sabbath an insuperable obstacle to their joining us; their business would be ruined, if, while their neighbours traded on the Sabbath, they did not.

"On the whole I have had every inducement presented to me to persevere in this plan, and cannot but hope that some of the seed thus sown may both germinate and fructify."

Our medical missionary brother, Mr. Hirschberg, bears testimony no less decisive to the value of evangelical effort in connexion with the *hospital* at Amoy.

"In my last letter, a part of which I see printed in the *Missionary Magazine* for

April, I wrote the following: 'I do hope and trust that the words spoken to these

wounded will not be in vain; the Lord in his wonderful mercy having not only given them their lives again, but also sent unto them the message of peace, it may perhaps work in them and through them when they go to their homes, and we in our day may have to say, "What has the Lord wrought!" At present there are sixteen of them in the hospital, and some of them are evidently very desirous of hearing the Gospel.' I rejoice to say that the Lord has heard our prayers for them, and He has not permitted his word to return unto him void. A few Sabbaths ago the Messrs. Stronach baptized a goodly number of Chinese; five of these were from the hospital. Two belonged to the number of those whom I had in view when I said: 'Some of them are evidently very desirous of hearing the Gospel.' The other three (two of whom were also members of the Triad Society) took refuge at our house at a later period; and one of these persuaded his wife to attend to the preaching of the Gospel. The Lord blessed the means unto her, and the whole household (they brought also their infant with them) were received into the church. They made a good and bold confession of faith, and they all greatly rejoice in the Lord. They all still live in the hospital, and in the evening, when their work is over, and after having taken their supper, they all unite in singing hymns and then pray. It is quite a pleasure to hear them. We have a number of hymns in the colloquial, which the humblest understand; they are very fond of singing these, and then they all with one voice sing the doxology (tune old 100th) which appears to be their favourite. They rest on the Sabbath, attend all the services, and between the services they sing hymns. The Chinese, you know, have no Sabbath, and invariably, when I told them that they are breaking God's commandment, they would say, If we do not work we have nothing to eat. Now to see these poor money-loving people keep the Lord's day joyfully, and give up gladly a day's work, rejoices our hearts, and proves that it is the Lord's work, and that his hand is not yet shortened that it cannot save.

"The one who was baptized with his family did not belong to the Short-knife Society, but was persecuted by bad Chinese in

order to extort money from him, because his brothers, who escaped to Singapore, were members of that Society, and being befriended by our hospital coolie, he took refuge at our house. Those who have passed their lifetime in Christian countries can hardly imagine the pitilessness and insensibility of a heathen people. During and after the last revolution we have had here some illustrations of that part of Holy Writ which describes this subject so graphically and emphatically in a very short compass and with meaning in every word; namely, 'for the dark places of the earth are full of the habitations of cruelty.' The mandarins, lovers of money and with no intention whatever to do good to the people, permit on a certain payment all kinds of wickedness and bad practices. They have always a large number of sycophants and parasites near them, amongst whom are a great many so-called small mandarins, who pay them for doing such and such a thing. The more they extort from the people, the more will they be able to pay to the mandarin, and the better will they stand with him; consequently, the less hope of redress has the poor oppressed Chinese. In fact I have heard they dread these men more than the mandarins, because there is not the least spark of pity in them, and the matter never has an end.

"To give you an example, I will narrate the following, which will fully bear out the above remarks, and excite pity for the poor sufferers. About two months ago there came a poor woman to me weeping and crying, begging me to help her, as her husband had been seized and forcibly carried away by some men. Desiring her to tell me everything about it, she told me that her husband belonged to the Short-knife Society, that he had been amongst those who, by the recapture of the city by the mandarins, had been caught by them, thrown into the water, wounded, saved by the good men of H. M. Steamer *Hermes*, his wounds attended to on board the junk, and ultimately healed in our hospital. Having had his health restored he sought for employment, and before two weeks elapsed he was kidnapped by a band of men. To liberate him she sold her child, a girl, paid the money ask-

ed, and he went again to work; but ere another few weeks had passed there was a repetition of the same, and she was obliged to sell her only remaining boy. Now, she said, I have no child to sell any more, and I come to beg the teacher to try his best for my husband. My wife, to whom the pitiful story was interpreted, begged me also to go with the poor woman, and not to rest until I had restored him unto her. I asked the woman if she knew where her husband was. She said his master knew, and she would show us to him. My dispensary assistant, the woman, and I went in my boat, and started for the junk where he was last employed. The master came into our boat, and he directed us towards the junk, where he thought the poor man was under the hatches. As soon as we arrived near her I jumped on board, and heard immediately a voice groaning in the fore part of the vessel. Without asking any questions, I walked towards that part, threw open the first hatch, and looking into the cabin, or rather hole, and seeing no one, I intended to make search in the foremost cabin, but a large tub, half filled with water, standing above it, I quickly turned it over, and found that a beam was fastened across by ropes, which my knife soon severed. I then took up the small hatch, and there the poor man sat in a cowering position, his head fastened downwards, his hands drawn backwards and upwards, and both thumbs tied to his tail. I gently cut the strings, as he was crying out, 'Sia, sia,' which means pain, took him into the boat, and brought him home with me. I need hardly say that husband and

wife were very glad, and she was very thankful. Only one man, respectably clad, smoking his pipe, and walking up and down, was on board the junk when I was engaged in the work, which took me only a few minutes. He did not in the least interfere, only called out repeatedly: 'Teacher, I have not done it.'

"In concluding this letter I must not omit the following two interesting facts. The one is, that a patient of mine brought this morning two idols and placed them upon the pulpit in the hospital chapel. When her turn came to receive medicines, I asked her with what intention she brought these idols here, if she wanted any money for them: for a few weeks ago two women brought some idols and ancestral tablets to me and then asked for a little money. She said, I do not want any money; I will not worship wood any more, but I desire to worship God. The other is, that two women, who have been benefited by the hospital, have come here the last two or three Sabbaths in order that they may attend the services. As they live a pretty long way from here, and as it is difficult for them to walk far, having small feet, they bring their food and infants with them, and stop from one service to the other in the chapel. May the Lord pour out richly his Spirit upon this poor and benighted people, so that they may soon love him supremely, and desire him more than gold or rubies; and may the Lord, who is so greatly encouraging us, stir us up to greater diligence, and fill our hearts with burning love to him and with love to this idolatrous people."

WRECK OF THE "DOURO" STEAMER, OFF THE COAST OF CHINA, AND PROVIDENTIAL DELIVERANCE OF THE REV. W. YOUNG AND MRS. YOUNG, AND THEIR FELLOW-PASSENGERS.

IN the early part of the present year Mr. and Mrs. Young left their station at Amoy, on a visit to Hong Kong, for the benefit of Mrs. Y.'s health, which had become seriously affected. After some stay in that colony, her medical adviser urged the necessity of a temporary change of climate, and accordingly, on the 22nd May, Mr. and Mrs. Y. took passage in the *Douro* steamer for Singapore, *en route* for Australia.

Of the disasters which befel the voyagers, and of the signal providence by which they were rescued from a watery grave, we are presented with a lively and impressive description in the following letter from Mr. Young, dated Singapore, 14th July ult.

"On the 13th of June last I addressed to you a few hurried lines, merely mentioning that we had, in the good providence of God, been delivered from the dangers of shipwreck, without being able to give you any detailed particulars regarding the catastrophe. I now give you a minute account.

"When it was decided by Mrs. Young's medical attendant that she must resort to a cold and bracing climate to restore her health, and the Brethren Legge and Chalmers had given me their advice and recommended me to proceed to Australia, I lost no time in securing a passage to Sydney in the Peninsular and Oriental Company's steamer *Douro*. She was to leave her passengers for Australia at Singapore, whence, at the fixed period, they would have to embark in another of the Company's steamers for the colonies. On the 22nd of May, two o'clock p.m., we left Hong Kong for Singapore, and proceeded favourably on our voyage until the night of the 24th, when, about eight o'clock, we encountered a fearful typhoon, which lasted six or eight hours. The sea broke over the vessel in a most awful manner, washed overboard two of her cutters, and almost all the live stock. The wind blew with such force as to carry away her funnel clear over the bulwarks as if it had been made of pasteboard, and most of the sails were blown away from under the gaskets; rain fell in torrents, accompanied with constant and vivid lightning and thunder. The oldest sailor on board had never before witnessed so violent a hurricane. Through the merciful goodness of our Heavenly Father, to whose throne many a prayer ascended during the storm, the steamer rode beautifully over the tempestuous waves without any damage done to her hull. Towards morning the storm abated. When daylight broke upon us, and we went on deck, we could form some idea of the violence of the typhoon by all kinds of wreck that lay strewn about the decks—broken spars, ropes, passengers' chairs, lifeless poultry, &c. &c. But what

we all felt most was, the loss of our funnel. It could not be replaced, and there were no materials on board with which to construct another. Some portion of the steamer's sails, however, had been spared by the storm; these were set as soon as it was determined by the captain that we should return to Hong Kong, in order to repair damages.

"On the morning of the 25th we were under canvass, making comfortable progress towards the port we had recently left. No one dreamt of danger; on the contrary, all were indulging high expectations of seeing Hong Kong in three days. When night came on, all but those whose duties forbade their retiring to rest, lay themselves snugly in their respective berths to sleep; but their deep slumber was suddenly disturbed, at half-past one in the morning, by a concussion and a tremendous grating sound. The steamer had struck upon a coral reef. It was very dark. Almost every soul hastened on deck. It was a solemn time. Most, if not all, were under the impression that there was then only a step between them and death. In our distress we lifted up our hearts in prayer to Him who is a present help in trouble. After the vessel struck, she seemed very soon to make a lodgment for herself. A sea every now and then broke over her. Mrs. Young and myself were drenched thoroughly by the waves, and stood in our wet clothes for three or four hours. Every wave that struck the sides of the vessel made her crack, as though she would momentarily part in two, and we felt in danger every minute of being precipitated into the sea. Our fears, however, were happily not realised. Whilst all were bewildered, and nothing could be ascertained about our position, a light was suddenly observed in the distance. It was supposed to be the light of some ship. The captain immediately ordered blue lights to be burned, and rockets and guns to be fired off, in order to apprise the passing ship of our misfortune, and to procure assistance. But there was

no response to our signals of distress. At length the light totally disappeared, and left us, as we were before, hopeless and helpless. It appears the light was nothing more than the reflection of a rising planet. It is a phenomenon often perceived by mariners, and is apt to deceive unpractised eyes. Three painful hours were passed on deck in the dark, during which time some few things were done to ease the vessel. The foremast was cut away, (the mainmast shared the same fate the following day,) heavy articles were heaved overboard, and a raft was immediately ordered to be constructed in case of our having to abandon the ship. The means of escape were only two jolly-boats, and one of them was not in a fit state for use. The number of souls on board was from 140 to 150. Had not a gracious God caused the wind to lull, and the waves to be comparately still at the time we got embedded on the reef, not a soul, perhaps, would have escaped. But it seemed as if the Lord intended, by bringing us into one of the greatest dangers that can happen at sea, to show us that he could also easily bring us out of it; that he could kill, and he could make alive.

"When the light fairly dawned on us, we thought we could perceive low land not far from us; but unfortunately, as the sun rose, we found it to be nothing more than the dark-coloured water about the edges of the reef. At eight o'clock our exact position was ascertained by observation, and we found ourselves planted in the southern edge of the north shoal of the Paracels. A consultation was held as to the steps it was advisable to take under our distressed circumstances. There was no inhabited land nearer to us than 120 miles, and that was the island of Hainan. Hong Kong was treble that distance. Woody Island, it is true, was thirty-six miles from us; but insuperable objections to our going there presenting themselves, it was resolved that some of our party should be despatched in our best jolly-boat to Hainan to procure assistance from the Mandarins or any fishing junks. In the event of their succeeding, part of them were to accompany the junks to the wreck, and the other part to proceed to Hong Kong to get further assistance.

"Eight individuals gallantly volunteered their services for the enterprise. They started in the early part of the afternoon of the 26th with about a week's provisions and water, and carrying with them the good wishes and prayers of their companions in misfortune. On the 28th they neared some islands in the vicinity of Hainan, and observed two Chinese junks. Our boat crossed their track, and hove to under the lee of one of them, and dropped alongside. My Chinese servant, who went with our party as interpreter, was sent on board the junk to request assistance, food, and water; but everything was refused, unless the boat was first submitted to plunder. The unfeeling junkmen began to strip my servant, which, being observed by the party in the boat, they immediately by force got him back. They pulled away as quickly as they could from the hostile craft, and, being frustrated in their very first attempt to negotiate with the people in those regions, they came to the resolution of bearing up direct for Hong Kong. It seemed almost a forlorn undertaking. After encountering severe weather, during which our boat was nearly swamped, and having been continually exposed for eight days and seven nights, their provisions nearly exhausted, with the exception of a few biscuits, thirty-six hours before they got into port, they finally reached Hong Kong at half-past four on the afternoon of the 3rd of June. Thus graciously did the Lord speed our little craft, on which all our hopes of assistance seemed to depend. Had any accident befallen it, so as to prevent its arrival at Hong Kong, the consequences to those on board the *Douro* would have been most disastrous. But prayer was put up to God continually for the safety of the boat, and it was heard. 'O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.' No sooner had the sad intelligence been communicated to the agent of the Peninsular and Oriental Company of our shipwreck than steps were immediately taken to send us relief. The steamer *Malta* was despatched five hours after the tidings reached Hong Kong to the wreck, and the day following the steamer *Tartar* followed her.

"During the absence of our ship's boat

in quest of assistance everything that human ingenuity could suggest was done on the wreck to guard against emergencies, and to make known our distressed situation. Four rafts were constructed to take off the passengers and crew, in case matters came to an extremity; and, subsequently, the building of a good-sized boat was undertaken. Floats, also, were made, to which two bottles, tightly stopped up, were tied, containing a statement in English and Chinese of the disaster that had befallen us, the latitude and longitude of that part of the shoal on which the *Douro* lay wrecked, and the number of the souls on board. At least half-a-dozen of these floats were set adrift, some with a large flag flying on their tops, others rigged with sails so as to attract the notice of ships across whose track they might chance to drift. But, with all the efforts put forth and the means used, day after day passed tediously over us, and not the slightest prospect appeared of anything in the shape of relief. Two junks showed themselves on the 27th. One of them merely took a look at us from a respectful distance, and then bore away; the other we hailed by means of our other jolly-boat, which had been repaired. The chief man of the junk having, after some parley, been questioned as to what amount of money they would take for conveying a limited number of our people to either Hainan or Hong Kong, they replied they would demand for each man 3000 dollars. This exorbitant demand put an end to all further negotiations, and the junk sailed away. For the space of about ten days after this we remained firmly embedded on the north shoal without seeing anything in the shape of a sail. Hope and despondency had their frequent alternations, and, in the minds of most, the latter had often the ascendancy. Day by day the eye was ever and anon narrowly scanning the horizon to descry a white sail, or some curling smoke. Help seemed never to be coming. Six days were allowed our boat to reach Hong Kong, and two to any steamer that might be sent to the wreck. When that time was exceeded, hope began still more rapidly to ebb. In the event of our boat having swamped, or been cut off by pirates, (no improbable circumstance,) the prospect before us was starvation, drown-

ing, fatal disease, mutiny, and attack by pirates; and who would know, if we perished, where the spot was? Blessed be God; with all these horrifying prospects before us there was one thing to cheer—it was prayer, coupled with the reading of God's Word. Every morning and evening all the passengers, and those of the ship's company who understood English, assembled for the purpose of devotion. Englishmen, Parsees, Mohammedans, and Chinese all mingled at the hour of prayer. Each evening, as the darkness gathered around us, and we knew not, when we lay ourselves down to rest, but that a storm might arise and engulf us during our nightly repose, we commended ourselves to him who holds the winds in his fist, and bids the waves be still. And each morning that we rose, our thanks ascended on high for life, health, the supply of our wants, and the means of grace. I often felt great comfort in dwelling on the doctrine of a divine providence. I frequently reminded my companions in distress, that, though we were beyond the reach and care of earthly friends, we could never be where God was not. The lonely reef, shunned most studiously by mariners, was yet a portion of Jehovah's earth. He was equally with us on the reef as in our safe abode on land. On the shoal, mercies and favours could be bestowed by him just as much as in any other situation. The seasons of prayer and reading God's holy word seemed really like the refreshing dew invigorating drooping plants. Their hallowed influences seemed to preserve the last glimmerings of hope from being altogether extinguished, to keep down violent outbursts of evil passions, to provide a salutary antidote to sullen despondency, and to buoy up the soul with trust in God. Many, on looking back to those days of peril on the north shoal, I trust will lift up their hearts gratefully to God, and remember him from thence, as David did from the land of Jordan, and from the hill of Mizar, when deep called unto deep at the noise of God's waterspouts, and all his waves and his billows threatened to go over them, but were prevented from doing so in answer to prayer offered in the Redeemer's name.

"At God's appointed time deliverance came. At four o'clock of the afternoon of the

5th of June, smoke was observed from our mizen at a distance. As the vessel gradually neared we made her out to be the *Malta*. An end was put to our fears—joy beamed in every countenance. The impulse of each heart was to give thanks to God for his unspeakable mercy. Before I could propose, the passengers asked me to offer up thanks-giving to God for his mercy in sending seasonable aid, which request I acceded to with great pleasure. We arrived at this place

in the *Pekin* on the 13th of last month. In consequence of the reaction of the disasters we met with on board the *Douro*, Mrs. Young's health, by no means vigorous before, was still further impaired. I have, therefore, decided to remain here until the next steamer leaves for Australia, which will be in the middle of the ensuing month. Mrs. Young has improved somewhat by her sojourn here, but is still very delicate."

WEST INDIES.

REMINISCENCES OF THE DAYS OF SLAVERY.

It is the well-known custom at the mission stations in the British West India colonies to observe the 1st of August in each year as a religious festival in commemoration of the great act of emancipation.

The Rev. J. Foreman, of Lonsdale, Berbice, writing under date 31st August ult., furnishes a lively sketch of the proceedings at his station on occasion of the late anniversary festival.

"Sixteen years have now elapsed since the rights of civil freedom were conferred on the coloured people of these colonies. A great many of those who then partook of that great boon have since passed into eternity, and the time is not far distant when the whole of that generation will have passed away. Of those who still remain, and who by painful experience know what slavery was, a large number cherish feelings of thankfulness to God for the important change in their social position.

"It has been the custom at all the stations since 1838 to hold special services on the 1st of August in each year. These generally commence with prayer meetings soon after midnight on the 31st of July, and which are followed by public meetings in the various chapels on the 1st of August.

"We had an interesting meeting on that day although not very numerously attended, partly because, of the three nearest estates, one was paying, and the other two grinding, and also because there are a large number of persons, who, having grown up since the days of slavery, regard it as a disgrace, and

would be glad to have the day entirely forgotten. We had, however, eight speakers, three of whom were fugitive slaves from Nickerie, in the adjoining Dutch colony of Guiana. Some of the facts stated at the meeting I will now append.

"G. D., an old man, a deacon, and formerly captain or steersman of the estate's punt, in contrasting the past with the present mentioned, 'That one Sunday morning the manager would send the driver to take him out of the chapel, to go and carry rum and molasses to town.'

"F. F. another deacon said: 'Those who pay no regard to this day are deficient in thinking and feeling. They don't think enough about freedom to see what a good thing it is, and they don't feel enough for others.' He then referred to his own early experience on a cotton estate where 'he had to gin cotton, and if at night each one had not done his full weight there was no eat but plenty of flogging.' They were so badly treated that many of them ran into the bush. 'When I was brought to Everton the estate was just being put into sugar cane; and

often after working in the field from daylight to sundown, when we reached the buildings which were just being put up, we all had to go to the water-side to carry bricks, wood, &c. often half the night, and by the time that was done and we got supper, and just lay down, the horn blew to call us out again. It was flog, flog, flog that time, indeed.'

"'One Sunday,' he added, 'I wanted to go and hear Mr. Wray preach, and went to the manager to ask him for a pass. He asked me what I wanted to go and hear that old fellow for, and he wouldn't give me a pass. But I have no occasion to ask the manager for a pass now. Another Sunday he called me and another man, and told us he wanted us to go through the bush and along the side line, to carry plantains to Providence estate, and that he would give us Monday to rest instead. We went with the plantains. On Monday morning the driver turned us out the same as the rest, so we went to the manager. He laughed at us, and called out to the sick nurse (this was part of his duty) to bring the whip and flog these lazy fellows, so we were glad to run down the steps and turn out with the rest, although we had been promised Monday if we would work on the Sunday.'

"B. B., from Nickerie, said his father and mother belonged to Berbice, but they were sold when he was a little boy, and they were all carried to Nickerie. His master was very kind, but his son was very bad, slashing at them for nothing with his riding whip. When the master or his son went to town on horseback they had to run behind and carry the horse's tail, and sing,

'Take care Mungo, Massa ride O,
Massa go to town.'

"'One day, while carrying sugar to a ship, the mate asked me if I would like to go to England and be free. I said yes. So the night the ship was to sail he got me and another boy into the boat; but the other boy soon began to cry out, so he was obliged to put us on shore again; but he pointed out to me the way to Berbice, and told me if I could get there I should be free. I did not forget that. A long time after I had to go a long way with the punt, and I then

got a small canoe scarcely big enough to hold two people. I and another man left on the Saturday night, pulled down the Corantyn all night (this river forms the boundary between the two colonies, and is broad and rapid); we then pulled into the bush and hid all day Sunday; at night we pulled away again, and on Monday we reached Berbice.'

"C. F., also from Nickerie, a fine, gentlemanly-looking man, and one of our Sabbath-school teachers, said: 'I am not ashamed to say I was a slave. Slavery caused me to come to Berbice. Slavery made me come to Berbice without ever bidding my mother good bye, and I was her youngest child. There were three of us. My brothers once asked me if I would go to Berbice and be free if I could get a chance. I said, No; not till I bury my mother. Most of the masters in Nickerie were Englishmen, and treated their slaves well, because they knew if they did not they would soon run to Berbice. But not so in Surinam (also in Dutch Guiana); they are Dutch masters there, and treat their slaves too bad. I know, because I went there with my master, and stopped there eighteen months. If you do anything there, your master does not flog you, but he gives you a paper, and two bits (8d.), and you go to a man, and he gives you fifty blows for two bits. Three days after my master came back to Nickerie; he wanted me to go back again. We were all to go with his wife, and he was to come after. He was very kind indeed to me; not so his wife; but a slave can never trust his master's word; so I and all the house servants ran up the coast, and my mistress was obliged to go with only one servant and the boatmen. My master sent after us and we went back. I said to him, I thought you had given me to your wife, and I wouldn't go to Surinam with her. Flog me here if you like, but I'll die before I'll take Surinam blows. The next thing was the estate was to be sold. I asked my master to try and buy me. He said he couldn't; the only thing he could do was to give me a good character. So I said to myself, I know how much good that is; I'll be off to Berbice. The estate was bought by one of the worst masters in Nickerie, one who kept his engine going all the year

round, Sundays and all. So I made a bargain with a man to start in six days. I began to get clothes ready. I went every day to see this man, and put on two suits of clothes each time, and left one at his house. But when the night came for us to start, so many others were round his house that I could not get my bundle. At last this man got one of us (six had pledged to go) to get up plenty of noise, and he went up stairs and threw out the bundle, and I slept away. I walked from Saturday night till Tuesday morning straight up into the bush before I reached the place where we had agreed to meet. We then came to a river, but we had all qualified ourselves to swim over any river. We got over and found two Indians watching us; we separated, and started for the bush, but they caught two of us and carried them back to Nickerie. After walking a long time we saw one Indian crossing in a canoe. We asked him what he was going to do. He said to catch crabs. We asked him to put us (S. T. and myself) over the river. At first he refused, but I offered him my bundle of clothes to do it; and he put us over, and we got safe into Berbice bush. I have always said God sent that In-

dian there, for though we could swim we were so weak that we had not strength enough to cross the river. I have been here fifteen years and a half, and I have never heard of my brothers, nor my mother, since I came.'

"P. F., another deacon, gave a very nice address, leading us to think of a worse slavery than we had been hearing about—the slavery of Satan, and to a greater freedom than bodily freedom—the freedom of Christ Jesus!

"C. A., a young man, deacon and Sabbath-school teacher, gave a very good address indeed to the young men. I am sorry that I was not able to take notes of what he said. He is a carpenter, and with the exception of the week in which he was married, he has not been absent from Everton estate a single day. This is the sort of young men we want multiplied, that will remain in one place; but, as a rule, our young people are fond of wandering from one estate to another. He is much respected by the manager, and once and again his wages have been increased, on account of his steady and constant work."



DEATH OF THE REV. CHARLES C. LEITCH, OF NEYOOOR, EAST INDIES.

It is with deep regret we announce that the life and labours of this highly gifted and devoted young Missionary have, in the mysterious providence of God, been suddenly brought to a close under circumstances peculiarly distressing. Our beloved brother, Mr. Leitch, was drowned while bathing in the sea at Moottan, on the coast of Travancore, within a few miles of his station. The particulars of the mournful event, which occurred on the 25th August last, are given in the subjoined communication from his friend and fellow-labourer, the Rev. F. Baylis.

So recently as the autumn of 1851, Mr. Leitch left his native country in anticipation of a long and active career in the missionary field. After spending a few months at Madras, pursuing a course of medical study, he proceeded to his appointed station, Neyoor, South Travancore; and, in the recollection of the holy zeal and entire devotedness which characterised his subsequent, though brief, career of Missionary labour, his sorrowing family and friends will find relief and solace amidst their unavailing regrets over the loss of one so valued and beloved.

"I have indeed," writes Mr. Baylis, under date Neyoor, 31st August, ult., "painful news to communicate. Our hearts have been filled with sorrow by a most mysterious dispensation of Providence. I little thought, when I arrived here two months ago, to labour with my dear friend Mr. Leitch, that he would be so soon snatched away from us. But in the midst of his activity and usefulness he has been taken in a moment, and with heavy hearts we strive to bow to the stroke, and to say, 'It is the Lord, let him do what seemeth him good.' Our dear brother had not been feeling very well for some days, and as Mr. and Mrs. Lewis were gone to spend a few days at Moottan, a place on the coast in this district, about six miles off, we resolved to go down and spend a day with them, and intended to examine the schools at one or two of our stations near. So we went down early on the morning of Friday, the 25th inst. About 5 P.M. we went together to bathe in the sea, in a place where he had been accustomed to bathe on former visits to the place.

"As we were going down, speaking of the bold scenery on the sea-coast there, Mr. Leitch said that he felt that a day now and then at such a place, throwing off all the cares of the Mission, was a great advantage, and enabled one to resume work with far greater energy. Being remarkably quick in all his movements, he was at the place and in the water several minutes before I was ready. We were behind some rocks, so that I could not see the part of the sea where he was, till I had gone out into the water myself. I then saw him for a moment among the waves, a little way out, not farther than we had both been when bathing there a few weeks before. I also thought I heard his voice, but the noise of the waves among the rocks near was so great that I could not distinguish what he said, and I had then no idea that he was in any danger. However, I had scarcely a moment to think, for, as I was hastening to join him, in passing round the corner of a rock, a strong wave rushing past from behind, threw me down, and was, as I felt in a moment, carrying me out with considerable force. I immediately struck out for the shore, and gained a footing again with some difficulty. Had I been carried out into the large wave beyond, I feel sure that I should never have reached the shore again; for the tide was receding fast, which neither of us knew when we went to bathe, and there were strong currents, owing to the rocky nature of the coast there. When I recovered from the wave and looked about I could nowhere see Mr. Leitch. For a moment I fancied that he might be hidden from sight by a wave, but the next moment I felt that he must have been carried out and had sunk. I knew that it would be in vain for me to attempt to do anything alone; so I ran up the beach and called to Mr. Lewis to come quickly, as I saw him coming in the distance. He was soon on the spot; and three or four fishermen coming at the same time, they immediately ran into the water, according to our directions, and dived about in the place where he had been, and a boat which had been summoned came to render assistance; but though the search was kept up as well as the force of the waves would allow, for nearly two hours, till it became dark, nothing could be found. As we returned to the little bungalow where we were staying, it was almost impossible for us to realize the fact that our dear brother, who had been amongst us that day, happy himself, and striving to make others happy, was indeed taken from us. In the morning Mr. Mault and Mr. Whitehouse arrived from Nagercoil, and Mr. Russell later in the day. The search had been renewed at daylight, and men were sent along the coast to give instructions to the villagers to be on the look-out. But though every means have been used, the body has not yet been found.

"I cannot tell you the deep sorrow that has been felt on account of this loss; for our dear brother was greatly beloved. His disinterested kindness, and earnest

efforts for their good, had endeared him to very many, both Christians and heathens, in this and neighbouring Stations. He never spared himself, if he could do anything for the temporal or spiritual good of those around him; and unless he had taken more care, I am persuaded he would soon have worn himself out. Our own loss has been a most bitter one. We had long looked forward to joining him in this Mission, and our intercourse with him for nearly two months in the daily work of the Mission had made us look forward to years of happy and useful labour. We had gone through many parts of the district together, examining the schools and speaking with the people. We had examined together many candidates for Baptism and the Lord's Supper. We had made our arrangements for carrying on nearly all the duties of the Mission alternately, and he had seemed so happy in our having come to labour with him, that our disappointment and sorrow at losing him have been very great. Our brethren in the Nagercoil Mission, too, are feeling this event deeply. He had been much amongst them, and had ever striven to labour with them in harmony and love. In him the Mission field has lost one of its most able and most devoted labourers. I can truly say of him, that he sought not his own things, but the things of Jesus Christ. His daily walk, his daily strivings after personal holiness and increasing usefulness to souls, that he might thus glorify his Master, were such that he needed no deathbed testimony to convince us that he has been welcomed as a good and faithful servant, and has entered into the joy of his Lord. His was no common order of Christianity. Most heartily did he despise all littleness—all exclusiveness—all seeking to advance the kingdom of Christ by worldly means; but all who knew him can bear testimony how anxious he was to speak good, and not evil, of his brethren, and of others. He hated oppression and injustice in any form; and as the result of his earnest remonstrances to the British Resident, the deputy to the Dewan or Prime Minister had been sent down to this district to examine cases of oppression, bribery, and robbery, which had taken place, and his visit has been of some benefit to the people.

“His whole heart was in the Mission-work; and though at first he had doubt whether Neyoor was the most fitting sphere for him, when he had settled down here his whole sympathies were drawn out towards the people, and he resolved to spend and be spent amongst them. He had wrenched himself from many strong ties when he left his native land, where his talents might soon have raised him to honour and distinction. It was not easy for a nature like his, so full of strong family affections and social sympathies, to sever himself from all who were dear to him, and come and live quite alone in this district among the poor and ignorant, few of whom could sympathise with him; but he believed it was the call of his Master, and he cheerfully obeyed. His medical talents he devoted entirely to the service of Christ; for whilst healing the sick, he was ever mindful of his higher position, as an ambassador of Christ, a physician of souls. It might appear like exaggeration if I were to tell all I thought of him, or express all my love to him. He rests from his labours and his works follow him. Many in this district will have cause to bless God that he has been amongst them, as a bright and shining, though transient light.”

DEPARTURE.

Mrs. Porter, wife of the Rev. W. Porter, of Madras, embarked at Portsmouth, on board the “Trafalgar,” for India, October 23.

MISSIONARY CONTRIBUTIONS,

From 13th September, to 14th October, 1854, inclusive.

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| Further Gate School. | | Chapel | 13 19 0 | Mary Appleton | 0 2 2 | Collections | 13 15 7 |
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| John Sharpley's | 0 15 3 | Collected by Miss | | Benjamin Banks | 0 0 11 | Breakfast | 2 18 6 |
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| Charnley's | 0 1 1 | Park School | 7 10 0 | Robert Fortune | 0 11 9 | being for last year) | 0 1 6 |
| Six Children | 0 0 6 | Deduct Expenses | 21 7 8 | Thomas Blackett | 0 10 9 | | 62 14 0 |
| Ruth Eccles, Mis- | | 23s 11 0 | | Elis Simpson | 0 1 2 | Total. | |
| sionary Box | 1 10 0 | 214 3 4 | | Ann Todd | 0 0 0 | Mr. S. Stretton | 1 0 0 |
| 3s. 9s. | | Colne. | | Jane Neal | 0 0 11 | Mr. W. Ellis | 0 10 0 |
| Proceeds of Break- | 7 7 0 | Collected by— | | Esther Fenwick | 0 2 1 | 17. 10s. | |
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| Miss Strayan's | 0 17 0 | Miss Thornber | 0 15 0 | Fractions | 0 1 8 | preferable to | |
| Mrs. Bury's | 0 8 7 | Sunday School | 1 8 3 | Exs. 22s.; 58s. 6s. | | superfluous dress | |
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| | | North Petherton | 15 1 | T. C. M., for a Teach- | 3 0 0 | er at Rarotonga | 0 1 6 |

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| Warminster, J. Provis, Esq., for the Native Teacher, Wilton Provis | 10 0 0 | 15 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i> | Fractions | 0 0 5 | Mr. Jones |
| WORCESTERSHIRE. | | Redditch. | Less Expenses | 381 17 8 | Mr. E. Parry |
| Auxiliary Society. | | Rev. T. Ashwell. | Including 7 <i>l.</i> 12 <i>s.</i> 8 <i>d.</i> previously acknowledged. | 372 17 2 | Under 2 <i>s.</i> 6 <i>d.</i> |
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| Rev. J. Parsons. | | H. Milward, Esq. (D.) | | | Public Collection |
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| Mr. E. Perkins, Superintendant | 2 0 6 | Annual Subscriptions. | Ladies' Working Society | 10 0 0 | Thornhill, Miss Isabella Peddie, for the Madagascar Mission |
| Missionary Boxes | 8 7 4 | James Rose, Esq. ... | Collected by Mrs. Birch | 5 0 0 | |
| Ladies' Sewing Society | 1 10 0 | Rev. James Richards | Collection, less expenses | 7 4 0 | |
| Sermons for China | 5 2 0 | Missionary Boxes. | Huddersfield. | | |
| Public Meeting | 2 13 7 | Miss Ann Smith | A Friend to Missions, per S. Oldfield, Esq. | 20 0 0 | |
| 2 <i>8<i>l.</i></i> | | Miss Jane Wood | Ditto, Thank-offering for the preservation of a Granddaughter | 5 0 0 | |
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| Rev. D. K. Shoebotham. | | Girls' School | Pickering. | | |
| Annual Subscriptions | 12 0 8 | Public Collections | Mr. R. Kitching | 0 10 6 | |
| Collections after Sermons | 26 14 0 | 22 <i>l.</i> 19 <i>s.</i> | Miss Sidgworth | 0 10 0 | |
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| Ditto, for Widows' and Orphans | 5 0 0 | R. Padmore, Esq. ... | Whitby Ladies' Working Society | | |
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THE
EVANGELICAL MAGAZINE,

AND
MISSIONARY CHRONICLE.

FOR DECEMBER, 1854.

MEMOIR OF THE LATE REV. JOHN FERNIE, BREWOOD,
STAFFORDSHIRE.

THE observation and experience of the church will confirm the declaration of the word of God, that "the effectual fervent prayer of a righteous man availeth much." It may not be at the precise time, nor in the particular way that the suppliant may have anticipated, but sooner or later he shall have to sing, "I sought the Lord and he heard me." Eternity alone will reveal the extent to which the church and the world have been indebted to the believing prayers of God's Israel. The subject of the following sketch viewed his own conversion to God as an answer to the fervent supplications of a pious grandfather, who was a faithful and respected minister of the Baptist denomination; concerning whom he wrote to a relative, "My grandfather used to preach when he was eighty-six, and prayed with the family a very short time before he reached out his hand to my father, and died in perfect composure and peace. I was a lad of seven years of age, and was with him when he expired. *All I have, and all I am, are given in answer to his prayers for me, his favourite child.*" What a motive, and what an encouragement does this present to Christians to persevere in fervent intercessory prayer for the conversion of others; though, as in the

present instance, he who prays may not live to see his prayers answered.

Mr. Fernie was born at Stockton-on-Tees, October 30, 1781. His parents were Baptists, and imparted to him a religious education. During the early part of his life he was kept from gross immoralities, but he afterwards became a gay, dissipated youth. With a view partly to magnify the riches of God's grace in his conversion, and partly to promote perseverance in prayer on behalf of others, we will quote the statement which he read at his ordination to the work of the ministry, in which he confessed, "I soon began to be fond of pleasure, threw off every restraint, and sought companions whose minds were congenial with my own. With these I entered the paths of vice, and by degrees forsook the means of grace, became an adept in sin, and immoral almost to a proverb. The ministers of the gospel I could ridicule—at religion I would laugh, and deism became my favourite topic." There were seasons when convictions filled him with momentary distress; and great alarm was excited in his mind at the prospect of dying, but these feelings too soon subsided. Before the expiration of his apprenticeship he ran away from his employer, and travelled to London, hop-

ing to meet with some lucrative situation. Being disappointed in his expectations he began to wend his way homeward, and proceeded as far as Yorkshire, where he obtained employment for a season. He afterwards repaired to Darlington, in which he entered into an engagement with a gentleman to serve him for a period. In this town he was induced, in some way not known by the writer, to attend the preaching of the gospel one Lord's-day evening. The preacher took for his text, "How shall we escape if we neglect so great salvation?" The word came with power to the heart of the youth, and those impressions were produced which issued in his saving conversion. His mind was filled with peculiar alarm in the views which he then had of his past life, and of his guilty condition before God. Referring to this period, he said, in his confession of faith, "My convictions and fears increasing, I resolved upon and began to put into effect a reformation of conduct, hoping by my own endeavours to silence my fears, and to obtain salvation. But my resolution frequently failed me. My sins appeared increasingly numerous, and my spirits became abundantly depressed under a sense of fresh contracted guilt. But not disheartened, either by the first or second failure, and being much alarmed on account of my danger, I tried again and again, but all proved ineffectual to remove my distress, and bring real peace to my mind. My anxiety became very great, and my sins appeared too numerous and aggravating for me to entertain a hope of pardon. I was almost always haunted with the fears of eternal punishment; when I walked in the streets or the fields I frequently trembled lest some accident should hurry me to the bar of God with all my guilt upon my head. I felt strong temptations to entirely neglect prayer, thinking that God would never regard the cries of one solitary individual, and *that one* the vilest of the human race. I thought had I sought mercy sooner, I perhaps might have obtained it, but

now it was too late—the day of grace was past, and God intended to make me a monument of his displeasure, and a warning to others. Frequently I was on the eve of sinking into despair, and I envied the happiness of the brute creation that had never sinned, and that would not have to render an account."

But deep and pungent as were his convictions—painful and bitter as was his distress, and ineffectual as all other efforts proved to restore peace to his mind, he was not left to sink into despair. He continued his attendance upon the preaching of the gospel, where Jesus was proclaimed as the Saviour of the lost, when hope was inspired in his mind: he renounced all other attempts to obtain peace, and believed in Christ as the only Saviour, relying on him for eternal life, and then he found that peace which those obtain who are justified through faith. But some years afterwards he said, "I cannot boast of those transports of which some speak, neither am I at all times free from doubt, but I trust the Lord has led me to hate sin, to love holiness, to despair of salvation in myself, to see the preciousness of Jesus, to rely on Him for everlasting life; and at this moment my only hope is from His merits and intercession." This was characteristic of his future experience, in which there was rather peace than rapture and transports: not the peace of ignorance and indifference, but the peace which is a result of faith in Christ, imparted to him who, under a sense of danger, had fled to Him as the only hope of the sinner. He then was as decided in the service of God as he had been in his course of iniquity. The house of God, with all its ordinances, became the delight of his heart: the people of God were his chosen companions: conversation on subjects relating to Christ and the salvation of the soul was eagerly sought: and efforts to pluck others as brands from the fire, and to direct them to the Lamb of God, were zealously prosecuted.

The writer believes it was soon after

his conversion, that he began to entertain doubts of the correctness of the views held by his ancestors on the subject of baptism. These doubts led to thoughtful inquiry, and to an earnest study of the subject; the result of which was a deep conviction that the views entertained by Pædobaptists are Scriptural; he therefore decided to join an Independent church, to which he was admitted after his baptism by affusion: the rite not having been administered to him in his infancy, in consequence of the views entertained by his parents. The writer is not able to state whether this was at Stockton or at Darlington, but he believes the church to which he became united was in the latter place. Of this church he was an active, devoted member, and in the course of two or three years he was chosen, with some others, to officiate as a deacon.

At this period his mind was deeply affected as he contemplated the deplorable condition of others, he deeply lamented the unconcern so prevalent amongst those who were perishing in sin; his earnest desire was, that they might know Jesus as the Saviour of sinners, and he felt an intense wish to preach the gospel of Christ in the villages around; "but," he said, "the responsibility of the office, the importance of the work, the talents it required, with a consciousness of my own ignorance, and the frequent doubts which arose in my mind relative to my own interest in the Saviour's merits and the favour of God, caused me to fear it was a temptation of Satan, or that it proceeded from pride, on account of which my spirits were oftentimes much depressed, and my mind filled with great anxiety. This brought me frequently to a throne of grace, when I many times earnestly begged of God, if it were a temptation of Satan, and not His will, that I should enter upon this work, that it might be entirely removed, and no thoughts of it, or desire for it, remain upon my mind; or if the wish proceeded from Him, that I might discover it to be so by His making my

way plain. Hence, I resolved never to communicate to any one the feelings of my mind on this subject, until I saw my way more clear, and was satisfied that the desire proceeded from the Lord. These desires remained for about three years, and the path did not appear more clear than at first, until one evening the minister, whose labours were first blessed to me, remarked that there were many villages around destitute of the gospel, and perishing for lack of knowledge, in which he had frequently thought I might be useful, at the same time he said that it had long been the opinion of himself and others, that it was my duty to labour among them, and asked me if I never felt myself a desire to go. It is not easy to conceive what I felt on this occasion, but I thought I beheld the hand of God in it, and I simply related to him what had long been the feelings of my mind. Soon after this it was proposed that I should go to an academy where I might have an opportunity of devoting the whole of my time to the improvement of my mind. After some prayer, I agreed to this, providing the difficulties which then appeared almost insurmountable could be removed."

Application was made for his admission into Hackney Academy, of which the Rev. George Collison was then the tutor. Having been received into the house he entered upon his studies, earnestly anxious to qualify himself for his future work. But he says, "During my stay the consciousness of my insufficiency for the work made me many times think of desisting:" nevertheless he still persevered in his studies, and he also laboured abundantly in preaching the gospel of Christ in the various places to which he was sent by his tutor. Among the places visited by him was Brewood, Staffordshire, which afterwards became the scene of his stated labours. In this place a small but substantial chapel was built in the year 1803, by the munificence of the late James Neale, Esq., of St. Paul's Churchyard, London. The subject of

this memoir paid his first visit in July, 1806. At a subsequent vacation he had been appointed to preach elsewhere, but at the earnest desire of Mr. and Mrs. Neale, Mr. Fernie's tutor requested him to go to Brewood instead. To this he had a very strong objection, and most earnestly pressed to act according to the original appointment. After much persuasion he reluctantly yielded to the wishes of others, and spent his vacation there. He subsequently received an invitation to settle in that place; and in the year 1808 he was solemnly ordained to the work of the ministry by prayer and the laying on of the hands of the presbytery. Previous to his settlement, there was no church of the Congregational faith and order in the town; and when it was formed, it consisted, the writer believes, of not more than ten members, including the pastor. The little band was subject to many annoyances, and to much persecution. So great was the hostility to evangelical religion, and especially to Dissenters, that they were frequently interrupted in worship, and the pastor was almost always insulted when he appeared in the streets. Even on the day of his marriage, as the wedding party came out of the church, they were assailed with rotten eggs. But his consistency of character, and his exemplary conduct, and his faithful and abundant labours, gradually won for him the respect of all parties; and though the inhabitants in and around the town disliked his nonconformity, they treated him with the greatest courtesy. In the prosecution of his work he was abundant in labour. For upwards of forty years he preached three times on the Lord's-day; twice at Brewood and once at Wheeton-Aston, a village four miles distant, which for some years he walked. In his vigorous days he preached in adjoining villages and hamlets during the week, so that every evening was occupied excepting Saturday. An old ministerial friend remarked since his death, that no man in the county preached so abundantly.

When he had made an engagement he fulfilled it, whatever the state of the weather and the roads, and however thin the attendance. His family and friends often attempted to dissuade him from going in very tempestuous weather, especially when unwell; but he persisted in fulfilling his work, though sometimes entreated with tears to spare himself. It was his delight to preach the gospel of Christ, and to prosecute his work of faith and his labour of love; and this under many discouragements and formidable difficulties. Some of his friends urged him to remove to some other sphere of labour, and at seasons he thought of acting upon their advice: indeed, on one occasion he had gone so far as to take a house elsewhere, in order to assume the pastorate of another church. As the fact became known, he was earnestly entreated to remain at Brewood; he consented to try it for one year, and remained there until his death. The blessing of God so far rested upon his labours that the chapel became too strait, and it was found necessary to enlarge it. Subsequently this more commodious place became so crowded that increased accommodation was required, when the present chapel was erected, where many were savingly converted to God.

His services were frequently sought as an occasional preacher in other places. He was for several years one of the Hoxton supplies, where his ministrations were owned of God. He remarked not long before his death, that he scarcely ever preached away from home; but he heard afterwards of one or more instances of usefulness. His preaching was rich in evangelical sentiment; those who stately listened to his ministrations know how faithful were his warnings, how earnest his entreaties, how solemn his appeals to the conscience, and how clear his statements of the glorious gospel of Christ.

He was united in marriage July 11, 1809, to Frances, daughter of Mr. John Simpson, of Brewood, and niece of Mr. and Mrs. Neale, of St. Paul's Church-

yard, London. She was an eminently pious woman, of great spirituality of mind. To the inexpressible grief of her husband, family, and friends, she was suddenly removed by death, January 8, 1817, after giving birth to a daughter. Those who, in the mysterious providence of God, have been brought into like circumstances, know how bitter was that cup which he was called upon to drink. He immediately wrote a series of rules for the guidance of his conduct, while he remained a widower, which evinced his prudence and circumspection, and his desire to adorn the doctrine of God our Saviour in all things, especially in his deportment towards females. He was left with four young children, the eldest but little more than five years of age. These required a mother's care and attention. After waiting a reasonable time he was desirous of being united to some suitable person as a second wife. Such an individual he found in Miss Ann Jervis, of Wheeton-Aston, to whom he was married November 3, 1818. She was a lady of eminent piety, and in every respect suited to the responsible position she was called to occupy. Of this excellent woman a brief obituary appeared in our pages at the close of last year, she having been taken to her rest three months before her beloved husband, who was again called to mourn as a widower the bereaving hand of God; though it was a bitter trial, yet in the exercise of faith he exclaimed, it must be right, since God has done it. As he was then suffering from several maladies, it was feared by his family that this stroke would hasten the termination of his own course: yet as he seemed to rally, hopes were cherished that his life would be spared for some time to come; but towards the close of November he had a severe bilious attack, from which he was recovering, though his medical attendant advised and strongly urged his not preaching on the Lord's-day, to which he refused to yield; as in former years he would not lay aside, if at all possible for him to preach, so on that day he determined

to appear before his flock to dispense the word of life, which proved to be his last proclamation of the gospel in public. He had often been heard to say, if he might be allowed to choose the place of his death, it would be the pulpit. Though he did not ascend from that scene of labour to his reward, yet when he left it on that evening, it was with the full conviction that he would never return to it; for on reaching his own house, he said, "It is all over now." He seemed to have heard the summons from his Master, to cease from his labours, and to enter into his reward, and ere another Sabbath had arrived he received from the Master the acclamation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

That last sermon was on a theme most congenial to his own spirit—the *gospel of Christ*; the text being, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it," Heb. iv. 2. He then presented some of the characteristic features of that gospel, and his purpose was to dwell on the cause of its not profiting; but in consequence of the agonizing pain from which he was suffering, unceasing in its intensity, he was compelled to conclude somewhat abruptly, merely enumerating a few particulars. He then read the first verse of the hymn, commencing,

"Oh, how blest the congregation."

He could not remain to unite in singing it, but was constrained to leave the pulpit, requesting another person to conclude the service, and ere the next Sabbath dawned he had entered into his rest.

His last illness was painful, but short. And we have not many dying sayings to record; nor were these necessary for the satisfaction of his family and friends, who had witnessed his holy walk and conversation. His second son sat up with him the last night, to whom he repeatedly said, "It cannot

last long." On his replying, "But you have no anxiety about death?" he replied, "*I have not the slightest anxiety: if I were to live twice seventy years I could look nowhere but to the atonement of Christ.*" Thus in death as in life, the cross was his only hope, and that he found all-sufficient, as he descended into the dark valley. He realized the Sa-

viour to be his rock, until his dismissed spirit joined the "spirits of just men made perfect," with whom he is now uniting in singing, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, and his Father; to Him be glory and dominion for ever and ever. Amen."

THE CHURCH IN ITS RELATIONS TO THE WORLD.

AN ADDRESS DELIVERED AT THE POULTRY CHAPEL, BY THE REV. H. ALLON,
AT THE REV. J. SPENCE'S SETTLEMENT.

THE designation of the topic assigned to me to-night, "The Church in its relations to the world," is the common antithesis of our religious speech—when we would designate the spiritual character of the two great classes of mankind, we uniformly and properly call them the church and the world. And you are so familiar with the two ideas—with their contrasts and relationships, their position towards each other, and their reciprocal influences—that I must utterly relinquish all thought of securing your attention, by any novelty of either thought or illustration. The ministry is an economical arrangement within the church—an expediency of the spiritual life occurring, therefore, under very diversified conditions. Non-conformity is a modern accident, to which with equal piety you may or may not have given your attention. But the two great factors of the spiritual sum of humanity, represented by the terms "the church" and "the world," have, from the beginning, invariably stood in close and fundamental relationship to each other. Whatever at the first may have been the case in reference to the world, the church has never yet been able, for a single hour, to forget that it existed in the midst of the world. And through the growing magnitude and power of the church, this consciousness has now become mutual. In a thousand ways the world is constantly made to

feel the presence and power in it of the church.

It is not, perhaps, wholly a disadvantage to have to speak to you on so familiar a topic, for the very fact of its familiarity argues its importance; nothing is universally known that does not deserve to be so. What may be lacking in novelty, therefore, is compensated by moral weight. And after all there is not much to be discovered in our practical religious life. It is not so much the finding of new truths that we need as the impression of old ones. Permit me then, irrespective of their characters in this respect, to say just such practical things respecting the characters and relationships of these two great classes of men, as on such an occasion as this it may be fitting to say.

And I shall not need to delay these things by any curious or careful definitions or descriptions of either; we will take the two in their popularly and well-understood ideas. By the world, we mean, simply the unspiritual and unregenerate section of mankind, wherever they may be found, and whatever forms their unspirituality may assume. And by the church we mean—not, of course, any material building in which Christian men and women may worship, nor even any ecclesiastical societies or corporations which they may constitute; we mean simply the spiritual or regenerate class of mankind,

wherever they may be found, and under whatever conditions of spiritual life; we will not even ask whether or not they have joined themselves to any ecclesiastical society; it is enough, if in the sight of God they be spiritual men.

There are, no doubt, obligations and relationships to the world which pertain to church societies as such; but we forbear all reference to these to-night. We look simply from a spiritual point of view, and at the spiritual idea of the church, as constituted by all who, under any conditions whatever, have become regenerate sons of God. And my object, with God's help, is to produce upon every such individual an abiding and practical impression of his various relationships to the unspiritual world.

First, then, let us distinctly realize the fact, that this spiritual community or church does exist in the midst of the unspiritual world, and in close and constant contact with it, every moment and at every point of its being: for the due impression of such a fact were half the needful urgency for discharging its obligations.

You remember how it began: a grain of mustard-seed—a particle of leaven—a single spark of truth in the midst of a great and godless world, of obduracy, depravity, and darkness. Emphatically was it “a little flock;” one voice could address them, one roof could cover them, one upper room contain them. A community as destitute of social and political, as of numerical importance. And yet calmly and confidently did the great Master plant that mustard-seed—deposit that leaven—and quicken that spark. And under circumstances that would have covered a fallible calculator with ridicule, he predicted that the mustard-tree should fill the earth, the leaven leaven the whole lump, the light of His truth illumine the world. He declared that nothing in heaven and earth should be so durable as his words, so powerful as his cross, so universal and permanent as his kingdom. And thus he ascended up to heaven, confidently leaving a few

frightened peasants and weeping women to realize these anticipations. There is nothing, I think, more striking in early Christianity, than this calm consciousness of power, although the odds were so terribly against it—a world so hostile and advocates so feeble—yet it never for a moment doubted its own supremacy. Ignorant men, ay, and feeble women, spake to the kings and philosophers of the world unqualified words of anticipation and faith. You can find nothing like it in the history of opinions. Christianity had a manner of divinity from its birth; it knew that it was of God, and that it would grow and triumph, and disperse darkness, and overcome opposition, and assimilate all moral natures to itself.

And this it has done until we of this nineteenth century see Christianity the mightiest moral power in the earth: the spiritual sons of God are at the present moment exerting moral influences, that mould men's thoughts, and rule their passions, and control their wills, more than all other moral powers combined. The cross of the crucified Christ is to the moral world just now what the centre of gravity is to the physical; all things obey it, and tend to it, even those the most unconscious of it, and, apparently, the most independent of it.

The progress of the church to this position of imperial power, has, of course, been fluctuating and changeful. It has grown up in the heart of the world, an unsuspected kingdom, “coming not with observation;” and with an ever-shifting, and sometimes doubtful circumference. Rarely, if ever, has a sharp line of demarcation bounded it. The outer edge of the church has shaded very gradually into the spiritual darkness of the world, and the outer edge of the world again has dawned very gradually into the brightness of the church. It has only been rarely, and when the one was vehemently warring against the other, that the boundary-line has become sharp and distinct. In the absence of persecution, the inferior spirituality of the church has eagerly

accommodated itself to the superior morality of the world.

Of the internal condition of the church itself we have not now to speak, else might we exhibit it in sadly varying tempers and aspects; oscillations between sensuous superstitions and paralyzing infidelities, rarely preserving and exercising the perfect power of her pure and proper spirituality.

But restricting ourselves to its outward relationships, never, perhaps, were the church and the world so knit into each other as they are now: never were the light and the darkness so perfectly blended: never were the gradations of character on either side so impalpable. The church never sent her power so far into the heart of the world; and I fear we must say, that the world never had a more secularizing and deadening influence upon the church.

And save for the confidence that we have in the power of truth and the truth of Scripture, it would be a most perplexing problem to determine—what will be the issue of this complex condition—which of these intermingled elements will prevail over and absorb the other; we have a calm and imperturbable faith in the old and imperishable vitality of God's truth; and as surely as the grey dawn of the morning never deepens again into darkness, but brightens into triumphant sunlight, so surely shall the sun of truth, in all his splendour, arise upon the world, and dispel every shadow of its darkness, and quicken its life, until the moral atmosphere, like the physical, shall be full of the light and life of perfect day.

Nay, is not the nice balance of the church and the world just now—the dalliance of the one, and the politeness of the other—the necessary effect of the stage in its development which the church has reached? Once the world had it all its own way: the church was too insignificant to arrest its attention, and too feeble to excite its fears; then it treated the church roughly; it never doubted that it could easily trample out the few sparks of this new fire

that had been enkindled; it could not, and the blaze of Christianity fills the earth. Slowly and silently the church has grown in magnitude and power, until it has become too vast to be disregarded, and too mighty to be defied. Of suffrages, Christianity (in this western world at least) has by far the majority. And it is no longer a question between Jesus and Jupiter Tonans, but simply between a formal discipleship and a spiritual. As we have now to do with it, the world calls itself Christian; it is respectful to Christ's disciples; it sits in Christian schools, worships in Christian temples, and confesses the truth and obligations of Christian doctrine and morality.

So that it is not an open battle with the pagan or infidel world that the church has now to wage—hardly is it a doctrinal battle at all—they are not so much truth and error, as spirituality and carnality, that intermingle on the border-land. The world has yielded its intellectual convictions. It refuses only its practical life; the conflict is religious, not theological—a conflict of spiritual feeling against carnal. Both subscribe the same creed—both acknowledge the same decalogue, but the world refuses practically to embody the one and to obey the other; the spirit and the practice of the world remain carnal, notwithstanding its Christian belief. And the question for us to ponder is,—How far is the spiritual life of the church affecting the carnal life of the world; and how far is it permitting itself to be affected by it; which, in this nicely-balanced state of things, is exerting the greatest influence?

You will easily see, then, how much more subtle the present conflict of the church is, than any of its conflicts in the past. In the rough physical warfare of persecution, it was simply a question of sinew and enduring power; victory or defeat was palpable and definite; to sprinkle incense upon a pagan altar, or to stand at the stake and be burned, were positive acts, and

they determined apostasy or fidelity. And scarcely less definite was the logical and dogmatic warfare of infidelity, in which beliefs are adopted or surrendered. But it is otherwise with spiritual warfare, the conflict of feelings and tempers, that we can neither weigh nor measure; there is no definite thing to be grasped or let go—no palpable boundary-line, on the one side of which we are carnal, and on the other spiritual. The world may be greatly imbued with the spirit of the church, and be altogether unconscious of it; or the church, with equal unconsciousness, may be largely vitiated with the spirit of the world. A paralysis may creep over the soul, the very deadness of which constitutes our unconsciousness; even while to everybody else it is painfully obvious. There is, therefore, much more of insidiousness and subtlety on either side in the present conflict of the church and the world than in any previous conflict. Like the gases which generate fevers, we become conscious of imbibing a worldly spirit only when it has entered our life-blood. Hence the peculiar necessity in our day for spiritual discernment and vigilance—that we should understand the conditions and exposures of our spiritual health; the moral chemistry, so to speak, of the atmosphere of the world, so as to preserve our souls from unfavourable conditions of spiritual life.

We are unusually solicited into regions of unhealthiness; moral infection is brought unusually nigh us; the church mingles freely in the marketplace of the world; the world appears in the sanctuary of the church. In all our assemblings there is a church and a congregation. The worldly man is with difficulty recognized, because of his Christian habit and temper; and equal difficulty often attends the recognition of the Christian man.

Hence the wisdom and necessity of frequent and urgent warnings against a worldly spirit; of wisely and faithfully pointing out to the church its

peculiar perils and duties in our age and circumstances. It is not enough that we speak in generalities, or reiterate the peculiar maxims of ages gone by. The relations of the church and the world are continually changing; their great fundamental antagonisms are ever presenting themselves in new aspects. And we need, therefore, to be reminded of the peculiar tendencies, and perils, and duties, of the social life of this nineteenth century; and to understand the aspects and characteristics of its morality, philosophy, and theology; its commercial habit; its methods of relaxation; its embodiments of scepticism and sin; its predominant forms of worldliness, ungodliness, and unbelief. Its peculiar facilities, too; its avenues of impression and conviction; its moral tendencies, aspirations, and wants.

Three fundamental things may be mentioned, as involving the practical obligations of the church towards the world.

I. The church owes to itself a *conservative* duty, the preservation, amid the carnality of the world, of its own pure and proper spirituality.

"I pray not," said the Master, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." There are many reasons why the church should not be taken out of the world. The reason that is suggested here is, the moral advantage to be derived by the church itself, from its position in the world. It is in the world for its own sake; the world is the fittest school for its teaching—the fittest theatre for its development—the fittest place for its discipline; there are moral graces and virtues,—resignation, and faith, and courage, and patience, and hope, which can exist only in a condition of things like the present. And these are the most holy and attesting virtues of the Christian life. "The God of all grace," says Peter, "after that ye have suffered awhile, make you perfect, stablish, strengthen you." And we cannot

doubt that the ultimate perfection and blessedness of heaven will receive a high enhancement from the discipline and endurance of earth.

The first great solicitude of the church should, therefore, be to realize this great subjective purpose of its probation in the world. First, and negatively, by keeping itself "unspotted from the world." Secondly, and positively, by making the very world itself—its trials, and conflicts, and oppositions—the very means of its development and perfection—turning possible hinderances into positive helps.

Even the first of these, self-preservation, is no easy achievement. How few Christian men succeed in keeping themselves pure, in being in the world and yet not of it!

Christianity adapts itself in all our earthly relationships, to all forms of earthly society. It does not meddle with the constructions of things. It permits its disciples to continue in the social relationship in which it finds them. It has nothing like a separated order for its votaries. It does not dwell in cities separate from other men; it has no peculiar speech, or custom, or attire, or abode. It conforms to all social usages; obeys all existing laws. It has no modes of life capriciously dissimilar from those of other men; nothing that is ascetic, unsocial, or adverse to the free and cheerful intercourse of ordinary life.

Wherever these things have obtained they have misrepresented, often caricatured, Christians. Far oftener have they been characteristic of a superstitious or pharisaic temper; to those of an enlightened judgment and a humble heart, no pride is more common than the pride of humility; they needlessly expose the dignity of Christian doctrine to the sneer of the infidel and the contempt of the worldly. Instead of being rebuked by them, they have transferred the folly that mocks them to Christianity itself. For if you make a morality of things indifferent, you confound moral distinctions, and en-

danger the moral claims of things essential.

All that Christianity requires is, a temper, a spirit, a life; that in all our social acts and conditions we be men of spiritual temper, doing even the commonest thing to the glory of God.

Thus, therefore, finding an entrance everywhere, it is everywhere exposed to peril; and if it relax in its vigilance against things without, or against responsive, sensual passions within, it becomes vitiated and contaminated—the carnal enemy without is aided by the carnal enemy within. And if, in any degree, principle be yielded to passion in the inward conflict, it gives instant advantage to the enemy in the outward.

It may be easy enough to preserve our Christian purity, in great distinctive actions. We will neither lie, nor steal, nor be guilty of degrading vice. The difficulty is, in those things that stand on the border-land, which no definite statute can cover. In the spirit or temper which no outward rule can test, nor approach nearer than the general injunctions, that we be not "conformed to the world," that we be not "worldly-minded," that we eschew "the friendship of the world;" but, that we "set our affections on things above," that we be "spiritually-minded, which is life and peace."

It is certain that I may not disparage or despise the good things of God's world. It is as great an offence against the true law of Christian life, to undergo an ascetic or manichean spirit as it is to indulge a carnal. I may not, because my religion is spiritual in its requirements and its good, and because that which is spiritual is supreme in value, therefore declare war against every material interest or pleasure; I may not shut up myself in a monastery or retire to a desert, and refuse to touch that which possibly may ensnare me.

I may not avoid possible defeat by refusing all conflict—possible unfaithfulness by refusing all duty—possible

excess by refusing all pleasure. I must engage in the business of life, although it is possible for it unduly to engross me. I may enjoy its pleasures, although they may unlawfully absorb me. The true duty of my life—the great problem that by the help of Christianity I am to solve is, not how to avoid these, but how to make a proper Christian use of them—how to “use the world without abusing it.” Refusing its use, I am practically ungrateful for God’s loving gifts. Abusing it, I am making those gifts of God’s love the instruments of my sin against him.

Christianity permits, and gratitude enjoins, the proper enjoyment of every virtuous good—“there is a time to laugh as well as a time to weep;” “a time to dance as well as a time to mourn.” Everything is “beautiful in its time.” Christianity prohibits nothing that is pure; it makes it no sin to be merry; it sees no virtue in a lugubrious countenance; no spirituality in an ascetic denunciation of the good and beautiful gifts of God. It permits my free and full enjoyment of everything that is pure; the joy of friends; the treasures of literature; the elegancies of art, and the harmonies of music. And it tells me that even in the most secular and menial calling, I may be “serving the Lord Christ.”

All that we can enjoin, therefore, respecting these things is, that there are moral limits to their indulgence. Life has its spiritual interests as well as its material—its duties, great, serious, and urgent, as well as its pleasures. And neither my secular duties, nor my secular pleasures, may be so pursued as to hinder my spiritual progress and well-being; just as excess of eating becomes gluttony, and excess of sleeping indolence, and excess of carefulness covetousness; so excess of worldly business or pleasure becomes worldly-mindedness. And neither the one nor the other can be determined by precept; all that can be done is to lay down the principle, and press upon the self-consciousness of men its honest interpreta-

tion. I may not then be so conformed to the world as to find my chief occupation in its business; my chief enjoyment in its good. I may not live according to its unspiritual temper, or godless habit. I am to change the fashion of it into the fashion of Christianity, and instead of being conformed to it, be transformed in the renewing of my mind. I may not permit the supremacy either of “the lust of the flesh, the lust of the eye, or the pride of life.” I may not lower my Christian morality to that of the unspiritual man; I may not pursue my business with his eager and selfish engrossment, or my pleasure with his carnal and godless thought. And yet how often do Christian men do this—neither glorifying God in these things, nor leaving themselves leisure to glorify him out of them. The business and the pleasure that should be means become ends—they are pursued for their own sake, and rested in for their own good. “Pure religion and undefiled before God is this, to keep ourselves unspotted from the world.”

2. The church owes to its Lord a *witnessing* duty. It is in the world for Christ’s sake:—“This people have I formed for myself, that they may show forth my praise.” “Ye are my witnesses.” A regenerate man is in virtue of his regenerate life a witness for God—a vindication of his chief creation—man, a specimen of what God intended the race to be—a reflection of the Divine image, an exhibition of the remedial religion that he proposes for man, and an illustration of the moral dignity, and peace, and joy with which it will bless him. If the church be a sun, in which all the moral light of the world is collected—it is also a sun whence all the moral light of the world must shine. The glory of God is to be seen in the face of every redeemed man. How much like God a man may be, and how blessed it is to be so! How much the grace of God may enable, and how great the moral triumph of being its subject! How beautiful holiness is in a

world of sin, and humility in a world of pride, and benevolence in a world of selfishness, and patience in a world of trial, and fidelity in a world of temptation! And he shows how the working of God's mighty power can produce these virtues in hearts once possessed with the opposite vices—how a Magdalen may become pure, a Zaccheus just, a Saul an apostle.

And the moral value of such instances is, that they may become examples—"For this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering for a pattern to them who should afterwards believe." A transgressor forgiven is the most effectual demonstration of God's mercifulness—an ungodly man renewed of his holy and all-sufficient grace. In this way then God will be glorified in them that believe—he will have us shine as lights in the world, holding forth the word of life—he will have us to embody Christ's teaching and work, so as to become "living epistles," to reproduce his gospel, so as to "adorn it in all things." This again determines the Christian man's position and character in the world. If he be thus to witness for God, then he must, on the one hand, remain where his witness can be seen, and, on the other, he must take care not to compromise his witnessing character.

"Men do not light a candle and put it under a bushel." The Christian man must remain in the world, going forth into all its walks, coming into contact with all its constituents, and sanctifying by his example all its business and its pleasures. But *in* the world he must preserve his garments pure, his witnessing light undimmed, his spiritual temper uninjured. If he lessen the breadth of the contrast—if he diminish the distance of his temper—if he conform the distinctiveness of his habit—who will be arrested or impressed by his witness; so ever must he live as that the Master addressing him may be able to say, "Ye are not of the world, even as I am not of the world." "As the Father

hath sent me into the world, even so send I you into the world." "Ye shall bear witness, because ye have been with me from the beginning."

3. The church owes to the world a *missionary* duty. It is in the world for the world's sake. It is "the light of the world," "the salt of the earth." Everything that God has made exists for some relative and instrumental purpose. Every element and particle of the physical creation, every agency and issue of God's daily providence, have their relative purpose and use. "All things work together for good." And man's life on earth is to form no exception to this law. "No man liveth to himself." He could not if he would; he produces impressions and exerts influence upon all who come into contact with him. Either he "ministers grace to them," or "his iniquity passes upon them;" and he may not if he could. It is as much the moral law of his discipleship, as the natural law of his being, that he serve Christ and glorify God, by bringing his fellow-men to serve and honour him too. The world is benighted: as light he is to enlighten it; the world is corrupt: as salt he is to purify it; the world is perishing: as a servant of the Saviour he is to save it. He seeks to make men holy as he is holy, happy as he is happy.

The highest obligations impel him: the tenderest compassion moves him. He looks upon perishing men as God looked upon a perishing world, when he gave his only begotten Son to die for it. He weeps over impenitence as Christ wept over Jerusalem; he knows the grace of the Lord Jesus Christ, and he consecrates himself to the redemption of the lost as he did. He has a salvation to proclaim: he may save souls from death: he may point them to "the Lamb of God:" and it is "a joy before him." He thinks of their peril and their preciousness; he remembers that his Master died for them; and taking Paul's consecration motto, and inscribing it upon his heart: "If by any means I may save some," he

labours for them, and sacrifices himself for them, in the very spirit of his passion.

Privileges always imply duties, and if his be the privileges of Christian salvation, his also are the duties of Christian discipleship; and the command of the Master lies upon him. He has received this of the Lord. He is put in trust with this gospel, for the world: Christ has committed it to his high honour, his grateful love, his yearning compassion, and he is straitened until it is discharged; souls may perish while he delays: through his guilty forbearance men may sink into hell: lost, even while he debates the propriety of speaking to them. Evermore has he in his ears the ringing cry at once of alarm and encouragement: "Let him know that he that converteth a sinner from the error of his ways, shall save a soul from hell, and hide a multitude of sins."

Such, then, being the missionary duty of every Christian man, it is obvious,

That no spiritual man may be *indifferent* about the spiritual welfare of those around him. In making him a spiritual disciple, God made him a spiritual soldier—a spiritual watcher. He is to "watch for souls as one who must give account." In a very solemn sense, the soul of every man around us is required at our hand. We cannot even stand aloof: "He that is not with me is against me." We mingle freely with our fellows; there are those of our acquaintance, those of our own households: men and women whom we daily see, and have access to, and love; and we may no more forbear the effort to save their souls from hell, than we might the effort to save their bodies from a drowning ship or a burning house. "O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that

wicked man shall die in his iniquity, but his blood will I require at thine hand."

And as we may not be indifferent, so neither may we be *afraid*. Fidelity to the truth, fidelity to them, fidelity to God, demands that we forbear not the warning. Whatever the penalty our faithfulness may incur, it will be unspeakably less than the Master's condemnation and their eternal upbraiding. Better lose my friend, than that my friend should lose his soul.

And above all, we may not be *selfish*, for there is a selfishness in religious service, which is neither indifference nor fear, but is simply an overweening and morbid absorption in our own spiritual interests and moods. We greatly mistake if we think our own poor personal salvation is the great end of God's moral universe. Great enough *for us*, no doubt; it is the chiefest, highest, personal interest we have, and should, therefore, be the first secured; and to secure which we should be willing to lose the whole world. But God intends us to do a great deal more in his universe than to save our own souls.

Relatively to God's great purposes, my personal salvation is only a means, not an end. "A man, with his eye ever turned upon himself," says a cynical writer of some great truths, "asking himself, with torturing anxiety of hope and fear, Am I right? am I wrong? shall I be saved? shall I be lost? What is this at the bottom but a new phase of Egoism?" Wrong! In a very vital and alarming sense we are wrong, if this be the all, and the end of all our Christian life. If our only part in God's grand purposes be the taking care of our own wretched souls! Why, is it not just acting in the spiritual economy of the world, as the man would act in its social economy, who never bestowed a thought or a shilling, save upon the security and indulgence of his own miserable existence? No, brethren, the sooner we rise into a higher life than this the better; the

sooner we have done with this morbid self-inspection and spiritual hypochondria; the sooner we exchange this incessant talk about getting good, for doing good; the sooner we cease to use the Bible as a microscope for the curious analysis of our own powers and feelings, and use it as a telescope for the survey of the moral condition of the world; the sooner we cast out of our prayers and solicitudes the intense selfishness that now absorbs them, and enlarge our sympathies, and consecrate our energies for the salvation of a perishing world, and altogether forget ourselves in our holy and generous zeal for others, the better it will be for the world, and the better for ourselves. In its various forms of morbid self-solicitude, of pecuniary parsimony, and of sybarite indulgence and indolence—selfishness in Christian men is the great curse both of the church and the world. Reversing the estimate of the primitive Christians, we seem to deem everything we possess our own. We cannot spare our ministers out of their pulpits,

although the great world is perishing around us; their sermons must all be suited to our Christian experience, although unconverted men are sitting by our side. We want our time for self-improvement; our money for self-indulgence; our prayers for self-solicitudes. May God have pity upon our narrow selfishness, for we know but little of generous self-forgetfulness and sacrifice!

And yet we expect the world to be converted, and wonder that its process is so slow. When God shall give us the *spirit* of the Pentecostal church, then may we hope for their large and rapid increase.

May He help us, in wisdom, and holiness, and faith, so to have our conversation in the world, as to realize in it, and for it, all the great ends of our Christian life. May we be “blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, amongst whom we shine as lights in the world, holding forth the word of life.”

A SERMON BY THE REV. PHILIP HENRY.

COMMUNICATED BY SIR JOHN BICKERTON WILLIAMS.

1693.—*Matt. v. 4.* “*Blessed are they that mourn: for they shall be comforted.*”

HOLY mourners mourn for their own sins, like Peter, who, when he remembered the word of Jesus, which said unto him, “before the cock crow, thou shalt deny me thrice, went out and wept bitterly.”—*Mat. xxvi. 75.*

They mourn for the sins of others, and lay that greatly to heart which they cannot mend. (*Neh. xiii. 7. 8; Ps. cxix. 53, 136.*) “Set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst of the city.”—*Ezek. ix. 4. (Phil. iii. 10.)* “Do not I hate them, O Lord, that hate thee?”—

Ps. cxxxix. 21. These are the mourners spoken of in the text. They are tender of the divine honour. There is frequent occasion for grief of this kind.

Their mourning for sin arises from a due sight and sense of sin, and an apprehension of the mercy of God in Christ. They see that by sin they have disgraced themselves; (*Job xl. 4.*) that they are liable to the greatest punishments; (*Ps. cxxxiii. 3.*) they see its destructive nature. They consider there is forgiveness with the Lord, that he may be feared. The goodness of God leads them, as it should do, to repentance. This is evangelical mourning. “Repent ye, for the kingdom of heaven is at hand.”—*Matt. iii. 2.* If

thou repent thou shalt go to heaven. Even when they have good hope that God has pardoned them, they can scarce forgive themselves. (Ezra ix. 15.)

Their mourning for sin issues in an abhorrence of it, and turning from it. (Job xlii. 6.) Ezek. xviii. 31.—“Turn yourselves from all your transgressions.” They have altered their thoughts concerning sin, and the properties of it. They see it in its own colours.

Sympathizing mourners may be included. Those that “weep with them that weep.” There ought to be a mutual tenderness and sympathy among God’s people. “They are sorrowful for the solemn assemblings.”—Zeph. iii. 18. (Ps. cxxxvii. 1, 2, 12.)

There are patient mourners; who do not say God is a hard master, but that he afflicts them less than their iniquities deserve. They know that trouble does not spring out of the dust; but that it has its commission from God, who bids it go, and it goes. They consider that God afflicts them in love, and kindness to their souls, and this reconciles them to the rod, and excites them to get an inheritance there, where affliction and trouble shall never enter. They subscribe to God’s providence though it writes bitter things against them.

There—there are mourners of choice, who, with Moses, choose rather to mourn with the people of God, than to enjoy the pleasures of sin for a season.

“*Blessed* are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. *Blessed* are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.”—Matt. v. 10, 11. “If we suffer we shall also reign with him.”—2 Tim. ii. 12.

I. I shall prove the truth of what our Lord has said concerning these mourners. They are “*blessed*.”

For, 1. They are well armed against many of those temptations which attend jollity and mirth. The allurements of

the world make no great impression upon *them*.

2. They are well disposed to receive the best impressions both by ordinances and providences. How careful are such to treasure up divine truths! They mark every event of Providence. And when God condescends to speak to them, they are very desirous to understand his voice, and comply with his designs.

3. Their sins are pardoned. “Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.”—Acts iii. 19. All that truly repent and reform shall have their sins blotted out, so that iniquity shall not be their ruin. And blessed are these mourners. (Ps. xxxii. 1, 2.)

4. They enjoy present peace and comfort. There is joy in the very act of holy grief. As in the midst of foolish laughter the heart is sorrowful, so in the midst of this holy sorrow there is a secret joy, which a stranger intermeddles not with.

But—they shall be “*comforted*,” with the bliss of the life that is to come. “Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.”—John xvi. 20. The happiness of heaven consists in perfect and perpetual comfort.”—Rev. vii. 16, 17. Those that are so blessed are said to “come out of great tribulation.”

1. In heaven they will meet with all they can wish for, to fill them with true comfort and joy. Sighs and groans, and mournful complaints, are never heard there.

(1.) Their perfect freedom from all evils will be a great comfort to them. None can be called happy while in this valley of tears. Sin, the cause and source of all your afflictions, will be abolished, and you completely cleansed from all the relics of that defilement which now cleaves to your nature. And all temptations, too, will be abol-

ished. None of those fiery darts shall enter there.

(2.) They will have the immediate presence of God and Christ, and the shine of his sacred face to comfort them. The highest felicity of a reasonable creature is to know and love God.

(3.) The free and loving society of angels and saints will add much to their comfort. There are the sweetest reciprocations of endearments constantly passing among them. There are clearer eyes than those of flesh: a purer light than what is sensible. How attractive is the divine likeness to a holy soul! How do they rejoice and triumph in each other's happiness! Where all is love all certainly is delight. Oh! could we but hear some echo of those songs that fill the heaven of heavens, we should not doubt that holy mourners are indeed comforted.

(4.) Their way of performing their work will be a pleasure and comfort to you. God himself will take pleasure in your services and songs of praise, and you yourselves will be satisfied with them.

2. Their capacities in heaven will be vastly enlarged, to take in those comforts which are there reserved for

them. Your joy will there never be intermitted.

Improvement I. The present time is the only time for any profitable mourning. Repentance is a grace here, but a punishment in hell. "Now is the accepted time." The sentence pronounced on the soul on its disunion from the body is irreversible.

II. Godly mourning is rather to be chosen than worldly mirth. (Eccl. vii. 2.)

III. Should not this effectually excite you and me to answer the character of these mourners?

IV. This administers abundant consolation to every soul that has this spirit of mourning. Thou, who dost thus go forth weeping, bearing precious seed, shalt doubtless come again with rejoicing, bringing thy sheaves with thee. (Ps. cxxvi. 6.)

V. Hence we learn that godly mourners will certainly be comforted at last. Their mourning will be turned into joy. Christ himself has said they *shall* be comforted. And he is able and willing to make his words good. These "redeemed of the Lord shall return, and come with singing unto Zion: and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

REV. FRANCIS TALLENTS.

(To the Editor of the EVANGELICAL MAGAZINE.)

THE name of Sir Robert Harley, of Brampton Brian, in Herefordshire, is honourably associated with the history of Puritanism. He was truly the constant friend and patron of the distinguished divines whose learning and piety adorned that body.

One of the number, the Rev. Thomas Pierson, was rector, or pastor, of Brampton Brian. His "Encouragements against Afflictions," an admirable 4to, published in 1647, was dedicated to Sir Robert Harley, by its editor, the Rev. Christopher Harvey.

Sir Robert died Nov. 6th, 1656. A saying he often used was, "The will of the Lord be done above all, and in all, for that is best of all."—See the Life of the Rev. Philip Henry, p. 263, 8vo, 1825.

His son and successor, Sir Edward Harley, was the father of Edward, commonly called Auditor Harley, who was an acquaintance of Mr. Matthew Henry, and was a fellow-student of the law with him at Grays'-Inn. They also studied the French language together, and kept up their intimacy through life.

(See the Rev. Matt. Henry's Life, chaps. iii. and xiii., 3rd edit., 1839, pp. 23, 30, and 229.)

But the eldest son of Sir Edward was *Robert*, better known as the Earl of Oxford and Mortimer; as a great lover of books, and the founder of that magnificent library, the Harleian collection. (See Lodge's Portraits of Illustrious Persons, vol. x.) The Earl was born Dec. 5, 1661. He was educated at Mr. Woodhouse's academy, Sheriffhales, in Shropshire, and he died May 21, 1724. He left an only son, whose countess sold the library to parliament in 1754.

It may be interesting to your readers to see a letter written to the rising statesman, less than nine years before he was raised to the peerage, by that venerable Nonconformist divine, the Rev. Francis Tallents, of Shrewsbury. It shows how ancient acquaintance was continued, the polite courtesy of the writer, and the anxiety he felt for the spiritual as well as temporal welfare of his distinguished friend.

The letter is from the original manuscript, and was written when Mr. Tallents was in his eighty-third year.

One of its phrases will be explained by noticing, that the title of one of Mr. Tallents' publications is, "Sure and Large Foundations Designed to Promote Catholic Christianity," and see the life of the Rev. Philip Henry, *ut supra*, p. 458.

I am, &c.,

JOHN BICKERTON WILLIAMS.

Wem, October, 1854.

TO MR. ROBERT HARLEY.

Sept. 12, 1702.

HON. SIR,

I gladly take this opportunity to return my humble thanks for your great civilities when I lingered so long at Brampton beyond my intentions; and failed to improve myself as I greatly might, by having the honour to be so near you, and to serve you in my poor measure in the main concerns of your immortal soul, as it was my duty.

I know not, Sir, what to add now; but since you will be in the midst of many temptations several ways, may the Almighty God hear the prayers of your holy father for you; keep you by his power through faith unto salvation; and use you as a choice instrument for the true good of your country, and of his church which he calls out of the world, builds on large foundations, carries on through many tribulations, (as we did read in the Revelations,) and will make stand for ever. I really am with great respect,

Hon. Sir,

Your most humble servant in our
blessed Lord,

FRA. TALLENTS.

MILLENARIANISM.

NO. IV.

It can hardly fail to strike a thoughtful mind as a seeming incongruity in connexion with Millenarianism, that whereas *four* thousand years were occupied in the work of preparation for the first coming of Christ, less than *two* thousand years should, according to them, be sufficient for the accomplish-

ment of all that was to result from it, prior to his second coming. Christ is represented in Scripture as the foundation of the church. He is its chief corner-stone, laid by Jehovah himself in Zion. His believing people are the "living stones built upon him a spiritual house." It is on him that "all the

building fitly framed together, groweth unto an holy temple in the Lord." Now, if *forty* centuries were required for the mere preparatory work requisite for the laying of this foundation, it is, to say the least, scarcely conceivable that less than *twenty* centuries should suffice for rearing the edifice which that foundation was to sustain.

We are here taking it for granted that, at Christ's coming, his church shall be complete; that the last member of the ransomed family shall then have been gathered in, and the top-stone of the spiritual house brought forth with "shoutings of Grace, grace, unto it." Millenarians themselves generally admit this, and it is capable of the clearest proof from Scripture. We adduce the following passages from among many that are in point. "While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." Mat. xxv. 10-12. "They that are Christ's at his coming." 1 Cor. xv. 23. "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." Eph. v. 25-27. "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 4. "The coming of the Lord Jesus Christ with all his saints." 1 Thes. iii. 13. "We who are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thes. iv. 15-17. These passages may suffice to

show it to be the doctrine of Scripture, that, at the coming of Christ, his church is completed as to number; that the last stone of the spiritual temple shall then have been built in.

We have further proof of this point, however, in that branch of his priestly work in which our Lord is now engaged within the veil. Whither did our Redeemer ascend after he had borne our sins in his own body on the tree? "He is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix. 24. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. "Seeing then that we have a great high priest, who is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." Heb. iv. 14-16. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 33, 34. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John ii. 1. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John xvi. 7, 8.

From these passages, it is abundantly evident that the conversion of sinners and their reconciliation to God, as well as the comfort and sanctification and eventual complete salvation of his people, all depend on the work which Christ is now carrying on within the veil. His departure to the Father was

necessary to the descent of the Spirit, for the work of convincing men of sin, and converting them to God. His ability to save to the uttermost them that come unto God by him, is here exhibited as the result of his intercession for them at the right hand of the Father. Our encouragement to come to the throne of grace, that we may obtain mercy, and find grace to help us, is the presence of Jesus there as our advocate and intercessor. Hence also our security from condemnation. When therefore Christ resigns his seat at the right hand of the Father, and comes forth from within the veil, it will be because his advocacy for his people is finished, and his intercession as their great high priest needed no more. All whom the Father hath given him will then have come to him. Their reconciliation to God will then be perfected, and their everlasting salvation secured. We have not a solitary intimation throughout the whole of Scripture, that, after Christ has relinquished his work within the veil, and appeared the second time without sin unto salvation, there shall be another sinner saved, or that his work of intercession shall be any longer carried on.

This will be yet more clear, if we consider those passages in which the destruction of the wicked is represented as taking place at the Saviour's coming. There are many passages in which this is affirmed in the most unmistakeable language. Utter destruction overtakes the world and its ungodly population. Nothing is saved from the universal wreck but that spiritual temple which Jehovah is now rearing for his praise. This rises in strength and grandeur from the ruins of time, to find its place in the presence of God. But all else perishes—is swept away with the besom of destruction. We adduce the following passages:—"So shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a

furnace of fire: there shall be wailing and gnashing of teeth." Mat. xiii. 40—42. See also verses 49 and 50. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thes. i. 7—10. "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii. 7, 10—13.

From these passages the following things are evident:—

First: That at the coming of Christ a perfect and final separation shall be effected between the godly and the ungodly. The wicked are then to be severed from among the just. All things that offend, and them that do iniquity, shall then be gathered out of the Saviour's kingdom. Second: That the ungodly shall then be utterly and universally destroyed. Those who know not God, and obey not the gospel, are then to be punished with everlasting destruction, from the presence of the Lord. The day of Christ's coming is also the day of perdition of ungodly men. To this destruction

there is no exception. We read of none who escape it. There is not the shadow of an intimation that *some* only of the ungodly are overtaken by this perdition; that a *portion* only of those who know not God, and obey not the gospel, are then punished with destruction. It must be a strange species of criticism that can make anything less than universality out of such language as that which we have quoted above. Third: This is the more evident from the destruction being represented as overtaking the world itself, as well as its ungodly inhabitants. The earth and the heavens are said to be "reserved unto fire." The heavens are dissolved and pass away. The "elements melt with fervent heat." The "earth with its works is burned up." So perfect is the destruction, that new heavens and a new earth are represented as rising to take the place of the heavens and the earth that are now. How the elements can melt with fervent heat, and the earth with its works be burnt up, and yet any portion of its inhabitants escape destruction, is beyond our power to conceive. Fourth: Christ's believing people shall then be gathered into the state of blessedness.

We think these conclusions will at once be admitted by all, whose minds are not hopelessly warped by a system, that cannot be reconciled with the plain and obvious language of Scripture. In a future paper, we intend devoting a few pages to an examination of the ingenious subtilties by which Millenarians endeavour to escape from them. Meanwhile, taking for granted the correctness of our interpretation, we request the attention of our readers to the following consequences that result, on the supposition of the Millenarian hypothesis being the true one.

I. First then, we have the incongruity already adverted to, that while *four* thousand years were occupied in the work of preparation for the laying of the foundation-stone of the spiritual temple, the temple itself is reared on

this foundation in less than half that space of time. It is well known that Millenarians generally expect the advent of the Saviour at a very early period. According to them things are fast ripening for it. The extent to which Scripture predictions have been accomplished, shows that it is near. They admit, moreover, with but few exceptions, that at the Saviour's coming his church will be completed as to number, and all the ransomed gathered in.

Now, it does seem most anomalous that we should have such a *lengthened* period for the work preparatory to the Saviour's first coming, and such a *brief* period for the development of all the results to be achieved by it, prior to his second coming. Our minds are so constituted that in the works of God we expect to find order, proportion, harmony. These qualities are remarkably displayed in the material creation. We find them in its minutest as well as in its mightiest structures. They are displayed in the honey-cell of the bee, in the leaf of the plant, and in the crystal of the mine, as well as in the solar system. The more our acquaintance with the works of God enlarges, the more harmony do we discover in them. And could we survey the vast and wondrous whole, we should doubtless find it to prevail throughout.

But if these qualities are displayed so remarkably in the outward and visible creation, are they to be wanting in that yet more glorious creation which God is rearing at such infinite cost, from the ruins of the fall? Is everything to be *in* proportion in the material structure, but *out* of proportion in the spiritual structure? We throw out these thoughts for reflection. They are worthy, we think, of serious consideration. Perhaps they may lead some to pause and examine farther, before they commit themselves to a hypothesis which seems so incongruous, and is so much at variance with the undoubted procedure of God in other departments of his creation.

II. But farther, if this predicted destruction of the world and its ungodly population is nigh at hand, and must very soon take effect, will it not seem like an acknowledgment of failure on the part of God, in his design to recover the world to himself? Christ has informed us that the Spirit was to come, to "convince the WORLD of sin." Jno. xvi. 8. He prays for his people, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the WORLD may believe that thou hast sent me." Jno. xvii. 21. Now, in the gospel we have the divine instrument for the enlightenment and salvation of men. This instrument, as we have seen, has been long in preparation. The work began as soon as man had sinned. The first promise of a Saviour was then given; and the rite of sacrifice was instituted to shadow forth the nature of the work he should eventually accomplish. It was thus that the first rudiments of the Redeemer's "rod of strength" were brought into existence. Gradually was it afterwards elaborated during the patriarchal and Mosaic times, and subsequently during the age of the prophets. But four thousand years were required effectually to finish it, and perfect it for its work. It was not till the Messiah had come, and offered his great sacrifice for human guilt, ascended to the right hand of the Father, and sent down his Spirit on his church;—it was not till then that the gospel could either be adequately understood or effectually proclaimed. It was thus with no niggardly expenditure of time, and no parsimonious expenditure of means, that the instrument of human salvation was prepared. It was no common suffering and anguish that were encountered in this work. They were no ordinary tears that were shed in connexion with it. That was no vulgar blood which was poured out for its completion. The Son of God had to travail in the greatness of his strength, when in Gethsemane he agonized, and on Cal-

vary he died. Thus, however, was the rod of his strength prepared, the divine instrument which was to be effectual in saving man.

But according to Millenarians this instrument, after four thousand years have been spent in fashioning it, is to be thrown aside as ineffectual, in less than two thousand years, and the work for which it was so elaborately prepared for ever relinquished. In that brief space of time the instrument is worn out. It becomes powerless. It is effete. It fails to recover the race of man to God, and therefore that race is destroyed. The Sun of righteousness, after a twilight dawn of four thousand years, at length rises in full-orbed splendour on our world. But after two thousand years, having failed to dissipate the darkness that covers the earth, and the gross darkness that covers the people, the darkness is destroyed by the destruction of those over whom it broods. The truth, which it takes four thousand years fully to develope, fails in two thousand years to conquer the error and the falsehood. They are, therefore, conquered by the all-subduing agency of fire. The Spirit, after four thousand years have been spent in preparation for his coming to convince the world of sin, fails in two thousand years to effect this work. The world is, therefore, convinced of sin by the perdition into which sin plunges it. As for the prayer of the Saviour for the unity of the church, that the world might thus believe that the Father had sent him for its salvation, we do not see how on Millenarian principles it can possibly be answered. The world, instead of believing, is burnt up. Is there not failure, then? The world, instead of being convinced of sin by the Spirit, and brought to believe by the unity of the church, is dissolved by fire, and passes entirely away. We do not know how Millenarians may contemplate such an issue, but when Moses was pleading for rebellious Israel, that they might not be destroyed as had been threatened, his jealousy for the

Divine glory led him to deprecate the destruction, lest "the nations which had heard of the fame of God should speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness." Num. xiv. 15, 16.

III. But, finally for the present, our main argument in connexion with this branch of the subject is the utter inconsistency of the conclusions to which, as we have seen, the Millenarian hypothesis conducts us, with many most clear and positive statements of the word of God. It is evidently the doctrine of Scripture that the nations, instead of being destroyed, are to be converted to God. We admit, of course, that, at the coming of Christ, there will be a destruction of the ungodly. But then we believe that his coming does not take place till the gospel has triumphed over all opposition, and he reigns throughout the whole world. The destruction, moreover, according to our views, is the destruction of *an apostasy*. It is the destruction of those who in spite of all the light which shone during the Millennial age, when the knowledge of the Lord covered the earth as the waters cover the sea, yet revolt from under the sceptre of Immanuel, and arm themselves for the destruction of his cause.

We do not, however, for the present, dwell on this point. Our argument leads us rather to ask, where, on the Millenarian hypothesis, is there a possibility for the accomplishment of those numerous predictions which intimate the universal prevalence among mankind of true religion? We quote the following passages from among many others that are equally to the purpose. "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." Ps. xxii. 27. "Men shall be blessed in him, all nations shall call him blessed." Ps. lxxii. 17. "All nations whom thou hast made shall come

and worship before thee, O Lord, and glorify thy name." Ps. lxxxvi. 9. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 2—4. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Mat. xiii. 33. "If the fall of them (the Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Rom. xi. 12, 15. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. xi. 15.

To our mind, passages of this class, which we might quote so numerous as to fill many pages, are utterly irreconcilable with Millenarianism. On all fair principles of Scripture interpretation, the Millenarian hypothesis leads inevitably to the conclusion, that the world with its unconverted population will *soon* be destroyed. But the word of God, as we see from these clear statements presented above, gives us a better hope. It teaches us to look for a time when the nations shall bow to the peaceful sceptre of Immanuel. It enjoins us to pray for the arrival of this auspicious era. It gives us the privilege and joy of labouring for its approach.

Review of Religious Publications.

THE BOOK OF PSALMS: *New Translation, with Notes, Critical and Explanatory.* By the late JOHN MASON GOOD, M.D., F.R.S., Author of "A New Translation of the Book of Job," "Song of Songs," "The Historical Outline of the Book of Psalms," &c., &c. Edited by the Rev. E. Henderson, D.D. 8vo. pp. 548.

Seeleys.

WE have very grateful recollections of Dr. Mason Good, having attended, while at College, four successive winters, his deeply interesting and popular Lectures, at the Surrey Institution. Although more than forty years have passed away since that period, we can never forget the wholesome literary stimulus supplied to the youthful student by his very remarkable style of lecturing, upon subjects connected with various branches of physical science, and general criticism. At that time he was unquestionably the most successful lecturer in the metropolis, and possessed an unrivalled power of riveting the thoughtful regard of the great masses of respectable persons who flocked to listen to his highly-finished compositions. His appearance,—that of a perfect gentleman,—and his accurate mode of address, added to the thoroughly digested character of his lectures, secured for him the breathless attention of his audience. He was, moreover, singularly courteous in his manners; as we proved on more occasions than one. At the close of a particular lecture, we once asked him for information in reference to a scarce work mentioned by him in the course of his address, when, with an urbanity never to be forgotten, he proffered the loan of the work for a week, which we most gratefully accepted.

We can think of no lecturer of his day, who produced an equal impression on the public mind,—except Coleridge, when delivering, in the same Literary Institution, his gorgeous dreamings on the Poets. It was a great excitement for a youthful aspirant after knowledge to listen to the lucubrations of these two remarkable men,—the one an accurate thinker, of the

first class,—the other a transcendental speculator, but withal a great quickener of human thought and feeling. We wish we could now point, in this boastful age, to such lecturers as John Mason Good and Samuel Taylor Coleridge.

Dr. Mason Good, especially in his latter years, when he became more decidedly evangelical, was a man of marked devotional feeling. No safer instructor of young men could scarcely be imagined. His criticisms, when they touched on sacred subjects, which was often the case, were always calculated to foster reverence for the word of God;—and when, at any time, he was led to advert to the *Poetry* of the inspired volume, he always kindled into a sort of rapture, evidently regarding it—*just as poetry*—to be the finest thing the world had ever seen;—but, at the same time, never ignoring the *supernatural afflatus* which pertained to its authors. We can, at this distance of time, well remember how his eye sparkled, and his whole countenance lighted up, when he had occasion, in any of his critical disquisitions, to refer to the matchless poetry of the Hebrew seers. The effect was most hallowing on the minds of those who listened to him; and you left his lecture-room with the feeling that the Bible was the grandest of all productions the world has ever seen. This representation is strictly true of John Mason Good, before even his spiritual convictions and habits were thoroughly matured. Of the gratuitous empiricism of some unfledged modern critics he knew nothing; just because his mind was too well disciplined to have any sympathy with their ignorant bombast.

We are familiar with all this great writer's works, both philosophical and sacred; and value them above most of our library companions. Considering how earnestly he devoted himself to professional studies, and how much he wrote so well on subjects of general science, it was greatly to his credit that he could spend so much of his time on the literature of the Bible. We may believe, from

what his Biographer, Dr. Olinthus Gregory, informs us, that his piety, no less than the wide range of his literary tastes, came to his aid; and that from his daily and close study of the word of God, he became anxious to leave behind him some abiding memorials of the value he set upon it, in the form of translation and hermeneutical notes.

His translations of the Book of Job and of the Song of Songs, and his Historical Outline of the Book of Psalms, are already well known to biblical scholars, as works well deserving a place in the best collections, in the department of Sacred Literature. The "Historical Outline of the Book of Psalms" ought assuredly to have accompanied the "New Translation and Notes," which we now introduce to our readers; for though the work before us is complete in itself, yet the reader would derive great advantages from the juxtaposition of the two volumes. We earnestly advise the purchase of the two volumes to all who would do justice to themselves, and the learned author.

Among biblical scholars, duly qualified to judge, there will be variety of opinion as to Dr. Mason Good's rank as a Translator and Critic; but there can be none whatever as to his extensive, varied, and elegant learning. He was a classical scholar of great accuracy, and finished taste; and had devoted immense labour to many branches of Oriental literature, particularly Hebrew, Chaldee, and Syriac. Where he failed, if we may use so strong a phrase, it was, in our humble judgment, in sometimes transfusing a fine Hebrew passage into Latinized, and not good old Saxon-English,—the rendering indeed being correct, according to the Hebrew idiom, but having a slight appearance of something like pedantry given to it by the particular selection of English phrase fixed upon. If there be one thing for which more than another we do honour to the memory of our translators, it is in the selection of English words in which they made the sacred writers speak to the people. And of nothing are we more thoroughly convinced than this, that both the Hebrew of the Old Testament, and

the Hellenistic idiom of the New, fall most kindly into an English dress, provided the dress selected be good old Saxon phrase. We do not like a rendering of a Psalm, however grammatically accurate, that would, to any extent, put it out of the ken of the common people. Nor do we charge Dr. Good with anything like an habitual violation of the rule which we commend;—we only feel, at times, that he selects a fastidious phraseology, when a plainer would be more acceptable to us, if not more appropriate in itself.

But there are inimitable beauties in some of Dr. Good's translations; and, whenever he ventures to differ materially from our English version, he assigns good reasons in his Notes for the alteration suggested. It is but seldom that the author proposes emendations of the original text, and then only upon such critical grounds as different readings would abundantly warrant. He was not one of those *imaginative* translators, of whom there have been too many, who, whenever they are perplexed in the translation of any particular passage, resort to the easy but perilous method of inventing a new and more flexible text. He had strong faith, after all Kennicott's collations of MSS., in the substantial integrity of the Hebrew Scriptures.

There are some rare excellences pertaining to this new version of the Psalms. All the Orientalisms of the book are carefully sought out, and explained; by which very many beautiful gleams of light are occasionally thrown upon passages somewhat obscure to the mere English reader. Great pains, too, have been taken to ascertain the chronology and history of particular Psalms; and the evidence adduced for the author's view is often very satisfactory and convincing. In no part of his undertaking has Dr. Good's skill, as an interpreter of the Psalter, been put to a more satisfactory test, than in the light which he has thrown upon the Hebrew Psalmody, and the choral character of many of the Psalms. On this department of his labour he has put forth great effort, and, as we think, with no little evidence of critical success. The Translation and Notes

before us are well entitled to be regarded as an *original* work. Although since the days of Dr. Good, much progress has been made in accumulating materials for sound biblical translation, we must award to this distinguished scholar the merit of anticipating the coming age. We can look at these renderings, and feel how much more satisfactory they are than some of the best samples of German scholars, not excepting even Hengstenberg himself.

The accuracy of the Hebrew and Arabic printings, in the notes attached to this beautiful volume, is most exemplary. We have not been able to detect anything like a flaw. This we owe to the careful and critical eye of our friend Dr. Henderson, upon whom the task of editing the work has devolved. Well has he performed the labour committed to him, and truly modest and unpretending, like all his other efforts, is his preface, which introduces to public notice this valuable addition to the stores of our biblical literature. Long may he be spared to labour in that field of sacred criticism to which, with so much advantage to the human race, he has consecrated so large a portion of his best years.

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AN ACCOUNT OF THE PRINTED TEXT OF THE GREEK NEW TESTAMENT; *with Remarks on its Revision upon Critical Principles. Together with a Collation of the Critical Texts of Griesbach, Scholz, Lachmann, and Tischendorf, with that in common use.* By SAMUEL PRIDEAUX TREGELLES, LL.D. 8vo. pp. 386.

Samuel Bagster and Sons.

THIS work, which may be regarded as a monument of profound scholarship, is designed as an aid to the more accurate knowledge of textual criticism. It proposes to furnish to biblical students an historical account of facts and principles, in reference to the Printed Text of the Greek New Testament, carried down from the earliest to the present times. No subject can better deserve the attention of our age; for a period has arrived when reckless adventurers will do all they can to lessen the credit of the New

Testament; and when, therefore, it is a vast moment that we should well know the real state of the original Text, and be in a position to render a satisfactory reason for the convictions we entertain. Well has Dr. Tregelles said: "It is of great importance for such (Christian biblical students) to be thoroughly and fundamentally instructed in subjects of criticism, for this is a department of biblical learning which can never be *safely* neglected; and if Holy Scripture is valued as being the revelation of God concerning his way of salvation through faith in the atonement of Christ, then whatever is needed for wisely maintaining its authority, even though at first it may seem only to bear on the subject indirectly, will be felt to be of real importance."

In this volume the whole question of the Greek Text of the New Testament, is ably and learnedly discussed;—the history of all the Printed Editions is laboriously, but clearly and simply, furnished;—and a Collation of the four principal critical Texts, with that in common use, is presented to the eye of the biblical student, that he may see at a glance, what have been the labours of the past, and what is the actual state of fact, in reference to the Greek of the New Testament.

Our attention is directed, in a masterly way, to the COMPLUTENSIAN EDITION, and to the CRITICAL SOURCES of the COMPLUTENSIAN POLYGLOT;—to the EDITIONS OF ERASMUS;—to those of STEPHENS, BEZA, and the ELZEVIRS;—to the EARLIER COLLECTIONS OF CRITICAL MATERIALS;—WALTON'S POLYGLOT; BISHOP FELL'S GREEK TESTAMENT;—to MILL'S GREEK TESTAMENT;—to BENTLEY'S PROPOSED EDITION;—to BENDEL'S GREEK TESTAMENT;—to WEISTEIN'S GREEK TESTAMENT;—to the EDITIONS OF GRIESBACH, and CONTEMPORARY LABOURERS; to SCHOLZ'S GREEK TESTAMENT;—to LACHMANN'S EDITIONS;—to TISCHENDORF'S EDITIONS;—to the GREEK MSS., the TEXT of which has been published;—to the ESTIMATE of MS. AUTHORITIES in ACCORDANCE WITH COMPARATIVE CRITICISM;—to the COLLATIONS and CRITICAL

STUDIES of S. P. TREGELLES; and to THE PRINCIPLES of TEXTUAL CRITICISM. Then we have NOTES ON SOME PASSAGES OF DOGMATIC IMPORTANCE;—NOTES on John vii. 53—viii. 11; John v. 3, 4, and Mark xvi. 9—20;—and a splendid CONCLUSION, full of sagacious thought, and accurate learning, in reference to the whole question which the author has undertaken to elucidate; and upon which he has assuredly thrown a more comprehensive light than has ever fallen upon it before. The last part of the work, occupying ninety-four pages, consists of a correct Collation of Griesbach, Scholz, Lachmann, and Tischendorf, with the Common Version of the Greek Testament.

We regard this as one of the best additions to the Christian biblical student's library, that has been made in our day. The devout character of the author, and his firm belief in the Divine Authority of the New Testament, have preserved him from the falling into that sceptical laxness which has disfigured many similar attempts. His Preface exhibits the spirit in which the noble work has been executed.

"Forms of antagonism," writes Dr. Tregelles, "to the authority of Scripture have indeed varied. There have been those who, with tortuous ingenuity, charged the inspired writers with deception and dishonesty, and who have first devised the term 'Bibliolatry,' as a contemptuous designation for those who maintained that it was indeed given forth by the Holy Ghost: these opponents might well have been confuted by the contrast presented between what they were, and the uprightness and holiness inculcated by those writers of the Bible whom they despised. There have been argumentative sceptics,—men who could ingeniously reason on the Zodiac of Denderah, and other ancient monuments, as if they disproved the *facts* of Scripture: God has seen fit that such men should be answered by continuous discoveries, such as that of Dr. Young, by which the hieroglyphics of Denderah were *read*, so that the supposed argument only showed the vain confidence of those

who had alleged it. The Rationalistic theory has endeavoured to resolve all the Scripture narrations into honest but blind enthusiasm, and extreme credulity. The Mythic hypothesis has sought to nullify all real objective facts, and thus to leave the mind in a state of absolute Pyrrhonism,—in certainty as to nothing, except in the rejection of the person of Jesus of Nazareth, and of all that testifies to Him as the Messiah. And yet more recently, *Spiritualism* has advanced its claims, borrowing much from preceding systems of doubt and negation, and taking its name and, in many points, its avowed principles, from those very Scriptures whose claim it will not admit. It would have a Christianity without Christ; it would bring man to God, but without blood of atonement; it would present man with divine teaching and guidance, while it denies the true teacher, the Holy Ghost, who, when he works on the heart, ever does it by glorifying Jesus; it would adopt ethics from revelation, without admitting that they have been revealed; and it would demand holiness, and that without the knowledge of God's love, from which alone it can spring, without the apprehension of those hopes by which it can be sustained, and without owning that power from above by which alone it can have a reality. Such have been successive, or in part rival and mutually antagonistic, rulers of the Olympus of scepticism and infidelity;—systems which profess to be *new*, and which seek to establish this claim by recklessly rejecting the basis of all known and long-cherished truth.

νέοι γὰρ οἰακονόμοι
κρατοῦσ' Ὀλύμπου νεοχμοῖς
δὲ δὴ νόμοις

Ζεὺς ἀθέτως κρατύνει·
τὰ πρὶν δὲ πελώρια νῦν ἄϊστοι.

Æsch. Prom. Vinc. 153. "

Dr. Tregelles' conclusion is exceedingly just and telling:—

"In one thing, and only one, have these forms of opposition been agreed: they have all of them re-echoed the serpent's first whisper of doubt and lying,—
'YEA, HATH GOD SAID?'

"It behoves those who value the reve-

lation of God in his word, both for their own sakes and on account of others, to be really grounded in biblical study: that which is merely superficial will not suffice; it would only be enough to enable the sharpness of the edge of sceptical objections to be felt, causing, perhaps, serious injury, without giving the ability needed to turn the weapon aside; while, on the other hand, fundamental acquaintance with the subject may, through God's grace, enable us so to hold fast the Scripture as a revelation of objective truth, as to be a safeguard to ourselves and others.

"The truth of God is a rock assailed by waves; each in succession may seem to overwhelm it, but the force of each is in a measure spent on that which preceded it, and modified by that which follows. Each wave may make wild havoc amongst the detached pebbles at its base, while the rock itself is unmoved and uninjured. It is as thus knowing our grounds of certainty, that we have to maintain the Scriptures as God's revealed truth."

We offer our very cordial congratulations to Dr. Tregelles on the completion of a work which, with all his familiarity with his theme, must have cost him severe and continuous labour; and we do venture to hope that the growing taste for sound Biblical Literature in our country will secure for him an ample recompense for his arduous toils. We owe a great debt of gratitude to such men as the Author.

THE HIDING PLACE; or, *the Sinner found in Christ.* By the Rev. JOHN MACFARLANE, LL.D., of Glasgow, Author of "Why Weepest Thou?" "The Night Lamp," "The Mountains of the Bible," &c. &c. Third Thousand. 8vo. pp. 370. James Nisbet and Co.

"My object," observes Dr. Macfarlane, "in writing and publishing this volume, is to put before the reader such a simple and comprehensive view of 'the way to the Father by Jesus Christ,' that if he be at all earnest about his soul's salvation, he must rise from the perusal, if not convinced and converted, at least in no doubt of the place where, and the manner in

which, lost sinners are to be 'delivered from the wrath to come.'"

After a very careful perusal of the seventeen chapters of which this Treatise consists, not so much for critical purposes as for personal edification, we bear our ready testimony to the peculiar adaptation of the work to accomplish, by God's blessing, the benevolent aspirations of the respected writer.

We have always regarded the Christology of the Old Testament, which rests on a thoroughly settled critical basis, as one of its most interesting and striking peculiarities,—completely demonstrative of the identity of Divine Revelation, in all its stages, from its commencement to its close. The Patriarchal and Jewish economies were but Christianity in embryo; and thousands of years before Christ came in the flesh, his character and offices were exhibited in the anticipatory form.

Dr. Macfarlane informs us that "the plan of the following work is determined by the order of those new covenant titles given to our Lord in the Old Testament, which have the prefix JEHOVAH. It is exceedingly interesting to find, that, by the proper arrangement of such titles, we have the entire scheme of the gospel in a *system*; so that the serious student can obtain from their study clear and connected ideas of 'the will of God in Christ' concerning his conversion, pardon, purity, peace, prospects. There is necessarily repetition of idea. This I do not regret, as I desire my book to fall into the hands of thoughtless or indifferent professors of religion. It is for their benefit that *the one mediation* should be viewed repeatedly and from different points. My fervent prayer is, that in all such cases the result may be, their awakening from nominalism, and their cordial espousal of the truth as it is in Jesus."

After an Introduction, which contains a vivid sketch of the great outline of saving truth, our author proceeds to his immediate task, viz., to identify the JEHOVAH of the Old Testament with the JESUS of the New. We have a chapter on JEHOVAH, showing, that the name of God is JEHOVAH;—that the name

JEHOVAH is revealed for a special object ; and that the name JEHOVAH is given to the MESSIAH. We are then conducted to a very interesting field of contemplation, —the names given to Christ in the Old Testament: viz., JEHOVAH-JESUS: the LORD OUR GOD, Exod. xx. 2;—JEHOVAH-JIREH: the LORD WILL PROVIDE, Gen. xxii. 14;—JEHOVAH-TSIDKENU: THE LORD OUR RIGHTEOUSNESS: Jer. xxiii. 6;—JEHOVAH-ROPHI: THE LORD MY HEALER, Exod. xv. 26;—JEHOVAH-SHALOM: THE LORD OUR PEACE, Judges vi. 24;—JEHOVAH-NISSI: THE LORD MY BANNER, Exod. xvii. 15;—and JEHOVAH-SHAMMAH: THE LORD IS THERE, Ezek. xlvi. 35. Then we have the IMPROVEMENT, “*I flee unto thee to hide me.*” Psa. cxliii. 9.

The amount of well-digested biblical instruction contained in these chapters, is a very remarkable feature pertaining to them; more especially as there is not a cold or dry passage in the entire volume. Theology is here instinct with life,—a thing as much of the heart as the head, taking its standing at every avenue by which access can be gained to the human spirit. We have seen few practical works in our day, more calculated to do good. The author now ranks with a class of writers who are doing good service to their generation, and whose names will be long and gratefully cherished, when they have gone the way of all flesh. We doubt not that many wanderers will be conducted to the sure hiding-place by the perusal of this touching volume.

SCENES OF THE BIBLE; or, *Scripture Sketches.* By Rev. WM. CLARKSON, late Missionary to India. Author of “*India and the Gospel*,” “*Missionary Encouragements*,” “*Life of Christ*,” &c.

London: Snow.

MR. CLARKSON, after spending many years in India, is now laid aside from active labours; but that he may still aid in the good work to which his life was consecrated in the foreign field, his pen has not been permitted to slumber. Here we have the fruit of his retirement and comparative leisure. And certainly a more exquisitely beautiful little book we have seldom read.

It consists of a series of sketches under the following titles:—The Preaching of John the Baptist—John the Baptist’s Testimony to Jesus—the Night of Prayer on the Mount—the Healing of the Sick, and the Sermon on the Mount—Jesus Receiving Little Children—Jesus’ Last Entry into Jerusalem—the Eve of Jesus’ Betrayal. In these sketches our readers will find a greater amount of fine thought forcibly and elegantly expressed, than will be met with in books of higher pretensions, and more sounding names.

THE EPISTLE TO THE HEBREWS COMPARED WITH THE OLD TESTAMENT. By the Author of “*The Song of Solomon Compared with other parts of Scripture.*”

London: James Nisbet and Co.

THIS is a kind of running Commentary on the Epistle to the Hebrews, in which the meaning of the apostle is chiefly illustrated by kindred or analogous passages from the Old Testament. The spirit of the Epistle is frequently brought out with great tenderness and beauty, and most happily applied to the heart and conscience. The book, as a commentary, makes no pretensions to criticism or learned research. Its tone is eminently practical, and is addressed to the affections rather than the intellect. It would, we think, make a very admirable closet companion for the Christian.

SERMONS ON THE FIRST EPISTLE OF PETER. By H. F. KOHLBRÜGGE, D.D., of Elberfeld, Germany. Translated from the German.

London: Partridge, Oskey, and Co.

THESE are on the whole sound and vigorous sermons. They are conceived in the spirit, and sometimes carried out to the length of good old Puritan discourses. They are occasionally diffuse, not unfrequently vehement and impassioned. Some points we should be disposed to modify, and from some we should dissent,—as for instance, that of passive submission, advocated in the sixth sermon.

Obituary.

DEATH OF THE REV. JAMES HALDANE
STEWART.

(From the *Record newspaper* of the 26th
October.)

THE death of this eminent servant of the Lord will be felt as a loss to the whole Church. Few clergymen were better known, and none more universally beloved. He has fallen asleep in a good old age—gathered into the heavenly garner as a shock of corn fully ripe; but he was one of those whose stedfast faith, holy life, serene piety, and persuasive example diffused an influence around him, of which it was impossible to measure the importance. His annual call to united prayer for the outpouring of the Holy Spirit was characteristic of the man, and found a cordial response in the hearts of thousands, both of the lay and clerical members of the Church of England. For many years he was the minister of Percy Chapel, and drew around him an attached congregation, composed of many of the most eminent and devoted Christians in the metropolis. It was with regret that this connexion was severed, but he was called to fill another station in Liverpool, where he was equally beloved and honoured; and where he left behind him a name and an example which will ever be remembered with reverence.

The evening of his useful life was spent in the beautiful rural parish of Limpsfield, where, amidst the Surrey hills, he faithfully discharged his duties as Rector, and was near enough to the metropolis to be enabled to favour his numerous friends, as well as some of our most important Committees, with the advantage of his presence, his exhortations, and his prayers. He was pre-eminently a man of God; there was "an unction from the Holy One" that seemed to shine on his beaming countenance; and it was impossible for any one to enjoy the delightful privilege of being admitted to his society without thinking of him in sentiments akin to those so beautifully expressed by Cowper:—

"When one that holds communion with the skies,
Has filled his horn where these pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied."

The exalted place which Mr. Haldane Stewart occupied in the Church was not so much the result of brilliant talent or extraordinary acquirement. Weight of character was his chief distinction. On hearing of his departure, it was said by one who had known him long, "He has not left behind him a better man." His last publication was a most appropriate preparation for his approaching change, and beautifully describes the frame of mind in which we ought to be waiting for the coming of our Lord.

He was in his seventy-ninth year, but he continued in the enjoyment of health till within a short time of his removal. Two months ago he was in town, when his eldest son, the Rev. David D. Stewart, of Maidstone, was married to the daughter of the Venerable Chancellor Raikes, and the good Primate officiated at the ceremony, at St. George's, Hanover-square. At that period Mr. Stewart's friends had reason to hope that his valuable life would still be spared for some years to the Church. He was then, as usual, full of active benevolence; and his influence as a peace-maker was judiciously, and, to an important extent, successfully exerted in a case which has painfully attracted much public notice. But his work was done; and this good man, full of faith and of the Holy Ghost, peacefully fell asleep in Jesus, last Lord's day, in the sure and certain hope of a blessed resurrection to eternal life.

The following particulars respecting the last days of this eminent and venerated servant of Christ, will doubtless be read with much interest by those who were acquainted with him or his writings.

His illness commenced about three weeks ago, when, after returning from London, where he had made arrangements for a Church Missionary Anniver-

sary in his village, he complained of difficulty in breathing; and in the course of a day or two afterwards his medical attendants, who examined him with the stethoscope, detected the presence of water in the cavities of the left lung. This discovery, of course, awakened serious apprehensions among the members of his family; but Mr. Stewart, whilst he submitted readily and thankfully to the remedies which were applied, maintained the most perfect composure of spirit. He told the doctor at his first interview with him, that he need not hesitate to tell him the truth, as the day of his death would be to him the happiest day of his life. And to several of those who entered his sick chamber he made a remark most characteristic of his constant recollection of the Redeemer as a personal friend, "Our Lord knows that I cannot bear pain, and if there is to be pain connected with this disease he will say, Come up." He was most anxious that the Missionary Anniversary, in which, as tending to the honour of the Master whom he loved, he always took a lively interest, should take place, notwithstanding his illness. Accordingly the meetings were held, and he was gratified by hearing that a larger collection than usual had been made. On the following day, the members of his family and other relatives assembled in his room at his request, and his son David administered the Lord's supper to him and them. It was an affecting scene, but he expressly desired that it might not be considered as a visit to a dying man, as he did not anticipate immediate death, but rather as a blessed opportunity afforded by the presence of so many relatives, some of whom had come from a distance, for united profession of faith in the Saviour. When the sacrament had been administered, he delivered a short address; in which he said that it was now about fifty-three years since the Lord had called him to a knowledge of the truth, and that he had never once regretted the profession of union with Evangelical ministers which God had enabled him to make. He believed, he said, that the Lord puts special honour upon those who separate themselves decidedly from the

habits and customs of the worldly-minded, and exhorted his children to adopt such a course, expressing his thankfulness to the Lord for the honour conferred on him as the instrument for directing the attention of Christians to the importance of prayer for the outpouring of the Holy Spirit. He declared that he was placing his entire dependence on the merits and intercession of the Lord Jesus, saying, that like his friend Mr. Wilkinson, who baptized all his children, he had not got beyond the publican's prayer, "God be merciful to me, a sinner," and he wished to make known, to the honour of his Divine Master's faithfulness, that though he had met with many trials, he had been brought through them all; and, concluding with giving his blessing to those present as well as to some of his absent relatives, he requested that a favourite hymn might be sung to the glory of the Saviour,—

"Come, saints, and adore Him,
Come, bow at his feet,
Come, give Him the glory
And praise that is meet;
Let joyful hosannas
Unceasing arise,
And join the full chorus
That gladdens the skies,
To the Lamb that was slain."

During the remainder of his edifying life, he continued to manifest a similar spirit, and his humility, his courtesy, and his confidence in the Saviour were peculiarly affecting; but no immediate danger was apprehended. On the contrary, he continued to dress himself with his usual accuracy, day after day, and took his usual delight in the singing of hymns.

One piece of sacred music which specially pleased him, was set to the following:—

"When I have a home in the promised land,
When my Lord calls me, I hope to go
To taste the joys of the promised land."

And on Saturday last, he asked some of his family to sing,

"Let me dwell in Golgotha," &c.

Even on that day, however, his family had not ceased to hope that he might be spared to them for months, or even years; and he himself was intending to write his usual annual invitation on Monday

last: but the Lord had prepared for him another work, in that heaven on which when on earth his thoughts had been continually fixed.

His wife, who had constantly attended him, was persuaded to seek a little rest in another room, after seeing him in a tolerably comfortable state, about twelve o'clock, on Saturday night, and a faithful old nurse who was sitting up, was requested by him to withdraw about half-past two, as he felt himself disposed to sleep. She accordingly withdrew for about half-an-hour, and during her absence it is supposed a sudden effusion of water took place upon the heart; for on her return, she found him in a reclining position, quite motionless. The spirit had departed gently, and he was asleep in Jesus.

He died on the morning of the Sabbath, the day which on earth he used so much to rejoice in, and he is now enjoying a Sabbath which will never end.

We may have other opportunities for directing attention to some of the most remarkable points in the life and character of this devoted Christian: we will now only add respecting him, that as he delighted to honour his Saviour, so was he specially honoured with a peaceful, cheerful, loving spirit, and in him was remarkably fulfilled the great promise of our Lord, "If any man love me he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him."

His remains were interred in the quiet churchyard of Llimpsfield, on Saturday morning, the 29th of October.

We rejoice in the opportunity of giving such a testimony to the memory of "a good minister of Jesus Christ," who lived in the hearts of all God's people, without distinction of sect or party.—
EDITOR.

THE DEATH OF THE REV. J. DAVIES, INDEPENDENT MINISTER, MYNYDDBACH, NEAR SWANSEA.

THIS distressing event took place on Wednesday, 6th inst. Some little while

ago, the proprietors of a small colliery in the neighbourhood, finding some difficulty in carrying on their undertaking, and knowing that Mr. D., when young, had paid great attention to the working of collieries, asked his advice and assistance. He being very intimate with some of the parties, consented to superintend the work for some time; this turned out greatly to the advantage of the proprietors. For some days previous to the accident, the men had been obliged to give up working the coal for want of pure air. He being very desirous that the obstruction to the fresh air should be speedily removed, we are informed that he went in company with several other persons, remained in some time after his companions, and had a fit of apoplexy, which ended in death before any one returned to him. He had had two slight fits before. He left a wife and five children—some of whom are young—to lament the loss of an affectionate husband and tender father. It was to the church then under his care, he was at first received a member; and it was evident, on the day of his funeral, that he was greatly respected by the church and all the neighbours around, as well as by his brethren in the ministry.

Before leaving the house, the Rev. T. Jones, Morriston, prayed; at the chapel, the Rev. J. Jones, minister of Cairnsalem, Newydd, (Baptist) prayed; the Rev. E. Griffith, Swansea, preached in English; and the Rev. J. Evans, Three Crosses, preached in Welsh. Revs. T. Thomas, Glandur, and E. Jacob, Swansea, gave out appropriate hymns; and the Rev. T. Davies, Pentre, prayed at the grave. The arrangements of the funeral were under the care of the Rev. T. Davies, Morriston.

It is probable that a more lengthy account of the life of this useful minister of Jesus Christ will soon be prepared.

Home Chronicle.

ANNUAL APPEAL

TO PASTORS, DEACONS, CHURCH MEMBERS, SUNDAY-SCHOOL TEACHERS, AND OTHERS,
ON BEHALF OF MINISTERS' WIDOWS.

THE limited incomes of many of our devoted Brethren in the Ministry, which we have had ample opportunity of becoming painfully acquainted with, render it next to impossible for them to make such provision, in case of removal by death, for their Widows and Children, as nature and religion would alike dictate. What they *can* do, they *ought* to do, especially in early life, when Insurances might be made at a comparatively small outlay. But, with salaries varying from *fifty* to a *hundred* pounds per annum, and in many cases with four, or six, or twelve children, how are they, out of their scanty resources, to provide for their Widows, if it should please God to remove them by death? Whatever improvements may be made in the economy of our churches, there will of necessity be a large class of earnest and honourable men, who must leave their beloved partners to the sympathy of their surviving Brethren. We are not sure that this is not the order of things that the Divine Master has ordained. Of one thing we are certain, that the Widows of our deceased Brethren, when left dependent, have a powerful claim on the generous consideration of all who are able to render them aid.

Now, there are multitudes who feel deeply for the bereaved Widows of Ministers, who can do but little to alleviate their griefs. It is in their hearts to render them assistance; but they know not how. The little pittance they can afford to give, they would not like to offer lest it should wound their feelings. We submit to our readers generally, that an outlet for this benevolent feeling is admirably provided for in the FUND FOR MINISTERS' WIDOWS connected with the EVANGELICAL MAGAZINE, which has now been in active operation for SIXTY-ONE YEARS. Every purchaser of that work has full value for his monthly outlay, with the additional comfort that all the profits arising from its large sale are conscientiously devoted to the relief of those Widows of pious Ministers who have not an income exceeding *fifty pounds per annum*. So greatly has this monthly periodical prospered, that, from the relief annually of *fifteen or twenty* Widows, in the earlier years of its existence, it is now enabled to make grants to ONE HUNDRED AND FIFTY, at a cost of nearly £1200. But this is the extreme limit of the Trustees' present resources, dependent, of course, on the continuance of their present sales.

Will the churches, by supineness, or want of benevolent feeling, allow this *well-known hope of the Pastor's Widow* to fail, or even to be impaired? Will they not rather determine, by a vigorous effort to increase the circulation of the Magazine, to render the fund available for a yet greater number of suitable candidates? We venture to think that the influential members of our churches, stimulated by the zeal of their pastors, should do all in their power to swell the amount of this Fund for Ministers' Widows. We do not plead for a mere prospective or problematical benefit; but for one the evidence of which is placed before our readers, twice every year, in palpable figures. Nor are we ashamed to urge the sale of our work, as the means of comforting so many widowed and sorrowful hearts. We are bold to say that the Magazine is entitled to stand on its own merits; that it has worked only good for the churches; but assuredly its usefulness has been greatly increased by the *many thousands of pounds* it has contributed to meet a claim which is yet, with all the means in operation, most inadequately provided for.

It is consolatory to reflect that, while *we* are doing our utmost to soothe the sorrows of the Pastor's Widow, our friend, Dr. Campbell, by his able and inde-

fatigable labours, in "The Christian Witness," and "Christian Penny Magazine," is providing a large fund for the relief of aged Pastors. These two objects are in beautiful harmony; and they are not the only points of harmony between the works and the men who conduct them. We hope, in the course of the present month, our Brethren in the ministry will feel it right, to refer from their pulpits to our denominational literature; and that, in doing so, they will not forget the powerful claims of *necessitous Widows, and aged Pastors with slender incomes*. If they object to a pulpit notice, we shall look to them confidently for the adoption of some other method that may be equally effectual for securing an increased circulation of the Magazines.

TERMINATION OF PROCEEDINGS BETWEEN
THE REV. DR. TIDMAN AND THE REV.
R. AINSLIE.

ON Wednesday, the 8th of November, just as the evidence for the Plaintiff had reached its culminating point, the Defendant's legal advisers sought permission of the Arbitrator to retire, for half-an-hour, to deliberate on the course which they should pursue. The result was, a retraction of the libellous matter which the Defendant had published against Dr. Tidman, an ample apology to that Gentleman for the offence committed, and an offer to meet all the expenses connected with the trial. Now, although the Plaintiff was no party to any such arrangement, and had nothing whatever to apprehend from the further progress of the case; yet as he sought only the vindication of character, which had been deplorably aspersed, and the establishment of truth; and as these objects were fully accomplished by the course which the Defendant had instructed his Counsel to propose, Dr. Tidman, through his Counsel, expressed his readiness to acquiesce in the arrangement, when the Arbitrator, as a matter of course, gave a verdict for the Plaintiff.

Now, we beg to state, that we are not in the least degree surprised at the turn which this painful case has taken. The arbitration, so far as we are concerned, has not shed one additional ray of light on our minds. For months past, we have been perfectly acquainted with all

the material facts involved in the prosecution; and never doubted for a moment that the Plaintiff had been grievously libelled,—not in the legal sense merely of the term, but *morally*, as having been accused of what he had never done. Our wonder, therefore, was not that the Defendant's Counsel were instructed to arrest the arbitration at the stage of the proceedings selected by them for this purpose, but that they had been instructed to persevere in a hopeless case so long, when the *unimpeachable integrity* of the Plaintiff had been so abundantly demonstrated.

But homage to truth and righteousness must ever be welcomed by us, though it should make its appearance at the eleventh hour. We are willing to believe that the Defendant's ample apology to the Plaintiff was sincere;—that it was the result of a conviction that he had seriously wronged his Christian Brother;—and of an anxious desire to make the only reparation in his power for the injury he had inflicted. We surely honour Mr. Ainslie in thus speaking; and shall exceedingly rejoice to find that we have not too favourably estimated his state of mind. Time will interpret all!

Our dear friend Dr. Tidman *does* bear and *will* bear his triumph meekly. The case is altogether so painful and afflictive that good men, such as he, can only weep over it.

DEATH OF JAMES NISBET, ESQ., OF
BERNERS-STREET.

WE have been well acquainted with this excellent Christian man for forty years. The event of his death was sudden; but it was accompanied by all the peacefulness which even the members of his own family could desire. He had been rather unwell, on the afternoon of Wednesday, the 8th of November, after returning from a public committee; and his beloved wife, somewhat anxious on his account, begged the family physician to look in and see him. While speaking to his doctor, (who, but a moment before, had felt his pulse, and found him to be much better,) he leaned back his head on his pillow, and passed away to "be with Jesus, which is far better." Mr. Nisbet was a successful man in trade, as a publisher, and was well known for his liberality to every good cause. He was eminently national in his habit of mind; and many a poor Caledonian has had reason to be thankful to him for his warm and effective patronage. In his own native place, Kelso, he built a church chiefly, if not exclusively, by his own means. "He was a good man, and full of faith, and of the Holy Ghost."

NOTICE TO THE WIDOWS OF MINISTERS
RECEIVING ASSISTANCE FROM THE
FUNDS OF THE EVANGELICAL MAGAZINE.

ALL widows of our Ministerial Brethren, entitled to grants at the Christmas distribution of profits arising from the sale of the EVANGELICAL MAGAZINE, are respectfully informed, that their applications must be made to the Editor, through the Publishers, on or before the 25th of December. NO GRANT CAN BE MADE WITHOUT APPLICATION.

HALF-YEARLY MEETING OF TRUSTEES.

THE Trustees of the EVANGELICAL MAGAZINE, in London and the Provinces, are hereby respectfully informed, that the Half-Yearly Meeting for the distribution of profits to the widows of pious ministers, will be held, (D. v.), at

the Guildhall Coffee House, on Tuesday, the 2nd of January, 1855, at *Eleven o'clock precisely*, when their attendance is earnestly solicited.

CONGREGATIONAL UNION.

THE Autumnal Meetings of the Congregational Union were held, in October, at Newcastle, Sunderland, and Shields. They commenced on Monday the 16th, and terminated on Friday the 20th. The expense of time and money involved by a journey so far north, no doubt, precluded many attending, who would gladly have been there, but the number present was highly satisfactory. The morning meetings, for business, were held in each of the towns, in turn; while the evening meetings were called in all the towns simultaneously.

On the *Monday* evening, devotional meetings were held, and appropriate addresses delivered, at Newcastle, by the Rev. J. W. Richardson; at North Shields, by the Rev. Dr. Stowell, and at Sunderland, by the Rev. S. McAll.

On *Tuesday* morning the first Session of the Union was held, at Sunderland, in Fawcett-street Chapel,—the Rev. A. M. Brown, LL.D., the chairman for the year, presiding. About two hundred ministers and delegates were present in the body of the chapel, and the spacious galleries were filled with interested spectators. The proceedings commenced with singing and reading a portion of Scripture, after which the Rev. W. Scott engaged in prayer. The chairman then rose and delivered a very able address. After some striking remarks, bearing on the time and locality in which they were assembled, he proceeded to show, that it was incumbent on the denomination to keep before the church and the world the evangelical character of their doctrines, and the spiritual nature of the kingdom of Christ; as well as to show the necessity of vigilance on the part of both ministers and churches, lest personal piety should be enfeebled by the overculture of public and community Christianity. Having dwelt at length, and with much force, on these important points, he offered some suggestions with

regard to the purity of the churches, the spirit of aggression, and ministerial fidelity.

On the motion of Dr. Stowell, seconded by Mr. Charles Reed, the chairman was unanimously requested to place his address in the hands of the Committee, to be printed with the transactions of the Union.

The Rev. G. Smith introduced the following brethren to the assembly, to whom the chairman gave the right hand of friendship:—the Rev. Professor Thomson, M.A., of Glasgow, representative of the Congregational Union of Scotland; the Rev. D. G. Cullen, of Leith; the Rev. M. Johnstone, of Glasgow; the Rev. W. Wilson, of Falkirk; and the Rev. J. Tomkins, of Nova Scotia.

The Rev. R. Ashton presented the Financial statement, which showed the increasing circulation of the Congregational Year Book, and the Hymn Book; while it reported a considerable balance due to the Treasurer.

The Rev. G. Smith read a paper respecting the *Christian Witness* Fund, containing the suggestions of the Sub-Committee, for rendering that Fund more immediately and extensively useful.

The Rev. T. James read a paper on British Missions, and stated that the aggregate receipts for the last year amounted to £5058 8s. 5d.

The Rev. J. Corbin read a paper on behalf of the Congregational Board of Education. After a suitable resolution on the subject, the meeting was closed with prayer. The brethren then adjourned to dinner, at the Hotel in High Street, when the Rev. R. W. McAll presided.

In the evening of the day a public meeting, in aid of British Missions, was held at Bethel Chapel, Sunderland, James Spicer, Esq., in the chair. The meeting was well addressed by the Rev. T. James, Rev. J. Tomkins, and the Rev. Dr. Legge, of Leicester. Dr. Legge delivered, on the occasion, a speech in support of a resolution, relating to the Irish Evangelical Society, which was one of the most powerful and brilliant ever delivered in favour of that land, or of the

excellent Society which seeks its amelioration.

After referring, at considerable length, to the appalling influence of Popery, in that country, and anticipating its moral and spiritual regeneration, he concluded with the following eloquent remarks, which we cannot deny ourselves the gratification of giving in full:—

“Then, Ireland, ‘great, glorious, and free,’ in a higher sense than its poet sang, or could understand, shall arise from the dust and put on her beautiful garments. The zone of her genius shall flow radiant around her,—the shamrock, her emblem, not disdaining the thistle or the rose, shall twine a garland for her brows, over which shall smile the sun of celestial hope. And then, united in reality,—one in interest, in policy, and in faith, England, Ireland, and Scotland, with their Colonies in the Canadas and Australias, and islands of the West, with their empire in Hindostan—the British race shall offer to an admiring world, a spectacle of harmony and happiness, gracefulness and strength, never witnessed till then! Bright and inspiring prelude of the time when it shall be said—‘Babylon is fallen!’”

On the same evening (Tuesday) a meeting was held, in connexion with the English Congregational Chapel Building Society, at North Shields, when J. W. Pye Smith, Esq., occupied the chair; and a third meeting was held, on behalf of the Congregational Board of Education, at the Lecture Room, Newcastle, T. Barnes, Esq., M.P., presiding.

On *Wednesday* morning the second Session was held in St. Andrew’s Chapel, North Shields.

After the Rev. T. Timpson and the Rev. J. Hayden had offered prayer, the Rev. J. C. Gallaway read a statement, in the name of the Committee of the English Congregational Chapel Building Society, from which it appeared that already fifty-nine applications had been received, for advice and pecuniary assistance in the erection of places of worship.

A resolution, moved by the Rev. T. Spencer, was cordially adopted, expressing the pleasure it afforded the assembly

to welcome to their midst the deputation from Scotland.

The Rev. H. Bromley read a brief paper in reference to the Pastors' Insurance Aid Society.

The Rev. G. Smith read an admirable paper on the importance of extending our denominational principles and worship, which was followed by resolutions ably moved and seconded by the Revs. T. Binney, H. Allon, J. Kennedy, Brewin Grant, and J. B. Brown.

Mr. Charles Reed suggested the desirableness of a conference of Sunday School Teachers, in connexion with the Autumnal Meetings of the Union, in reply to which the Secretary expressed his willingness to do everything practicable towards carrying out the idea.

The assembly then adjourned to dinner, at the Albion Hotel, the chair being taken by Mr. Alderman Pow.

In the evening (Wednesday) a large and influential meeting, in exposition and defence of Congregational Principles, was held in West Clayton-street Chapel, Newcastle, at which Edward Baines, Esq., presided. A second meeting was held in St. Andrew's Chapel, North Shields, Charles Reed, Esq., in the chair; and a third meeting at Bethel Chapel, Sunderland, George Leman, Esq., Mayor of York, presiding. We were happy to learn that these meetings were well attended, and were full of interest, as we regard them of the utmost importance.

On *Thursday* morning the brethren assembled in West Clayton-street Chapel. After prayer by the Rev. J. Parsons and the Rev. H. Bower, the Rev. G. Smith read a communication from Wales, respecting the condition of the English population in the North of the principality, which was referred to the Home Missionary Society.

The Rev. Cuthbert Young read an elaborate paper in relation to Protestant Missions in Turkey.

The Rev. G. D. Cullen moved a resolution on the subject, referring to the opinions uniformly expressed by the Union, with regard to Slavery in the United States of America, which gave

rise to a long and animated discussion.

A resolution of deep sympathy with the Pastors and Members of the churches in Newcastle, who had suffered from the severe epidemic of last year, and the calamitous fire of this year, was unanimously adopted.

The Rev. Dr. Stowell read a portion of a lengthened paper, of the greatest interest, on the History of Nonconformity in the three Northern Counties of England.

The Rev. Professor Scott read a valuable paper on the importance of directing the attention of pious and gifted young men, to the work of the Christian ministry.

The chairman concluded the business of the morning with prayer, after which the brethren adjourned to dinner, at the Assembly Rooms, Westgate-street,—the Rev. A. Reid presiding, when the Rev. G. Steward and others delivered brief addresses.

In the evening of the day (*Thursday*) appropriate and effective sermons were preached, as follows:—the Rev. W. S. Edwards, at Newcastle; the Rev. Professor Thomson, at North Shields; the Rev. Dr. Legge, at Sunderland; the Rev. Dr. Brown, at Shields; and the Rev. J. W. Richardson, at Monkwearmouth.

On *Friday* morning a Public Breakfast Meeting was held in the School Room of Bethel Chapel, Sunderland, to promote the objects of the Congregational Board of Education, when the chair was occupied by E. Baines, Esq. A letter was read from Samuel Morley, Esq., the esteemed treasurer, expressing his sincere regret at his unavoidable absence, and stating that five gentlemen had promised the munificent sum of £100 a year each, to the New School Fund, in Aid of Schools in Poor Districts, in addition to their former subscription to the Board.

The meeting, which was extremely earnest and interesting, closed about one o'clock.

Thus terminated a series of meetings of the greatest practical value to the Union, and calculated to produce lasting good in the towns where they were held.

The following ministers, in addition to those already named, were present, and took part in the various deliberations:—the Revs. Dr. Massie, S. McAll, A. Jack, J. G. Rogers, E. Bewley, T. Watkinson, &c., &c.

We think it is impossible to witness the growing intelligence and vigour of the Union, without joining with Dr. Legge in his brief, but apt speech, in support of one of the early resolutions:—"He entirely concurred in what had been said respecting the Report, which had been presented, and the general condition of our body. He rejoiced that its *personnel*, its staff of action, was so sound and effective, and also, that its *matériel*, the sinews of war with which it was to proceed in its work, was so far satisfactory that the Society might go on its way rejoicing. He congratulated the assembly on their auspicious meetings, and rejoiced to belong to such a body as the Congregational Union. He believed that with it was connected our best and highest interests—the interests of our kind and country. He considered that Europe was the heart and soul of the world, that England was the heart and soul of Europe, and that Congregational Dissenters were the life and soul of England."

We deeply regret that circumstances beyond our control deprived us of the privilege and the pleasure of attending the meetings at Newcastle, Shields, and Sunderland, from which we augur the happiest results to the Union, to our denomination, and to the cause of Christ, both at home and abroad.

YORK-STREET CHAPEL, WALWORTH.

Proposed Jubilee Memorial Schools.

A PUBLIC meeting was held at York-street Chapel, Walworth, on Monday evening, August 21, 1854, to promote the erection of new, complete, and commodious schools for the benefit of the surrounding neighbourhood, and in connexion with the above congregation.

The chair was taken at seven o'clock precisely by the Rev. George Clayton, supported by the Rev. P. J. Turquand, and other ministers and gentlemen.

The proceedings having been commenced by singing, prayer was offered by the Rev. Thomas Binney.

The chairman then said, that although the age was one of improvement, in no respect was that improvement more exhibited than in connexion with the subject of popular education. The prejudices that formerly existed against education were now entirely removed, and the only question now was, the best way in which it could be imparted. One of the most efficient means of religious instruction was the Sabbath-school; and, as was well known, such schools had been in the course of operation in connexion with that place of worship for many years; but the exertions of their friends had been much crippled, and their arrangements continually frustrated, in consequence of the impossibility of obtaining a site of ground on which to erect proper schools. The greater part of the landed property of the district belonged to the Dean and Chapter of Canterbury, who would only let it upon lease, and it was not, therefore, thought desirable to raise Sabbath-schools under those circumstances; but now, through what he might call a providential movement, freehold land was to be obtained in immediate contiguity with the chapel premises, and it was upon this ground that the proposed schools were to be erected, which would, he hoped, drain the neighbourhood of the ignorance, vice, and misery with which it unhappily abounded. With reference to the efforts of their friends to achieve the present object, he would mention particularly the teachers in connexion with the chapel. Their labours had been patient, exemplary, and self-denying, and were often put forth under circumstances of the most inauspicious character. Long had it been a subject of regret with him, that no better school accommodation had been provided for both the teachers and the taught. The work in which the church was now about to be engaged in the erection of the schools was great, and it would be necessary to make some sacrifices; but he felt they owed to the living, to the dead,—the dust of very many of whom reposed in

the adjoining burial-ground,—and to generations yet to be born,—they owed it to these to do their very best to place the sanctuary, and all that appertained to it, in a state of perfect working efficiency.

Mr. James Lance then read a statement in explanation of the circumstances which had led to the meeting, and the objects proposed to be accomplished. The following is an abstract of the paper:—

“With two exceptions, the school operations of this church have been carried on in hired rooms, and these but ill-suited as to light, ventilation, and comfort; and still less suited for the arrangement and separation of classes (the infant in particular), by reason of which a large number of children, from time to time, have necessarily been shut out. The excellent Charity-school, known as ‘Mrs. Clayton’s School for Girls,’ established forty-four years ago, and the small Sabbath School-room for girls, erected about fifteen years ago, form the exceptions alluded to. Through the providence of God, and the kind and seasonable interference and aid of a gentleman (George Keen, Esq., the late School Treasurer), who, though now no longer with us, has much sympathy in the neighbourhood, and has felt something of a pressing obligation, or impulse, arising out of his former connexion with us, a most eligible site has been secured, immediately adjoining the west end of the chapel front, and has been held over for the benefit of the church and congregation, if they will avail themselves of it at the price of purchase; the same gentleman also offers a liberal donation. The proposed site consists of a piece of freehold land, of about 45 feet by 80 feet, or 3600 feet. The cost of the freehold, and the remaining leaseholds, will be about £600; and a small extra expense, if thought fit to be incurred, will secure the whole frontage from the chapel to Lock’s-square, and very greatly improve the property. The above-named area is sufficient, and it is proposed, with the practical decision of this meeting, to erect thereon new, complete, and commodious

schools, for about 600 or 650 boys and girls, comprising as the essential elements a neat, chaste, and attractive exterior elevation (devoid, however, of superfluous or costly adornment); the utmost possible regard to light, air, warmth, ventilation, and cheerful interior; provision for a separate class-room of 100 scholars; provision for (at least) two comfortable senior class-rooms, to accommodate each about 25 young persons, male and female, — these also being available as Committee-rooms, &c., &c.; two large general schools for boys and girls on one floor, divided by a dwarf partition, (and capable of being thrown into one room,) to accommodate each about 250 children, and to have suitable seat-provision for separate class-teaching, with library, platform, &c., &c.; this room, or rooms, being convertible (with its seats) for week-day services, public or local missionary meetings, lectures, and classes for working men, &c., &c., and being available for daily school instruction, as well as for Sabbath use; the girls’ daily charity-school being also carried on therein; and a small house for the mistress to be attached, so as to secure them the full accommodation they previously had. From careful comparison of similar erections and estimates, it is expected that from £1300 to £1400 will fully cover the entire cost of such a building. The title has been examined into by a professional man, and pronounced quite satisfactory. It is proposed to vest the building in the acting trustees of the chapel. It will thus be seen that about £2000 will be required fully to meet the object. Our esteemed pastor designs to lay one of the corner-stones of this memorial, alike interesting to him as the flock, as a mutual pledge and witness of former union and continual love.”

The Rev. Thomas Binney moved a resolution of approval of the above statement, and of sympathy with the proposed object. He said that, in the vestry, he had been asked what he represented on the present occasion. His friend, Mr. Payne, who was on the platform, he had heard, represented Ragged Schools. Mr.

Watson represented the Sunday-school Union; now he himself represented no institution, but simply brotherly feeling. He had come there to show his respect for, and his affection to, his friend the senior bishop; and he had experienced great pleasure in hearing what was proposed to be done by the church and congregation. The contemplated schools would be a vast improvement to the neighbourhood, both materially and morally. They would certainly be a great improvement to the machinery for advancing the cause of Christ's kingdom in the world. He was very much pleased with the idea of the different departments into which the institution was to be divided. The distinct class-rooms would be found most beneficial and convenient, and would prove of great advantage to young men meeting for the purpose of mutual improvement and study. As a Jubilee memorial of the perfect harmony which had obtained between the church and the pastor for fifty years, he thought it the most appropriate thing that could be devised, and he trusted that God's blessing would rest upon that movement.

H. Watson, Esq., was then introduced by the chairman, who said, that the names Watson and Sunday-schools were almost synonymous terms.

Mr. Watson, in seconding the resolution, said, that although the pastor of the church had expressed a wish that the present proceedings should be disassociated from anything connected with himself, yet they could not but look back with feelings of thankfulness and gratitude to God, who had preserved the health and usefulness of Mr. Clayton, and who had made him so great a blessing to the neighbourhood. As connected with an adjacent place of worship, he could fully sympathize with the difficulties connected with the tenure of land in the district. It seemed as though it were almost impossible to obtain a piece of ground on which it was right and prudent to expend public money for Sabbath-school purposes. He therefore cordially congratulated the church and congregation upon their good fortune, and he felt sure that, having obtained a piece of

ground, the question of money would be no obstacle to their progress in this important undertaking. The popular mind was beginning to feel and appreciate the value of education; the safety of the country depended upon it; and it was the conviction of every Christian church, and congregation that that education should be based upon religious principles. Knowledge was power, but the question of how that power was to be exercised depended entirely upon the moral influence which was brought to bear upon its possessor. Two and a-half millions of the rising population of this country were brought, from week to week, under the spiritual care of three hundred thousand gratuitous Sabbath-school teachers. The Sabbath-school, then, was a main instrument in moulding the future moral character of these young people, and the recollection of this fact should show the vast importance of entering upon the present undertaking with promptness and liberality, and then they might look to God for a blessing upon their efforts.

The resolution was then put and carried.

Edward Corderoy, Esq., in an able speech, moved a resolution to the effect, that a subscription list be entered into, and that a committee be appointed for receiving donations and carrying out the purposes of the foregoing resolution and statement.

The resolution having been seconded by Joseph Payne, Esq., in his usual racy and characteristic style, and supported in a few words by Edward Edwards, Esq., of Champion-hill, it was put and carried unanimously.

A vote of thanks having been passed to the chairman, the doxology was sung, and the meeting separated.

Nearly £1000 was received in promises by the treasurer, previously to the termination of the proceedings.

ALBION CHAPEL, SOUTHAMPTON.

ON Tuesday, October 17, the services connected with the ordination of the Rev. William Roberts, as minister of Albion Chapel, Southampton, took place.

The Rev. S. S. Pugh, Pastor of the Baptist Church, in East-street, opened the morning service by reading the Scriptures and prayer. The Rev. J. Woodwark defined the nature and constitution of Apostolic Churches. In the unavoidable absence of the Rev. Edward Giles, of Newport, Mr. Woodwark also proposed the usual questions, to which Mr. Roberts replied, by setting forth his views of Christian doctrine, the steps which led him first into the ministry, and then to accept the call of the church at Albion Chapel. This was followed by a statement from the senior deacon, Mr. R. Lancaster, to the effect, that the utmost cordiality and unanimity pervaded the church in regard to Mr. Roberts.

The designation prayer was offered by the venerable pastor of the church Above Bar, the Rev. Thomas Adkins; the charge to the young minister was delivered by his late tutor, the Rev. I. Watson, of Hackney College; the Rev. Richard Saishley closed the service with prayer.

In the evening the Rev. A. Maclaren, B.A., of the Baptist Chapel, Portland-street, opened the service, after which the Rev. T. Archer, D.D., of London, addressed the church and congregation in a discourse of great power.

In the interval of the public services a large number of ministers and friends sat down to a cold collation in the Lecture Room of the chapel, when, after the usual expressions of loyalty to the Queen and the Royal Family, speeches of great cordiality and sympathy with the young minister and his friends were delivered.

The interest of the service was much heightened by reference feelingly made by Mr. Adkins, to his having taken part in the ordination of Mr. Roberts' father, at Oldham, twenty-seven years ago, and by the presence of Stephen Smither, Esq., of Crondal, one of that sainted minister's deacons.

The impression made by the entire services will not soon be effaced from the memory of those who were present; they

were highly encouraging and full of promise for the future harmony and prosperity of the cause of Christ in the populous district by which Albion Chapel is surrounded.

ORDINATIONS.

ON Wednesday, the 13th of September, services were held in the Independent Chapel, Duke-street, Whitehaven, to set apart Mr. Henry Sanders to the pastorate of the church and congregation worshipping in that place.

The Rev. J. Hind, of Carlisle, read the Scriptures and prayed.

The Rev. A. Jack, M.A., of Shields, then delivered an appropriate introductory discourse. The usual questions were asked by the Rev. W. Brewis, of Penrith; the ordination prayer was offered by the Rev. Jonathan Harper, of Alston (the oldest minister in the county). The charge to the minister was given by the Rev. F. J. Falding, M.A., Theological Tutor of Rotherham College.

In the evening a sermon was preached by the Rev. James Parsons, of York, characterized by his usual earnestness and power. The services were deeply interesting and instructive.

Mr. Sanders' settlement is a unanimous one, and there is a prospect of happy and useful labours.

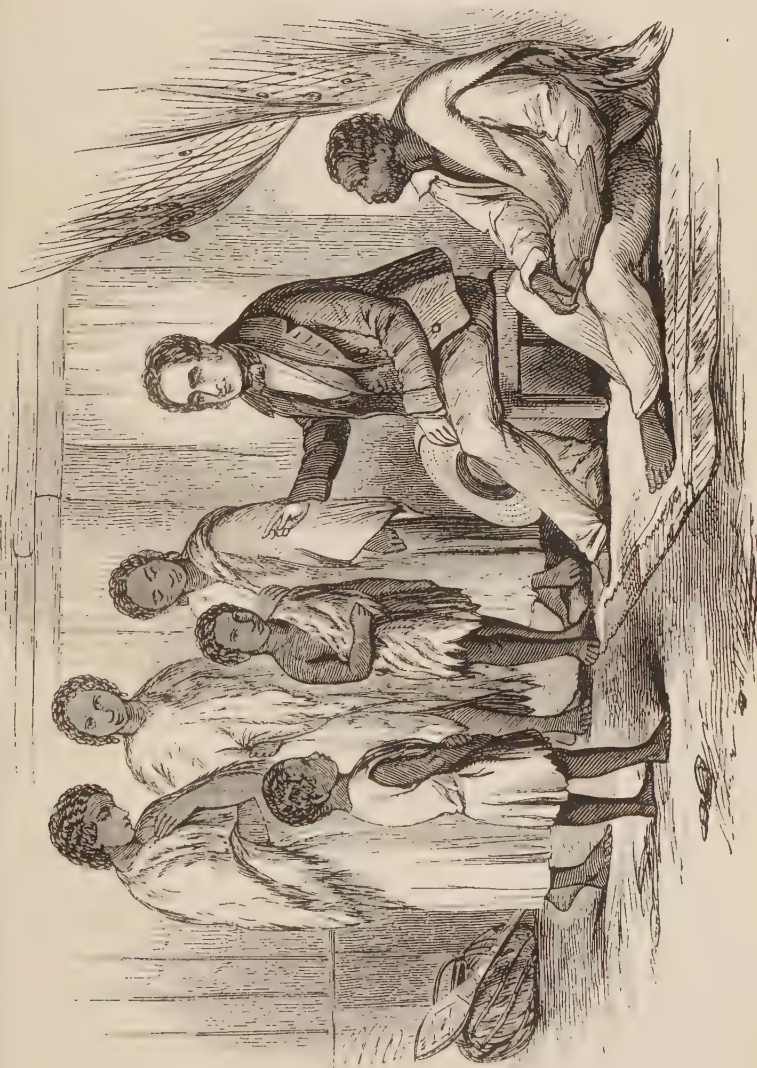
LEDBURY, HEREFORDSHIRE.

THE Rev. J. Morrison Hewie, late of Aberdeen, has accepted the cordial and unanimous call of the church and congregation in this town, and entered upon his labours on Sunday, the 15th of October.

OULTON, NORFOLK.

THE Rev. E. Jeffery, of Emsworth, Hants, having received and accepted the cordial and unanimous invitation of the church and congregation worshipping in the Independent Chapel at Oulton, Norfolk, has entered on his stated labours there with prospects of success.

THE
Missionary Magazine
AND
CHRONICLE.



MR. MOFFAT EXHORTING THE CHILDREN OF THE CHIEF SECHELE. (SEE PAGE 731.)

SOUTH AFRICA.

VISIT OF THE REV. R. MOFFAT TO SECHELE, CHIEF OF THE BAKUENAS.

ANXIOUS for the safety of his son-in-law, Dr. Livingston*, who, in the further prosecution of his researches in the interior of the country, had been long absent, Mr. Moffat left the Kuruman Station on the 23rd May, ult., to proceed northwards, in the hope of learning some tidings of him. The varied incidents of his journey are communicated by Mr. Moffat, in a long and interesting letter addressed to Mrs. Moffat, then staying at Colesberg, and from which letter the subjoined extracts are taken.

It will be in the recollection of many of our readers that, in 1852, the Chief Sechele and his people, while dwelling in peace on the Kolobeng, were savagely attacked by the emigrant Boers, their town destroyed, and themselves compelled to seek another asylum.

Previously to this event the chief's elder children had been sent to the Kuruman for education, and, at a later period, the younger children were also committed to the charge of Mr. and Mrs. Moffat, which will serve to explain some of the allusions in Mr. M.'s letter.

RECEPTION BY THE CHIEF AND HIS FAMILY.

"June 7, 1854.—This morning inyoked and starting early, reached this place, *Letu-baruba*, Sechele's abode. He and a company came out a little way to meet us; he appeared cheerful and glad to see us. When we halted his wife and children came to greet us, all pretty well dressed. Each has a very neat tiger-skin kaross on above the other clothing; they look much the same as when they left us, Sebele and Bantsang much grown. After a palaver and mutual inquiries, we went over to Sechele's village, which lies on the other side of a gully, and close under a bold precipitous hill; the town is properly on the top of the hill, which I hope to visit to-morrow. We entered Sechele's large loloapa (or outward court or inclosure), and sat down in a booth very neatly made, with a hard clean floor occupying one end of the inclosure. Ma Sebele (Sechele's wife) sat in what we call the verandah, and the daughters sat on a carpet of skin, and were sewing something like calico. Maids were attending to large pots on the fire. The courts, back yards, &c., through which we passed, were all well stocked with corn, pumpkins, and, dried

water-melons. Everything seemed to denote plenty. By and by the contents of one of the pots were emptied into clean-scoured bowls. One with an ample cavity was placed between my companions and myself, with each a clean spoon; and the bottom of the dish soon testified that we did justice to the porridge. They must have concluded that we came fasting. Other individuals, including Jan Khatlane, drew near to where we, Sechele, Khosilintsi, and Basame, his brothers, and a couple more, were sitting. Sechele told the intruders they could take a walk somewhere, from which I gathered that he did not wish them to partake of the conversation.

A PALAVER.

"Sechele first put on rather a long face, and described his poverty-stricken condition, with regard to ammunition. This point, however, was soon settled, not much to his satisfaction. He next inquired whether I would solicit Moselekatse to allow Macheng, the paramount chief of the Baman-guato, to return to the Bakuenas, whence he was taken prisoner when a youth. He said he believed I was the only person who could obtain his manumission. In reply I stated the extreme difficulty there was in a mis-

* Intelligence of the safe arrival of Dr. Livingston at St. Paul de Loanda, on the West Coast, on the 31st May, has since been received in this country.—*Ed. Missionary Chronicle.*

sionary interfering with the chieftainship of any tribe. I was aware that the captive was the lawful and proper chief of the Baman-guato, and that that people still loved him, and hoped that he would one day be delivered, and reign over them; and I should feel happy in being able to obtain the freedom of such a one; but what would Sekhomi* say? was a question no one could answer, and the affair was, I feared, altogether too delicate for a missionary to touch. I added there was one way in which it might be attempted, and I might escape a large share of the blame. As he was under the charge of Sechele when taken by the Natabele, he might send a message, or rather an humble petition, to Moselekatse, that Macheng be permitted to return to his friends, and should Moselekaste ask my opinion on the subject, I might express myself in a way which might aid in getting the captive freed; but for the present I would make no promise, it being an affair requiring wisdom, caution, and Divine direction, which I should not fail to seek.

A SUMMONS TO SCHOOL.

"By this time the sun was nearly down, Matimeng took the bell (the one you gave to Sechele) and rang away, passing up a narrow defile to warn those in the upper story, but he might have spared himself the trouble, as no one came. It was the call to school. I went thither to a tolerably well-formed house of wattle and dab, close under an overhanging precipice. It looked well so far as shape is concerned, but the floor was two or three inches thick of dust. Jan Khatlanef was there, Sechele's children, Ma Sebele, and three or four more. All had their books, and Jan read with tolerable clearness and modesty the last chapter of James (after singing a hymn), and then another hymn, after which reading commenced. I had asked the young people before how many they had taught to read. There was but one answer from every one of them; the people will not let their children be taught, nor be taught themselves. For me

to talk to the people would be like talking to the echoing rocks around. But I lectured Sechele. I told him that although he had no right to compel his people to believe, or even to attend Divine service, he had a perfect right to insist on their learning to read, it was a thing against which they had no law; and if he had the means he ought to enforce the duty of their learning to make and mend wagons, guns, and tools, which might increase their comforts as well as their riches. 'If I were like the Matabele chiefs I could do so; but, as I am, no one will listen to me,' was his reply.

A DOMESTIC SCENE.

"June 8th.—This morning, after breakfast, I went over to Sechele, and found Madame S. (his wife) sitting on a skin in the loloapo mending her lord's braces. Sechele soon made his appearance, and I commenced praising her for her industry; for she had other articles of dress which she was putting to rights. 'Yes,' said Sechele; 'she has been well taught at the Kuruman. How should I get on without her?' This was so far good. A number of persons being now present, I enlarged on the blessings of civilisation, and pointing to the numerous bracelets of beads on their legs, asked what were these things for, but to hinder them from running away from the Boers, or any one else who wished to catch them. Some laughed, while the dames pitied me for my want of taste. Ma Sabele keeps herself tidy and clean, the girls too, and have always their little tyger karosses on, which are made with great neatness and taste. His little boys as well as Sebele (the eldest son), are well trousered. His little children seem to think they have a perfect good right to play about my knees, and are highly amused to see some of their playmates scamper off with fear, as if I were going to eat them. Sechele gave me a hint, and we retired into the house which is large and comfortable, with a fire in the centre of the one half, the other being partitioned for a bed-room. Two or three tolerably good chairs and a very respectable table, with a gun or two, bullet pouches and powder horns suspended on the walls. A bowl of porridge was placed before me. I had breakfasted, but just tasted; then came a dish full of boiled corn and some other

* Sekhomi is the present chief of the Baman-guato.

† Jan Khatlane is a Mosuto of the Griqua Town congregation, whom Sechele invited to reside there awhile to assist in the work of instruction, and is now returning home.

things. Here we sat together in conversation for five hours; he wanted to have his talk and then to hear mine. We were alone, and only now and then interrupted by an inquirer about some domestic arrangements, as to the division of the flesh of an ox which had been slaughtered, &c., &c. Notwithstanding these little jolts we continued our palaver.

THE GOSPEL NEGLECTED.

"It was on very serious subjects, and Sechele can appear grave whether he feels so or not. The first subject was the utter impenitence of the Bakuenas, his endeavours to show them a better way, and how he had laboured to convince them of the foolishness of sending their children to Boguera and Bogale,—but none,—no, not one, would listen; adding that he and other chiefs had not sufficient power over the people, who might kill him as they had done his father Nochoasele, if he opposed them. I replied that I was grieved indeed to see the hardness of their hearts. He remarked that Livingston, whom he styled Moruti or bonatla*, saw this, and was grieved, and had warned them again and again that their obstinate refusal to be instructed or allow their children to be taught would compel him to seek another people. He then pointed to the Bakhatla and the Baharutse, who had also had English teachers, who were as hard as his people. I, of course, commented on these things, which I need not here repeat; adding that if the Bakuenas continued in that state, God would certainly visit them with a heavy rod, when they would be made to feel that their sufferings at Semane were only a warning to them to humble themselves.

PROTEST AGAINST HEATHEN CUSTOMS.

"I next introduced the subject of his children and the Boyale; for I was informed that he had called them, and asked them what they thought of the ceremony; when they would give no answer, though doubtless their hearts longed to be in it. I entered fully into the case, and, taking the New Testament, pointed out his duty to his children, and referred to Joshua's decision, also to Sephui and Jantye, where these immoral customs had ceased, and asked if the Bakuenas were better or more noble than

they? I remarked, also, that if his children were in a state of society such as that of our country, where each earned a livelihood by some calling, it would be wrong in him positively to hinder one from seeking to live by trading like Samuel (Mr. Edwards's son) or to sketch and measure hills and dales like Robert (the son of the writer), or to work in wood or iron. All these were essential to the order and well being of society; but Boguene and Boyale were immoral customs, and imparted nothing to the individuals but pride and impudence. I had been an observer of the working of these beloved customs for more than thirty years, and had been in a loloapo among a set of Boyale girls (some of them old enough to be married) all in a state of nudity; and would he allow his children, who could read the Word of God and sing his praises in their own language, who had been nurtured in the knowledge of Divine things at the Kuruman, to wallow in such obscenity? This was a poser. He said Kerébolecoe* was very heathenish, having lived so long away from him before he sent her to us. At this moment Bantsang† entered, with her fine mild intelligent countenance. We paused, and, as she left the threshold, I reminded him of our wish that she and Sebele should be allowed to remain one, two, or even three years under our care. Had he done so, *they* would have been so completely weaned from heathenish habits that, on their return, they would have looked on them with disgust. But, no! He would take all, and employ them in different parts of his town, to teach his people. And where, *I asked*, is the individual they have taught, and where is the spot to which any of them has gone to invite the children to a lesson? He replied with an interjection, Aitsé, *know you* the Bakuenas will not; the mothers prevent the children; all are opposed; they will not hear of the God of the whites (Makhhoa), who, if they were to be judged of by their deeds, were conspiring together for the annihilation of the native tribes. The interdict on ammu-

* His eldest daughter, born before the one of the chief wife. She had continued with her mother till a short time before they came to the Kuruman, and always evinced attachment to old customs.

† Bantsang, the youngest of those we had in our house.

* Excellent teacher.

nition was urged as a reason for this disgust with the manners of the *Makhoa*. I admitted that appearances were such as to give them abundant reason to think so; but that it was not the case, as the English really wished the native tribes to unite in self defence. He then took up the New Testament, and wished me to explain some passages on the nature of the resurrection body. 15 Cor. i. He next turned to the case, in the same epistle, of a man having his father's wife, and the point he wished particularly to have explained was his being delivered over to Satan, which his own circumstances made him view as a serious matter. This I made him perfectly understand; but what he aimed at was, why he could not be again received or re-instated as a believer. This of itself led very naturally to the subject on which I intended to deal with him in all faithfulness. I told him plainly what was his reputed character, and that his present circumstances rendered it impossible for him to be received into Church fellowship. After much was said on the subject, it being late, our conversation dropped, and we separated.

QUESTION RESPECTING MISSIONARIES AND TRADERS.

"9th June, Friday.—I went to Sechele's. It being cold, he and his wife were sitting each in a chair by the fire. My fellow travellers were also there, and the two brothers of Sechele. After all, the family is wonderfully advanced in civilization. Sechele gave a long detail of the hardships of the tribe, and often repeated what he considered none of the least, the prohibition of ammunition, &c. He is not willing to acknowledge that he wrote to Mahura to prevent hunters and travellers coming into the interior, though he cannot deny that Mahura sent such a message to him. He enlarged on my going, and of Missionaries generally, and said these could not be hindered—they were sent by God—they were neither hunters nor traders, and brought nothing but supplies for travelling, or Karosses to give to friends as well as other curiosities; and that no man of understanding would prevent such men. But if the prohibition on powder continues, he thought permission to hunt would not extend beyond two years. After holding

forth for three-quarters of an hour Khosi-tintsi followed with another long yarn.

POLITICAL DIFFICULTIES.

"He made a statement of facts about the native tribes, the Boers and the English, and deduced from these most logically that the Boers and the English were united on one side, and the natives on the other; and asked most emphatically to whom they were to look, the power and means of defence being only with the whites. It was true what Moffat had said, that by allowing travellers and traders to pass, the Bakuenas stood a chance of getting some powder; but if such were hindered they would get none at all. He then gave some account of his visit to the Bamanguato, where at a public meeting the subject of their political relations with Sechele was discussed. 'We dissolved connections with him,' said Sekhomi. 'He interfered with us about the Bakaas,* and took them from us, and so with another tribe. He opened the road to the Lake for the white people, and therefore he had ceased to feel connected with Sechele. And now Moffat was coming to penetrate the road to Moselekatse. Why was Moselekatse so anxious to see him sending anon for him to go? Was it not to open up the road thither, that travellers may go to him as they do to the Lake?'

"The time required for such a journey was then introduced by Sechele. 'You will return here,' said he, 'in the seventh month.' I stared at him, but he continued, 'You will reach Sekhome's easily with this moon (about ten days), and with next moon you will reach Moselekatse; and if he loves you as he always did he will keep you two months; and if you go as you intend, to seek Livingston, it will be nearly two months more, and then you will be only at the end of the journey.' I said I should make my stay as short as I could, returning from the Makololo country to Moselekatse, and from thence a more direct road hither if practicable.

DISCUSSION ON PROPHECY.

"The party was now supplied with food, and Messrs. Chapman and Edwards, after eating, withdrew, when Sechele introduced a new topic, the one which I had partially

* A tribe once tributary to Sekhome, and took refuge with Sechele.

explained the preceding day. It was on prophecy, and the question was if prophets still existed. His mind had been particularly drawn to the subject from reading the Old Testament, the feats of the prophets of Israel and Judah. I told him the age when Old Testament prophets and prophecy ceased never to be revived, and that those in the New Testament were the sole revelation of God, and what he would do till the last trumpet should call the dead from their graves. That from henceforth no human being could foretell an event, the spirit of prophecy had ceased to be imparted, that God's whole counsel was now written, and it was that, and that only, that we were to believe. We could only reason and deduce from circumstances and appearances, as the Saviour remarked about rain and fair weather. That preaching was called prophecy; for instance, I tell the Bakuenas who hear me, that if they will not listen to instruction, and learn to read God's word, that they will remain ignorant, die in ignorance of the Saviour, die miserably and go to perdition. To tell of events apart from revelation which will happen to individuals or nations was beyond the power of man. Pointing to a man who had the bole* suspended at his neck, I said that poor dark benighted mortal persuades himself that he can foretell with those playthings whether he will kill game; or, if going to a town, if he will get his stomach filled there. What a treat it is here among these thousands of Heathens to talk with a man who knows the scriptures. Once he gazed at me like one lost in thought, and said, 'Moffat just hear me, I cannot cease to wonder at the things written in the Old Testament—strange things; I sometimes stop short and startle at what I read, and ask, Is this the word of God? I go back, and read again and again. Yes, there it is, clearer than ever. Who could have prophesied that I should ever read such things in the Sechuana language; things of wonder, things of terror, things good, things bad, every thing to teach, every thing to warn. Verily, how few good kings there were in those days.' 'Are there more now?' I enquired. 'Truly,' said he, 'you must know. There are none

* Prognosticating dice.

here; but the kings who have the Old Testament ought to be good, for they can read what became of all bad ones, and how good God was to the good ones; and Paul says these things are written for our instruction.'

DESCRIPTIVE NOTICES OF THE COUNTRY AND PEOPLE.

"After some more conversation on the lives and deaths of the saints, I started in company with Khoslintse to take a survey of the different villages in the hills, which are as rugged as you can possibly conceive of, affording shelter for thousands. A great variety of evergreens cover the hills, though there appears to be very little soil. The hills are composed of coarse hard sandstone, with many rounded pebbles, and some agates embedded—stones of all shapes and sizes, some piled one above another in single blocks to a great height. Many of their conical huts are perched on the highest points, but mostly in the hollows where two hills join; but still, among the stones, scarcely a bit of path straight. On two sides of the hills, which may be considered approachable, are large walls of loose stones, piled up about five feet high, behind which marksmen are intended to entrench themselves should an attack be made. On level spots, at the bottom of the hills, there are considerable villages of the tribes which have escaped from the yoke of the Boers, and now feel happy in their freedom from an apprehension compared to which the rule of Moselekatse was light. We proceeded round the hills to two very large villages on the small plain at the foot of a precipitous part of the hills, and which must contain about three thousand inhabitants. These are of the Bakone tribes. After a review of the population, who are verily in gross darkness, without an inquiry about anything but how they may obtain powder and guns to defend themselves, I was, when winding my way through these villages, amidst bold and rocky hills, forcibly reminded of the passage, 'And the inhabitants of the rock shall sing,' my imagination picturing these thousands rejoicing in God's salvation, and making the high praises of Jehovah to echo from rock to rock. Could this be realized how willingly would one depart, like Simeon of old. How easy to die if one thought

that what has been done would result in the conversion of these people. They have now plenty of food, and the dance and the song goes on. I turned towards the wagons with a melancholy heart, and while walking tried to inform the mind of my guide, who is of an affable and kind disposition. He seems to feel that civility is a cheap and useful commodity for this life, but to him the life to come is a phantom.

INTERVIEW WITH THE CHIEF'S CHILDREN.

"10th June, Saturday.—Since I came here my time has been entirely taken up (except when writing by candle-light) attending to the best interests of the people. I cannot do all I wish to do, nor hear all I could like to hear. As Sechele wished me to talk with his children, I went thither yesterday afternoon, and stopped three hours. We went to the Loabo, and Ope, Kirebolecoe, Kuanting, Bantsang and Sebele,* were called. The young people all looked very grave, except Kirebolecoe, who put on a smile, or perhaps a grin, of indifference. I commenced by telling them that both you and I felt the deepest interest in their welfare, that their own father had done for them what no other chief in the country had done for his children, that they had possessed advantages which no others in this part of the country had done, that great pains had been taken to make them wise and good, that they could not only read God's word but understand much of it, that I was now surprised and grieved to hear that after all this they wished to enter the *Boyale*. I depicted the Batlapé Boyale, and said that I supposed that of the Baknenas was the same, and asked them what that would do for them. I referred them to the women of the Kuruman and other Christianized towns, and to my daughters Mary and Ann, and asked them if the Boyale would make them better wives and mothers than these were? I described a Christian damsel, and one just out of the Boyale; and, that of the latter so truly ludicrous, they could not refrain from laughing. After a solemn talking to them about death and eternity, I concluded by stating how sorry I was, and how grieved you would be, to hear that they were opposing the

* Sebele the eldest son.

wishes of their father who was determinately against their conforming to that heathen custom. [See *Engraving*.] Sechele then opened the Old Testament, and turning to the 17th Chapter of Genesis, handed the book to me, and requested of me to read and explain it to them. I did so, and showed its uses, and how it was abrogated under the New Dispensation. This done, I closed the book, when Sechele took up the subject, and certainly if ever father talked faithfully to his children Sechele did. After a pause he asked them what they wished to do, and what they would do if left to their own judgment. I repeated and re-repeated the question. They were obstinately silent, the younger waiting for the elder to speak first. At last Ope opened her mouth, and said 'My father oppresses me.' I startled, and asked, 'Because he objects to your going to the Boyale?' 'Yes,' she replied. 'Then,' said I, 'you are a very wicked girl. Are you wiser than your father? or that book?' pointing to the New Testament, 'which says Children, obey your Parents?' The ice was now broken. Kirebolecoe then said that if Ope went she would go too. Kuanting said the same. Sebele, sitting at my right hand, came bolt out, saying, 'I do not want to go to the circumcision. I will not.' 'No,' said, I, 'because you will be a man like your father.' 'Nor do I wish to go,' said Bantsang, and was commended. Sechele then resumed, and addressed the three eldest with great earnestness. He reasoned well, and his threatenings were just and proper. 'You eat my food, you wear my clothes, you are under my care and protection, you are mine. I AM YOUR FATHER.' This he said with great emphasis. 'Dare to run away to grieve me, and put me to shame before those who have taught me and taught you better things!' The meeting was then broken up.

A SABBATH WITH THE CHIEF, HIS FAMILY, AND PEOPLE.

"11th June, Sabbath.—This morning prayer-meeting was held after sun-rise. I did not go. I have to ask Sechele, why *he* only prayed and that twice, when three of my men were believers. Afterward the bell rang for school, which I attended. The readers were those you know, with two or three more who had learnt at Kolobeng—

some others stammering at it. Ma Sebele who attends school constantly, much improved. On the outside there were three boards of spelling hanging up, and a crowd of youngsters and some adults grouped around, bawling out at the top of their voices at the dictation of a monitor who had learnt at the Kuruman. It appeared to me not likely to benefit them, even if they went on that way till their heads were grey. There being a number of readers in our company there was some appearance of life; but this is only a day in a hundred as to numbers. It is however pleasing to see some movement. School over—the bell rang again, when about 400 adults congregated; the house did not hold the half, but the others sat close round the walls outside, and as those are very pervious to the voice they heard about as well as those within; the mass, including the children outside, were perfectly silent. I read the 19th Matt. with a word of explanation here and there, and then expounded from verse 24 to 27 of the 16th Chap. Matthew. The chief men were there from nearly all the different villages, and listened with marked attention, which I solicited on account of their not being accustomed to the tones of my voice, nor the subject on which I was going to speak. I was glad to find afterwards that I was well understood, or at least much better than I anticipated. After an interval, the bell rang again; but oh! what a falling off! Besides our company there were only Sechele and his wife and children, and a few domestics. Afterservice commenced, about a couple of dozen more came. I read the 17th chap. of 2nd Kings, and commented chiefly on the 13th, 14th, and 18th, 19th, and 20th verses. Ma Sebele appears really a good, sensible, and humble woman. She may soon give birth to another heir to royalty. I saw Kari, the brother of Bantsang, who was a captive and redeemed by Vilyven; he is a fine little fellow, as sprightly and active as Sebele, and well clothed. Sebele behaves well. Kerebalechoe is *as she was*—less interesting than the rest, though growing like her father; but clings to old habits. He prayed for his children this morning, that God might pity them, and open their understandings to see the foolishness and wicked-

ness of the Boyale. He said the other day, when talking to them, that whoever decoyed any one of them away to the Boyale, he would account that person his enemy; and would, as chief, act with her accordingly. 'Let no one interfere with my family, to teach them to do evil; I am responsible for them as long as they are under my roof,' he said with great earnestness. I assure you he makes his brothers and people look solemn as the grave when he speaks about these things. Between the services on the Sabbath, I am told he generally walks across the valley to the rocky brow of the opposite hill, with his book to read and meditate alone. These are all facts I write, and I am confident they will do your heart good, and encourage you in prayer for him and his family. After a short interval candles were lighted. I accompanied Sechele and family, his domestics, my travelling companions,* our people, and a few other, to the place where the shock of an earthquake would bring us beneath enormous masses of overhanging rock. On the way thither I asked him if he had any particular passage which he wished to have explained. He said, 'Yes;' and on entering the house took a Testament; 'the 17th and 18th verses of the 16th Chapter of Luke.' I was rather taken by surprise, and cannot guess why he selected such an extraordinary subject; as perhaps, with the exception of a domestic or two, he was the only man who had his wife there, and she sitting at his right hand. Perhaps the worthies of the Old Testament, which he has read with avidity, had perplexed him. The tune to which the hymn was being sung was rather long winded, and it gave me time to arrange my thoughts, and look to heaven for help. When I read the verses which Ma Sebele saw had been pointed out to me by her husband, she looked at me and then at him with rather a kindly smile. After a kind of exordium on the stability and eternity of the Divine word, from the 17th verse, I entered fully into the subject of the 18th, and said more than I thought I could say. I, of course, referred to the first institution of marriage, enlarged on by our Saviour; referred to the disorder in families of different mothers; Solomon's harem, and what

* Messrs. Chapman and Edwards.

it did for him. Wherein a divorce was lawful on the part of either party, and the consequences of unlawful divorce. Paul's language to the Corinthians on adultery. If I had not a large congregation I had a most attentive one; it being a subject not often taken for a text, though often referred to. After service I went with Sechele and his wife to their house, got a bason of milk, conversed awhile and left them, giving them some general directions how to conduct religious matters. Knowing that I was writing, they requested to be most affectionately remembered to you. Ma Sebele did this with much feeling, both testifying how deeply grateful they felt for the five days I

had spent with them. I can only pray for them till my return, when I hope to be able to give them a second benefit. We hope to start to-morrow morning, to reach the Bamanguato some time next week. I shall endeavour, so far as in me lies, to serve the cause wherever I am; and I trust God in his mercy will accept and own my imperfect service in the kingdom of his Son. I would have liked well to have written to one or two individuals, but this was impossible without curtailing more important duties. I am thankful to my heavenly Father that I feel so well. Though occasionally exposed, I catch no cold."

POLYNESIA.

VOYAGE OF THE "JOHN WILLIAMS" TO NEW HEBRIDES AND NEW CALEDONIA.

*Journal of the Revs. A. W. MURRAY and J. P. SUNDERLAND, concluded
from page 240.*

"Leaving Fate on Tuesday evening (2nd November, 1853), with a fair wind, on the following Thursday morning we made the

LOYALTY GROUP.

"The first place at which we called in this group was the small island of

TOKA.

"The Samoan native teacher Solia, who is stationed on this island, came off to the vessel in his canoe. He gave us a favourable report of the state of things amongst his people. He says the natives are kind and anxious to be instructed. Five of the more advanced act as assistants. A new house has been built for him since we were last there. The whole station exhibits an air of neatness which reflects great credit both upon the people and the teacher.

"About one hundred natives living on the island when we last called, have left for Suaeko on Mare. They were conquered in war formerly, and fled to Toka for safety: but now the gospel is taking hold of the peo-

ple, they have been invited to return to their own lands. We thus are permitted to see the fruits of the gospel springing up amongst them, causing them to overcome their prejudices, and to live in peace and goodwill with those whom they once considered their enemies. The population on this island is but small; yet as the people were so anxious for instruction, and Solia was not capable of taking a large district, he seems to be well located.

"Leaving Toka about 11 o'clock (A. M.) we stood for

MARE.

"We were opposite the principal station, Kuama, on Thursday evening. Maka, a Rarotongan teacher, came off in a small canoe. We were obliged to stand off for the night. He gave us a report of the state of the work at his station. There is not much alteration since last year. The people attend services, are exceedingly anxious for instruction, and many can read and write.

"On Friday morning, November 5th, we went on shore and met the chiefs and people, who gave us a cordial welcome. Several new plastered cottages had been erected since our last visit. We assembled the natives in the large chapel, and held a public service. We expressed our thankfulness for the good we saw doing amongst them, and gave them a word of encouragement. After service, they brought us a present of yams, sugar cane, &c. The thing, however, which surprised us most and afforded the most striking proof of their earnest desire for a Missionary was, that they have already *erected a house for his accommodation*. It is a good plastered cottage, the rooms are lofty, and the building reflects great credit upon the skill and industry of the people. It is fifty-four feet long, and thirty wide, and contains six rooms. The work has all been done by the natives, the teachers having merely superintended them. Surely a more inviting field of labour never offered itself to our notice, and the people are crying for help. A Missionary might land, occupy his house, and commence at once his labours without experiencing those difficulties which are generally consequent on first entering a new field of Missionary labour.

"There are ten natives employed at this station as assistants to the teachers. They help in the schools, and visit the villages which are still heathen. There has been no war on the island since the commencement of this favourable state of feeling towards Christianity. One half of the island is indeed still professedly heathen, but the people live in peace with their neighbours. The heathen acknowledge that the *lotu* is a good thing, but they say that they are not yet prepared to dispense with their many wives. The women are made to do all the hard work, whilst the men employ themselves in fishing or sleeping. The chiefs have many wives, and they consider it a mark of distinction. They look with wonder upon the Christian party, because they have been able to make the sacrifice on account of the *lotu*, by retaining only one wife. The teachers occasionally visit them, and there are a few amongst this party who profess to be *lotu*.

"We removed one of the teachers from this station owing to some reports detri-

mental to his character, and supplied his place by leaving Teavae and wife, Rarotongans.

"We left Kuama a little before 12 o'clock on Friday for the other Mission station on Mare, namely,

SUAEKO.

"We anchored in the bay on Saturday morning. The Samoan teacher was soon on board. He also gave a favourable report of the district under his care. The people are making rapid progress. A considerable number can read and write, and many attend the Friday meeting. All these persons profess to have abandoned all heathen customs, to have only one wife, and to conform their conduct to the strict rules of outward morality. There are fifty-six candidates for baptism, and twelve native assistants. They have also built a house for a Missionary, a neat, comfortable plastered cottage, forty-eight feet by twenty-four, and containing nine rooms. They are kind to the teacher, and regular in their attendance on the means of grace. We went on shore on Saturday afternoon. The people brought us a present of yams for the vessel. We selected Poito and wife, Rarotongans, to unite with Mika in the work at this station. They were landed on Saturday afternoon, and the people seemed pleased with the addition of another teacher.

"We had the pleasure of attending the services on the Sabbath-day. The chapel was full, and the congregation most attentive to the instruction communicated. It is highly important that the present favourable state of feeling should be taken advantage of. The teachers are doing all they can to instruct the people, but they can only carry them on to a certain point, beyond which more efficient agents are called for.

"On Monday morning, Nov. 7th, we got under weigh, and sailed for

LIFU.

"Having a fair wind, we found ourselves, about 11 o'clock, opposite to Anerewit, on the east side of the island. The wind was so strong that we could not by any possibility land opposite the Mission station. We resolved on endeavouring to effect a landing at the station where the Rarotongan teacher resided, towards the north side. It was in a deep bay, and the wind blowing in, made it very difficult for us to accomplish our de-

sign. The vessel ran in as close as possible, and we went off in the boat, taking with us the remaining Rarotongan teachers, Kakorua and his wife. We landed in safety. A large number of the people were assembled on the beach to meet us. The teacher, Pao, has a good plastered cottage, forty-two feet by thirty. They are preparing to build a large chapel, and had nearly all the wood-work in readiness. Pao came round to this side of the island shortly after the vessel left last voyage. He says that things are going on well. The people are very anxious to be instructed. The whole of the island professes Christianity, with the exception of one chief and a few of his adherents. The people were much pleased with the addition of another teacher. Things were also going on favourably at the other station under the care of Tui, the Samoan teacher. All the people who were assembled expressed a wish to shake hands with us; but we were obliged to decline the honour, being anxious about the vessel, as she was lying off and on, waiting our return. We, however, spoke a few words of encouragement to them, selected two youths to accompany us to Samoa, and then parted with our friends on shore.

"Leaving Lifu on Tuesday evening, we had to contend with contrary winds, so that we did not reach Aneiteum until Sabbath morning, Nov. 13th. We spent the Sabbath-day at Aneiteum. H. B. M. Ship the "Herald" was at anchor in the bay. Captain Denham and several of the officers attended the native services. The Aneiteumese were pleased with this act of attention on the part of the Captain. Here we parted with Mr. and Mrs. Geddie, who had accompanied us in our voyage round the islands. We left Aneiteum on Tuesday, Nov. 15th, for our next place of call,

NINE, OR SAVAGE ISLAND.

"After a tedious passage of nearly seven weeks, we reached this island on Sabbath morning, January 1st, 1854, and found the teachers all well. The old station, where Paulo is located, is in a promising state. All the people there have cast off heathenism, and profess Christianity. They refuse to join in war and other customs contrary to the *lotu*. They behave very kindly to the teacher, and supply him gratuitously with food. We

were unable to land at his station, owing to the weather.

"Laumahina, the chief who had been under instruction in Samoa, and was taken back to his own land last voyage, has been of considerable service. He has acted very consistently, and done all in his power to assist the teacher, and induce the people to embrace the truth.

"We held intercourse with the people of Alofie, the new station at which Mose was settled. Here something has been accomplished during the interval of our last visit. Most of the people had on some article of clothing, which was a public avowal of their reception of the *lotu*. On our last visit there was only one native who was not in a state of nudity, so that our attention was at once arrested by this outward change. The teacher has built a house, and they have erected a temporary chapel, in which they conduct services and schools. The attendance on the Sabbath-day averages one hundred, and twenty attend the day schools. They are making preparations for a new chapel.

"The teachers have prepared a spelling-book and hymn-book, which they put into our hands to get printed at Samoa. The teachers say the work is very difficult, owing to political circumstances. There are no chiefs who can exert any great influence amongst them. The strongest man is the greatest chief; but notwithstanding all their trials, the teachers are evidently doing good, and have a hold upon the confidence and respect of the natives. We had no teacher to leave with them, but they urged upon us the necessity of obtaining as soon as possible three more. Those districts which have no teachers are very anxious to obtain them, and now feel jealous of their neighbours who have them, and there is no doubt that if the island is well occupied by suitable men, it will tend to put an end to their petty quarrels.

"The teachers have had great difficulties thrown in their way, and have been exposed to great personal danger, owing to the proceedings of H. B. M. Ship "Calliope," Sir E. Horne. The principal facts are these:—This ship of war visited the island in November last to make inquiries respecting a shipwrecked party which had been drifted there on a raft and in boats. They lost most of

their property, but the whole party left the island having received no personal injury. It seems that when the "Calliope" was off Alofie, the natives went off in their canoes to barter with her. Some of the natives stole some hatchets, knives, &c. The natives who were on board were made prisoners, and boats were lowered, which scattered the Savage island fleet, broke some of their canoes, took one canoe on board, and fired upon the people, and wounded two men. One of the wounded party swam on shore; the other, being unable to do so, was drowned. The vessel then stood off shore, having on board about a dozen natives, who were kept as prisoners. Considerable excitement was felt by the people on shore. They said the ship had come to visit the teachers, and begged with tears that they would go and intercede with the people on board to give up their fellow-countrymen. * The teachers replied that they had no connexion whatever with the vessel, and refused to go off. The Missionary ship, they said, was the only vessel connected with them as teachers. They were for some time in suspense as to their own safety. War was threatened against them and the people of the land in which they were residing, on account of the proceedings of the "Calliope." Their own people entreated them to seek refuge inland, but they refused to move. The next day they watched the movements of the vessel and went off in a canoe, but they did not reach the ship. They met, however, with a chief and his son, who had been released and put overboard out at sea; he informed them that the rest of his countrymen were prisoners on board the ship, and that they would be set at liberty the next day. They all went ashore. Early next morning they met with three persons who had been put overboard the preceding afternoon. They had been swimming all night, and came on shore early in the morning, very much exhausted, narrowly escaping a watery grave. There were nine natives remaining, and they must either have been drowned or killed by the people opposite whose beach they landed. They were put overboard when the vessel was some distance out at sea, and they would not have been able to make their own village. Two opinions are entertained by the natives as to the cause of their death.

The first is, that they were exhausted and drowned at sea; the other is, that they swam on shore at a place called Avatele, the people of which place are hostile to the Alofie people, and that they killed them as they came on shore. Be that as it may, the Alofie people made war upon Avatele, and killed three of their people, and wounded others. The man who commenced the stealing had escaped the men of war, but fell a victim to the anger of those on shore; he was sent out to sea in a canoe to perish there, a mode of punishment common amongst them. They did this because they were so angry that through his conduct their chief had been killed.

"The wife of Togia (the chief who received the teacher last voyage), as soon as she heard that her husband had either been drowned or murdered, committed suicide by throwing herself from a precipice into the sea. Thus by the conduct and mismanagement of those on board the ship of war, fifteen individuals have lost their lives, the people have been aroused to war, and great difficulties have been thrown in the way of the teachers in the accomplishment of their benevolent work amongst this people. The natives of Savage Island, we well know, are a most troublesome people on board ship, but surely to fire upon them, scatter and break their canoes and act in such a way as the "Calliope" is reported to have done, will meet with public reprobation. We hope the teachers by their prudent counsels will be able in some measure to restrain the people from further war; but when once the evil passions of an ignorant and heathen people have been excited, and blood shed, it is most difficult to restrain the contending parties.

"We landed the teachers' supplies and the four natives who had been at Samoa under instruction for some time. They were highly delighted to meet their friends. We left the island on Monday afternoon with a fair wind for our own home, Samoa.

"We reached Apia harbour, Upolu, on the 7th of January, 1854. We have cause for devout gratitude to God for what our eyes have seen and our ears have heard of the goodness and mercy of our heavenly Father to our stations in the west, and the

favour the Missionaries and teachers have experienced in their arduous work.

"The cry from 'the west is, 'Come over and help us.' We leave that call with the Christian church; the responsibility is with

her, and surely the call will be heard and responded to, and a band of faithful men sent out to reap the fields which are white unto the harvest."

HUAHINE, SOCIETY ISLANDS.

THE Rev. John Barff, one of the four Missionaries who in 1852 left Tahiti in consequence of the arbitrary restrictions imposed by the French Governor, has since co-operated with his father, the Rev. Charles Barff, at Huahine, in the duties of that Mission.

In the subjoined communication, Mr. J. Barff, after noticing the Missionary services held at the Station in May, furnishes a graphic sketch of the life, labours and death of a venerable Christian chief, who in his early days had been the honoured instrument in putting an end to idolatry in his native island.

A MISSIONARY ANNIVERSARY.

"On Wednesday, the 9th of May," observes the writer, under date 12th June, ult., "commenced the observance of our May meetings, by a service, during which a sermon was preached from the words of our Saviour contained in the 17th chapter of John, 25th verse, 'The world hath not known thee,' &c. From which passage was shown, 1. The deplorable condition of the world; 2. The interesting facts upon which the hopes of the world rested, 'I have known thee,' &c. &c.; and from thence the duty of the church was pointed out.

"On Thursday, the 10th, our public meeting was held, when several speeches were made, expressive of thankfulness for many mercies experienced, and of a desire to present a thank-offering to the Lord. The old blind chief, Hautia, grandfather to the ruling chief, acted as president on this as on former occasions. In his address, he spoke of all the good things the Lord had done for them during the thirty-six years that had elapsed since they first met for a similar purpose to that which had now called them together. He gave his testimony to the lovingkindness and mercy of the Lord, told them that he was now old, and should soon sleep in the dust of the earth, that perhaps that might be the last time that he should attend at such a meeting; but that he hoped they would never give up the good work, but carry it on with

increased energy and zeal. He also made a touching allusion to his many coadjutors in the work who had all fallen asleep, and remarked that he should soon be with them.

"The subscriptions amounted to the sum of 157 dollars, or £31 12s.

OBITUARY OF AN AGED CHRISTIAN CHIEF.

"P.S. 28th June. It is now my painful duty to inform you of the decease of Hautia, the president of our auxiliary society, and acting ruler for his grandson, Teururai. Little did I expect, when listening to his language recorded above, that he was so soon to realise his anticipations. He had indeed presided for the last time at our auxiliary; for he has now left the church militant for the church triumphant. His death at the present time is a serious loss to the island; the people feel that they have been bereft of a father, and a chief too, whose influence united and kept in order the people under his grandson. What may be the ultimate results of his departure, or how the people will fill the vacant office, we know not. But the Lord reigneth, his purposes will stand, and no man is necessary to his work.

"Hautia was born at the moment when one of the fiercest conflicts recorded in the traditions of these islands was yet pending. That conflict occurred at Raiatea soon after the last voyage of Captain Cook, and the battle was fatal to the greater portion of the chiefs and warriors of Huahine, and to seve-

ral of Hautia's immediate relatives. In the years 1812-14, being then acting ruler for Tearütaria, he was on Moorea (Eimeo), with the warriors of Huahine, for the purpose of reasserting Pomare's authority on Tahiti. The precious seeds of Divine truth were then beginning to bud on Eimeo, and Messrs. Scott and Hayward had already wept with joy at hearing the voice of prayer re-echoed in the valley of Hautana.

"Hautia joined Mr. Davis's class of catechumens at Papetoai, and there became sufficiently acquainted with the truth to be earnestly desirous of establishing it on Huahine. For this purpose, at the close of 1814, he exerted his influence and authority for the overthrow of idolatry and the destruction of the spirit-still, after which the natives were then mad. He met with a formidable antagonist in the person of another chief, who was determined to uphold idolatry. While, however, preparation for an attack was being made, Hautia deputed some trusty warriors to bring the gods from their temples, and to use them for fuel with which to prepare the feast that usually precedes their battles. Having done so, a message was sent informing the adverse chief of the fact, and begging to know for what he intended to fight since his gods themselves were dead. The immediate consequence of this decided step was the firm establishment of Christianity, and that without any bloodshed.

"The year after the arrival of the Rev. William Ellis and my honoured father to labour on these islands, viz., in 1819, Hautia made his public profession of Christianity by receiving the rite of baptism, together with thirteen others, the only survivor of which number is Tute, who I believe is yet engaged in the service of his Lord and Master under the superintendence of the American brethren at the Sandwich islands.

"Hautia was earnestly desirous of engaging as a teacher to the heathen, and when Mr. Ellis, together with the deputation, purposed locating native teachers at the Marquesas, while on their way to the Sandwich islands, he offered to be one of the number; and his offer was rejected solely from the consideration that it was inexpedient to remove him from the island, where he possessed an amount of influence for good which he could not acquire elsewhere.

"In the year 1835 his constancy and devotedness led the church to select him for the office of deacon, a measure the propriety of which a steady and diligent course of well-doing perfectly justified. He was a truly useful assistant to my father during the few years that he actively discharged the duties of that office.

"At the close of those few years it pleased the Lord to afflict him with a sore trial in the entire loss of sight by amaurosis. By him it was felt to be a sore trial indeed; but he was shortly induced to acquiesce in it as ordered by him who doeth all things well, and who is always gracious towards his children. Though thus incapacitated from active labour, he became more earnest in exerting an influence for good.

"That in his days of weakness he might still engage in the public services, he built a small house adjoining the chapel, so that dwelling there he might be said never to depart from the sanctuary.

"An attack of measles was the immediate occasion of his death. His end was peace, though his departure was not without tears. On being observed by my father to weep, he was asked if he was at all anxious about the future. His reply was, 'Oh, no; I have no anxiety in regard to myself. I am happy in my Saviour. I have served him, and he will care for me.' 'Why then do you weep?' 'I weep for Huahine. I fear there are yet more troubles for the people after I am gone. This is the thought that grieves me.'

"Shortly before he expired, he collected his family, and requested them to engage in prayer. They did so, commending him to the care of his gracious Saviour. As their hearts responded to the amen of their petitioner, it was answered in heaven, for the spirit was quitting its tenement of clay. It was in the presence of his God and Saviour. 'Mark the perfect man, and behold the upright; for the end of that man is peace.'

"With mingled feelings of sorrow and joy, my dear father improved the event of his death on the Sabbath following, on which occasion he communicated the above particulars. My father's is the joy of sowing and of watering also, and of seeing the seal of God's approbation upon his labours. May it in some measure be mine also."

AITUTAKI.—HERVEY GROUP.

IN this remote and isolated spot, almost entirely cut off from European intercourse, and from which letters are received but rarely, our Missionary Brother, the Rev. Henry Royle, has, for a number of years, laboured in the Gospel with many and signal tokens of success. Of the effects which Christianity has produced on the characters and habits of its once heathen and barbarous inhabitants, we have pleasing evidence in the following notices, abridged from a communication transmitted by Mr. Royle under date Aitutaki, September, 1853:—

“All the means of grace are invariably well attended, and on the Sabbath especially we always have our chapel crowded to excess. The riveted attention, the orderly approach to, and devout return from, the courts of the Lord’s house, bespeak the deep interest felt in the theme of the preacher. The church here continues to increase, and the members are evidently ripening in the graces of the Spirit—especially is their faith strong in that capital doctrine of the Bible, the great atonement. Their hopes are intelligent, practical, and influential. Their love is expansive and exemplified in an ever-ready disposition to serve each other in the Lord. The institutions of the Gospel are appreciated from intelligent convictions of their Divine appointment and their merciful adaptation to their spiritual necessities.

“Their love to the Holy Scriptures is manifestly on the increase. When the entire volume of the Word of God arrived in the mission barque the highest excitement prevailed among the people; and when the box was opened, and one of the Bibles held up to observation, their exclamations of joy were quite overpowering.

“Mrs. Royle has an adult Bible class conducted each Sabbath day during the intervals of service, the attendance on which averages 140. There is also a fortnightly gathering of the Christian mothers of our island to weep and pray for their offspring. These, together with our Friday meetings, afford a rich field of productive labour: here are utterances of the deepest import, while listening to which we are frequently carried back to those stirring times when ‘they that

feared the Lord spake often one to another and the Lord heard them,’ and occasions have not been rare when we have been constrained to exclaim, ‘Surely the Lord is in this place.’ Only imagine a number of young men born in heathenism, but educated under Christian influences, rising up in orderly succession to address an assembly of 800 persons of all ages and both sexes, on religious subjects, quoting largely from the Sacred Scriptures, and thus attempting with humility to ascertain the stage of progress which has been obtained in the Divine life.

“In my school labours I continue to find great pleasure. Nor have my endeavours in this respect been without their appropriate reward. They are conducted day by day without interruption—the school for adults in the early part of the morning, with an attendance of 400, and that for the juveniles at a later hour. My happiest hours have been employed in teaching the young, in directing the first springs of thought, and in endeavouring by effort and prayer to deposit in their hearts the first layers of sound knowledge. O how sweet, how sacred to memory, are those gracious companionships which have sprung up from such employments! My love for the island children sustained me during a season of great neglect from the adult population; but, for my long services to promote their best interests, my heavenly Father permits me now to reap a rich reward in that affectionate respect I everywhere meet on the island, especially from the young. In our principal school we have 500 pupils, with an efficient aid of 50 gratuitous teachers.

"It is a matter of no ordinary gratification to me to be in the receipt of very interesting communications from five dear Aitutakian youths of my own school, now engaged as evangelists among the Western and Eastern Islands of this ocean. Rupe is at Atui. I spent four months there in 1852, and had the pleasure of admitting 95 persons to church fellowship. These formed a selection from a much more numerous class of the most intelligent probationers of several years' standing. I had ample opportunities of ascertaining the high esteem in which Rupe is held by the Atuians; the aspect of the Missions was highly creditable to his zeal and devotedness. I left them with crowded Sabbath services and overflowing schools, and with a new and larger school-house nearly completed. When I left I brought with me seven pious youths to qualify them for admission into the Seminary at Rarotonga. I have a high opinion of their talents, having closely tested their fitness since their residence here. It is most gratifying to one's feelings to be surrounded by what good Mr. Knill calls sons and grandsons in the Gospel. We have another at Mauiiki, Apollo by name, from whom we have cheering intelligence, especially as to the schools. At Tana we have another de-

voted son in the Gospel; his own accounts are modest, and he laments over want of success—his name is Baleazara. We have also two amiable young Aitutakians at Eramanga. Here the king, probably one of the party who murdered our beloved friend Mr. Williams, gave his son in pledge for their safety. The letters I have indicate their high confidence in the providence of God for having placed them there with designs of mercy towards the poor Eramangans.

"Many, we have reason to know, have found our school the door of entrance to the heavenly world. Yes, we have seen genuine piety in many an early blossom rudely nipped off by the hand of death, and there will be pleasing disclosures for the friends of Missions at the great day of account. In conclusion, we 'thank God and take courage,' counting it an unspeakable happiness to be permitted to report that on every aspect of the Missions, progress is written in legible characters. Twice seven years of untiring devotion to the highest interests of any people ought to bring some such result. We accept, therefore, with profound gratitude, the blessing meted out on behalf of our people, and ascribe all to abounding grace and mercy."

MISSIONARY CONTRIBUTIONS,

From 16th October, to 14th November, 1854, inclusive.

| £ s. d. | | £ s. d. | | £ s. d. | | £ s. d. |
|--------------------------|--------|-------------------------------------|---------|--------------------------------------|---------|-------------------------------------|
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| J. E., per the Record | 2 0 0 | M. Wardell, Esq., | 1 0 0 | <i>Bermondsey.</i> | | per Mrs. Faulkner, |
| Major and Mrs. | | H. G. Harper, Esq., | 0 10 0 | Legacy of late Mrs. | | on account..... |
| Leopold Von Or- | | Rev. J. Williams..... | 0 10 0 | Rachel Shorter, | | 11 0 0 |
| rick | 1 0 0 | Miss Jones | 0 10 0 | less duty..... | 27 0 0 | |
| Mr. P. H. Gosse, for | | 5 <i>l.</i> 2 <i>s.</i> 6 <i>d.</i> | | | | <i>Holywell Mount.</i> |
| the Mahi Kantha | | | | | | Auxiliary, on account |
| Mission | 2 0 0 | <i>For the Chinese Medical</i> | | <i>Harley Street, Bow.</i> | | 11 0 4 |
| Half profit on 2000 | | <i>Mission.</i> | | Collected by— | | Juvenile Branch, do. |
| Copies of "Mis- | | Mrs. Elliott..... | 10 0 0 | Miss Mark..... | 3 17 10 | 2 <i>0<i>l.</i></i> 1 <i>s.</i> |
| sionary En- | | Mr. J. Viney..... | 10 0 0 | Mrs. Robey..... | 3 9 0 | <i>Wardour Chapel,</i> |
| couragements," | | 2 <i>0<i>l.</i></i> | | Mrs. Daly..... | 2 7 0 | Quarterly Sub- |
| by Rev. W. Clark- | | | | Miss Saunders..... | 3 19 8 | scriptions, per Mr. |
| son, for do. | 0 10 0 | <i>Albany Chapel, Regent's</i> | | Juvenile Association | 0 0 2 | D. Child..... |
| | | <i>Park.</i> | | 19 <i>l.</i> 1 <i>s.</i> 8 <i>d.</i> | | 4 2 3 |
| Collected by Rev. J. H. | | Sunday School, for | | <i>Holloway, Congre-</i> | | <i>BERKSHIRE.</i> |
| Parker, for the Bhowani- | | School at Shang- | | <i>gational Church,</i> | | <i>Windsor.</i> |
| pore Institution. | | hae..... | 5 0 0 | Sunday Schools, | | Mrs. Wicks..... |
| Tattenhall, G. Jack- | 2 0 0 | | | for the Native | | 0 5 6 |
| son, Esq..... | | <i>Artillery Street, per</i> | | Children, Joseph | | Miss Bagster's Box |
| Liverpool, R. A. | | Rev. J. J. Stemitz, | | Ling, Mary Hollo- | | 0 10 8 |
| Macle, Esq..... | 0 10 0 | for Mr. Sherring's | | way, and George | | By Sale of Pin- |
| | | Mission | 1 9 6 | Albany..... | 9 0 0 | cushions, made by |
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| Hemmings..... | 0 2 0 | per C. Sewell, Esq., | 11 14 4 | | | the Madagascar |
| | | | | | | Mission |
| | | | | | | 0 0 2 |
| | | | | | | 1 <i>l.</i> 5 <i>s.</i> 4 <i>d.</i> |

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| <i>Chorley.</i> | | LINCOLNSHIRE. | | United Public Meet- | | Newcastle-on-Tyne. | |
| Hollinshead Street Chapel. | | <i>Brigg.</i> | | ing (less Expenses, | | Auxiliary. | |
| Collected by Mrs. Baker. | | Collected by— | | 27. 7s. 6d.) | | Per D. H. Goddard, Esq. | |
| Mrs. Ayers | 0 4 4 | Mrs. W. Cressey | 2 5 0 | 11 12 6 | | Collections. | |
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| Mrs. Turner | 0 4 4 | Mary Carral | 0 13 4 | Annual Subscriptions. | | St. James' Chapel. | |
| From Mrs. Baker's | | Robert John Cressey | 0 5 0 | Mr. Hagger | | Newcastle, Rev. R. | |
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| halgh. | | gent | 0 8 7 | Mr. Bunting | | Rev. A. Reid | |
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| Mr. R. Greenhalgh | 0 4 4 | Missionary Basket | 2 0 7 | Per Miss Bunting | | Blacket Street, Ditto | |
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| Class of Girls | 1 1 4 | <i>Cadney.</i> | | Sacramental Offer- | | W. Swan | |
| Miss S. Berry's ditto | 0 3 5 | Collection | 1 1 10 | ings for Widows' | | Ryton, Rev. D. Wil- | |
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| ditto | 0 11 10 | Exs. 21s. 6d.; 21f. 12s. | | Collections | | Winlaton, Rev. H. | |
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| tion | 3 3 11 | Mr. W. Cook | 13 0 0 | <i>Oundle, Collection</i> | | Felling, Rev. J. Wood | |
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| <i>Square</i> | 90 4 0 | <i>Spilsby.</i> | | Student at Hong | | Less Expenses | |
| <i>Farnworth.</i> | | Mr. J. H. Bourne | 1 0 0 | Kong | | 81 18 10 | |
| Thomas Barnes, | | Mrs. Bourne | 1 0 0 | 10s. | | 78 16 10 | |
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| 140f. | | Collected after Ser- | 1 0 0 | Public Meeting | | Collected by Miss | |
| <i>Lancaster.</i> | | mons and Public | 5 17 9 | Subscriptions. | | White, for the | |
| For the Madras Institution. | | Mercer | | T. White, Esq. | | Native Girls | |
| S. C. R.'s Class | 0 5 0 | Missionary Box, for | | Mr. T. Rowell | | Louisa Jay and | |
| Emily | 0 10 0 | the "John Wil- | | Mr. W. Vergette | | Susanna Rowland | |
| Isabel | 0 10 0 | liams," by Three | | Mr. G. Caster | | <i>Oxford, George</i> | |
| 1s. 5s. | | Little Girls | 0 17 0 | Mr. Leand | | Street | |
| <i>Leigh, Bethesda</i> | | Exs. 8s. 3d.; 12f. 6s. 9d. | | Mrs. Ellis | | Sunday | |
| <i>Chapel, per Mr.</i> | | <i>Alford.</i> | | Rev. A. Murray | | School | |
| <i>W. Hayes</i> | 7 10 0 | Collections | 5 13 9 | Boxes. | | RUTLANDSHIRE. | |
| <i>Manchester.</i> | | Less Expenses | 0 9 0 | Mr. White | | <i>Ketton</i> | |
| Box, 720 | 4 9 2 | <i>Welton.</i> | | Mr. W. Vergette | | 2 3 0 | |
| <i>Southport.</i> | | Collections | 4 0 1 | Arthur Caster | | SOMERSETSHIRE. | |
| Anniversary | 33 17 11 | Missionary Box | 0 7 0 | Exs. 35s. 6d.; 21f. 4s. 2d. | | <i>Bath Auxiliary So-</i> | |
| Missionary Prayer | | Less Expenses | 4 7 1 | <i>Welford.</i> | | ciety, per W. T. | |
| Meetings | 2 7 8 | <i>MIDDLESEX.</i> | | Collection | | Blair, Esq. | |
| Sabbath School, for | 4 0 0 | <i>Uxbridge, per Mr. S.</i> | | Young Men's Ass. | | <i>Bristol Auxiliary</i> | |
| Sarah Greatbatch | | H. Collins | 47 0 10 | ciation | | Society, per R. | |
| Ladies' Working | | <i>NORFOLK.</i> | | Female ditto | | Ash, Esq. | |
| Society, per Mrs. | 7 10 0 | <i>Wymondham</i> | | 21f. 5s. 1d. | | <i>Taunton, North</i> | |
| Millson | | A Friend, by Rev. J. | | <i>Wellingborough.</i> | | Street | |
| Collected by— | | Anderson | 2 0 0 | West End Chapel. | | School | |
| Mrs. Millson and | | <i>NORTHAMPTONSHIRE.</i> | | Per Mr. John Brown. | | Paul's Meeting, on | |
| Mrs. Hamilton | 10 13 4 | <i>Creaton, on account</i> | 5 0 0 | From the Young | | account | |
| Miss Greatbatch | 0 5 0 | <i>Kilsby</i> | 2 5 4 | Ladies at Miss | | STAFFORDSHIRE. | |
| Miss Nicholson | 1 1 0 | <i>Northampton.</i> | | Renals' School to | | <i>Cheadle.</i> | |
| Miss Nicholson's | | Commercial Street Chapel. | | the Rev. Mr. | | Missionary Boxes. | |
| Pupils | 0 3 0 | Mr. Adkins | 1 1 0 | Hall's School at | | Ann Pratt | |
| Missionary Boxes. | | Miss Adkins | 0 10 0 | Madras | | Mary Bowring | |
| Miss Ascroft | 0 15 0 | Mr. Dadford | 1 1 0 | Missionary Boxes. | | Edward Lowndes | |
| Mr. Ball | 0 17 0 | Mr. Grundy | 1 1 0 | Miss Jordan | | Annie Byrd | |
| For Bowmanipore | | Mr. Mumford | 1 1 0 | Misses M. A. and E. | | Lilly Harpaves | |
| College | 0 2 0 | Rev. E. T. Frust | 5 5 0 | Leete | | Sunday School Chil- | |
| S. E. Boothroyd and | | Ditto, for the Madras | | Miss Julia Brown | | dren | |
| Little Brothers | 0 12 6 | Institution | 16 0 0 | Miss M. A. Matthews | | Missionary Prayer | |
| Mr. J. P. Adkins | 0 15 0 | Mr. Parker | 0 10 0 | Collection | | Meeting | |
| Mary Moore | 0 6 0 | Mr. Walker | 1 1 0 | Collected by Miss | | Collected by— | |
| Mary Wright | 0 15 7 | Mr. S. Walker, Jun. | 0 10 0 | Renals | | Miss Milward | |
| Sarah Ann Walker | 0 17 7 | Smaller Sums | 4 13 9 | Ditto, by Miss Leetes | | Miss Horn | |
| B. Waugh and E. G. | | Missionary Boxes | 11 0 4 | 8 2 8 | | Collection | |
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| <i>Churchtown.</i> | | sion School, Mad- | | NORTHUMBERLAND. | | The Family of thlate | |
| Anniversary | 5 0 0 | ras) | 6 10 1 | <i>Berwick-on-Tweed.</i> | | Mr. Robert Boyle, | |
| LEICESTERSHIRE. | | Collections | 24 0 0 | Collection at Inde- | | for the Orphan | |
| <i>Higham on the Hill.</i> | | 60 4 2 | | pendent Chapel. | | School at Bellary | |
| Mr. J. Frith, for | | 19f. 1s. 1d. | | Collection at Golden | | Boys' Sunday School | |
| China | 1 1 0 | | | Square, U.P. Chapel | | Girls' Ditto | |

| £ s. d. | | £ s. d. | | £ s. d. | | £ s. d. | |
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| Mrs. Hammond | 1 8 0 | Boxes | 31 1 1 | Miss Gibson | 4 11 0 | A Friend | 0 9 3 |
| Miss M. Hammond | 1 5 8 | Boxes | 31 1 1 | Mr. H. J. Mantion | 2 5 0 | Servant Girl | 0 4 7 |
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| Mrs. Holden | 0 10 0 | Boxes | 31 1 1 | Ebenezer Girls' Sabbath School, General Purposes | 6 8 4 | Charles Tomlinson and Brothers | 0 11 0 |
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| Miss Parish | 0 8 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | A Friend | 0 2 6 |
| Miss S. Plows | 1 2 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Rev. W. Salt | 1 0 0 |
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| Miss Agnes Welch | 0 11 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | A Friend | 0 10 0 |
| Wootton, Master G. | 1 3 1 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Public Collection | 5 9 7 |
| Public Meeting | 3 8 2 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Exs. 12s.; 12s. 10s. 12d. | 670 6 7 |
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| West Bromwich. | | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | | 662 2 8 |
| Ebenezer Chapel. | | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Leamington. | |
| Mrs. W. Whitehouse for Native Teacher named Granger | 10 0 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Rev. S. Dunn (A.) | 1 1 0 |
| Mrs. Horton, for Native Girl named Elizabeth Horton | 3 0 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Wiltshire. | |
| Mrs. Nock | 2 0 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Avebury. | |
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| Master Shorthouse | 0 12 10 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | By Miss Matilda Gould | 0 15 6 |
| Miss Hartland | 1 5 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Boxes. | |
| Collected after Sermons | 17 17 4 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Rev. C. Harrison | 0 7 2 |
| Meeting | 2 3 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Mrs. Smith | 0 7 6 |
| Missionary Boxes | 6 10 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Mrs. W. Troubridge | 0 4 6 |
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| Public Meeting | 3 4 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | 5s. 10s. | |
| Missionary Boxes. | | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Bradford. | |
| Miss Hood | 0 6 7 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Rev. W. Gear. | |
| Miss R. Cooksey | 0 8 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Mr. R. Harris, Treasurer. | |
| Miss E. Cooksey | 0 10 2 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Collected by— | |
| Miss Newberry | 0 4 11 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Mrs. Gear | 4 17 4 |
| Miss Bullus | 0 8 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Mrs. Harris | 3 8 8 |
| Miss Hall | 0 2 2 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Mrs. Edw. Harris | 1 19 8 |
| Miss Wilkes | 0 3 11 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Mrs. Witon | 1 12 3 |
| Miss Curtis | 0 7 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Miss Green | 3 8 6 |
| Master H. J. Stamp | 0 2 6 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Mr. Ekorman | 0 10 0 |
| Mr. R. S. Hudson | 3 5 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Female Working Meeting, for Mrs. Porter's School | 1 5 0 |
| Miss Thompson | 0 6 6 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Thank-offering Boxes | 2 13 9 |
| Miss Reeves | 0 11 8 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Sabbath Day Collection, per Rev. J. Edmonds | 17 18 0 |
| Miss Parker | 0 5 4 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Sabbath School Girls' Box | 0 17 7 |
| Miss Reeves | 0 8 8 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | ditto ditto, Boys' | 0 16 3 |
| Mrs. Hudson | 0 14 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | For Native Boy R. Harris, in Bangalore | 3 0 0 |
| Exs. 2s.; 87s. 14s. 10d. | | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Exs. 6s.; 42s. 6s. | |
| SUFFOLK. | | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Salisbury. | |
| Bury St. Edmunds. | | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Endless Street Chapel. | |
| A Thank Offering for the Madras Institution | 10 0 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Collected by— | |
| Sudbury, Friar Street Chapel, a Thank Offering at a Missionary Prayer Meeting, for the Mission at Hong Kong, subscribed after reading the account of the preservation of Mr. and Mrs. Young from shipwreck | 1 12 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | The Girls' Bible Class | 1 2 6 |
| WARRICKSHIRE. | | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Miss S. Gummer | 0 13 6 |
| Birmingham District. | | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Senior Girls' Class | 0 5 2 |
| Ter W. Beaumont, Esq. | | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Sunday School Box | 0 6 4 |
| Public Meeting | 23 19 8 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Day School Box | 0 4 6 |
| Annual Offering of a Wesleyan | 1 0 0 | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Emily Wheat | 0 4 11 |
| | | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | Ellen Giddings | 0 2 1 |
| | | Boxes | 31 1 1 | Ebenezer Boys' Sabbath School, for Native Teacher named Charles | 10 0 0 | George Williams | 0 3 0 |

| £ s. d. | | £ s. d. | | £ s. d. | | CANADA. £ s. d. | |
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| Annual Subscriptions. | | Leeds District, per | | Doigelly, T. Davies, | | Montreal, per Rev. | |
| Mr. Gummer | 0 10 6 | S. Hick, Esq., on | | Esq., Church | | Dr. Wilkes, Collec- | |
| Mr. Card | 0 10 6 | account | | Street, Subscrip- | | tions at Prayer | |
| Mrs. Card | 0 10 6 | Female Society, for Educa- | | tion for Five | | Meeting, additional | |
| Mr. T. Griffin | 0 10 6 | tion in India. | | Years | | 1 10 0 | |
| Rev. W. H. Aylen | 0 10 6 | For Mrs. W. Porter's | | Pembroke. | | NEW ZEALAND. | |
| Mr. Bonnett | 0 5 0 | School, Madras | | Tabernacle Chapel. | | Auckland. | |
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| Mr. Hatch | 0 5 0 | School, Bangalore 18 0 0 | | Collection after Ser- | | Boxes. | |
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| Mrs. Whitlock | 0 5 0 | 190%. | | Meeting | | A Friend, E. V. 0 10 0 | |
| Seven Annual Sub- | 0 17 6 | Wakefield District. | | Ditto, by a Well- | | A Friend | |
| scribers of 2s. 6d. | | Per J. Northrop, Esq. | | wisher to Mis- | | For Widows' and Orphans' | |
| Donations from Reformed | | Anniversary Services. | | sions | | Fund. | |
| Wesleyans. | | Collections. | | Collected by Mrs. | | Collection at Com- | |
| Mr. Sworn | 0 5 0 | Zion Chapel | | Treveweeks | | munion, Jan. 4, | |
| Received in Small | | Salem Chapel | | Missionary Boxes. | | 1854 | |
| Sums | 0 6 6 | Public Meeting | | Miss Simons | | Ditto, Jan. 2, 1855 ... | |
| Collection after | | Proceeds | | Mrs. Miller | | Ditto, Jan. 1, 1854 ... | |
| Public Meeting | 4 12 0 | Missionary Breakfast 12 18 1 | | Mrs. Perkins | | 7%. | |
| 134. 5s. 6d. | | Collection after | | Miss E. Evans | | CALCUTTA. | |
| Scott's Lane Chapel. | | Breakfast | | Miss M. Thomas | | R. A. P. | |
| Collections | 8 7 0 | Special Contributions for | | A Friend | | Cooly Bazar, Church, | |
| Sunday School Chil- | | China at Public Breakfast. | | Master P. J. Swain | | and Congregation, | |
| dren's Missionary | | Thomas Perkin, Esq. 5 0 0 | | Master Robert Pratt | | by Rev. E. Storrrow 300 0 0 | |
| Box | 4 1 0 | Miss Shaw, Porto | | Master Thos. Owen | | From G. Brown, | |
| Mr. Chubb | 1 1 0 | Bello | | Master Wm. Miller | | Esq., Executor of | |
| Mr. Payne, for a | | William Shaw, Esq., | | Exs. 11s. 10d.; 12%. | | late Rev. G. Mun- | |
| Teacher at Cadda- | | ditto | | SCOTLAND. | | dy, being in part | |
| pah, to be called | | Isaac Briggs, Esq. 5 0 0 | | Banff. | | payment of Mr. | |
| Charles Payne | 10 0 0 | Mrs. Skidmore | | Congregational Church Mis- | | M's legacy of | |
| 237. 9s. | | Collection after An- | | sionary Association. | | 2500rs. to the So- | |
| WORCESTERSHIRE. | | nual Sermon | | Rev. J. Murker, A.M. | | ciety | |
| Blockley | 4 0 0 | Exs. 135s.; 64s. 5s. | | Macduff District, | | Rupees 2300 0 0 | |
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| Bradford, J. Raw- | | Collections after | | Miss Mitchell, and | | For Mrs. Young's School. | |
| son, Esq., Second | | Sermon and Pub- | | 1l. from K. Adam, | | D. C. | |
| Remittance, on | | lic Meeting | | Esq., for Female | | By sale of Gutta | |
| account | 60 0 0 | Missionary Box | | Education | | Percha and other | |
| Halifax District. | | Luke Howard, Esq. 5 0 0 | | Portsay District ... | | Articles sent out | |
| Per J. Baldwin, Esq. | | Exs. 25s. 6d.; 12l. 6s. 10d. | | Banff District, in- | | by Miss Dryland... | |
| Brighouse Chapel. | | Knottingley, Anni- | | cluding 1l. from | | By ditto of Box of | |
| Collection | 16 10 10 | versary | | the Right Hon. | | useful and Fancy | |
| Collected by Mrs. | | Brotherton, ditto ... 2 0 0 | | the Earl of Fife, | | Articles sent out | |
| Allatt | 7 19 0 | Flockton. | | and 1l. from | | by Miss Heude- | |
| Ditto, by Mrs. At- | | Collection | | Sheriff Gordon of | | bourck | |
| kinson | 8 15 0 | Missionary Boxes | | Banff, and 1l. from | | Interest from the | |
| Warley Chapel. | | 14. 14s. | | an unknown | | Oriental Bank | |
| Collection | 6 1 0 | Horbury (less Ex- | | "Friend" | | Rev. W. Bur- | |
| Ovenden Chapel. | | penses, 3s.) | | Dunse, South U. P. | | Amoy | |
| Collection | 3 13 6 | Oset, Anniversary | | Church, for Bibles | | Sale of a common | |
| Northowram Chapel. | | 7 11 0 | | to China | | Clock | |
| Collection | 4 6 4 | 97 17 4 | | Byers | | Sale of Remnants | |
| Mrs. Hoyle's Mis- | | Less Expenses | | Ecclefechan, Mr. W. | | belonging to va- | |
| sionary Box | 0 8 1 | 2 19 6 | | Stirling, Collected | | rious Boxes of | |
| Sowerby Bridge Chapel. | | Including 50l. acknowledged | | by Miss E. Laing, | | Fancy Articles ... | |
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| Expenses) | 10 4 3 | Wincobank, Mrs. | | The Association of | | Glasgow, for the | |
| 58l. 18. 6d. | | Read and Friends, | | Ladies in the Na- | | support of Six | |
| Heckmondwike. | | to be placed at the | | tional Church for | | Girls, 36l. | |
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| | | Baylis, Neyoor ... 10 0 0 | | gelical Missions, | | Captain Woolcombe, | |
| | | Fork, Central Aux- | | in aid of Missions | | of H.M. Steamer | |
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| | | WALES. | | 71 11 5 | | Hospital. | |
| | | Aberdare, Ebenezer | | | | Mr. Meufink, for At- | |
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SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE,

FOR THE YEAR 1854.

THE LATE REV. WILLIAM WILKINS, OF ABINGDON.

THE mention of this name will revive interesting recollections in the minds of many readers of the EVANGELICAL MAGAZINE. The lives of God's servants are often valuable to observers, not because of the unusual incidents contained in them, but as illustrations of the practical power of Christianity in ordinary paths, duties, and trials. Such was the life of the subject of this sketch. Without much to make it a matter of public interest, or suitable to be wrought up into a memoir, there was that in the course of this earnest and warm-hearted minister of Christ, which made him a powerful instrument of good while living, and endears his memory to many now he is departed.

Mr. Wilkins was a native of Cardiff, in Wales; his parents died when he was about six years old, at which time he was removed to Bristol, and left, comparatively unsheltered, to the mercy of the world. God's providence, however, was his guardian, and in early life he was the subject of that change of heart which fitted him for the work he was afterwards to do on earth. This change he was accustomed to trace to impressions made on his mind by a sermon preached in the open air at Bristol, by the Rev. J. Aldridge, of Jewry-street, London, and the confirming and deepening of these impressions subsequently by the preaching of various ministers in the Countess of Huntingdon's Chapel in that city. In

spite of many difficulties he succeeded by close study, assisted by private instruction, in obtaining a sound educational preparation for the Christian ministry. He joined the Countess of Huntingdon's connexion in the year 1795, and by the influence of Lady Anne Erskine was appointed to labour at Arundel, in Sussex. During his ministry there he was ordained at Spaffields Chapel, London, together with several others, who afterwards became eminent ministers. His labours at Arundel continued for two years, when he removed to Goring, in Oxfordshire, and four years afterwards this sphere was exchanged for that of Odiham, in Hampshire.

It is to be regretted that so little is known of Mr. Wilkins's early life; there can be no doubt, from his ardent temperament and warm affections, that the awakenings of religious life in his soul were not unattended with severe inward struggles. It was not, in his experience, a gradual and imperceptible change wrought by the instrumentality of sacred truths taught him, and holy influences brought to bear on him from infancy upwards; but his conversion to God followed convictions produced by truths comparatively new to his ears, as well as new to his heart, when early childhood was past. We judge this from the scanty information we do possess of his earliest years, from his natural disposition, and from the deep

sympathy he ever felt with young people coming to a knowledge of the truth, amidst keen convictions and severe conflicts. Many such persons can now recall the power of the words he spoke to them in that period of their religious course, the wisdom of his advice, the gentleness with which he would meet and soothe their fears, the clear and vivid conceptions they sometimes received from him of the Divine love, and Christ's suitability to the sinner's necessities.

The chief part of Mr. Wilkins's life was spent at Abingdon, in Berkshire, where he succeeded the Rev. W. Thresher, in the year 1807. A glance at some of the characteristics of his ministerial course there will be interesting to some, as reminding them of sources of personal benefit to themselves, and may be interesting to many readers of these pages, as exhibiting a faithful picture of a true minister of Christ. He was diligent and careful in his preparations for preaching, holding this to be incomparably the most important part of a minister's work. These preparations, however, were not of such a nature as to destroy the freshness and vigour of what was uttered in the pulpit. He allowed himself full liberty in the act of preaching for the exercise of inventive power in illustrating his subject, and for the expression of new thoughts and emotions awakened in the engagement itself. What are commonly called literary excellencies he aimed at but little; or perhaps we should be more correct in saying, he aimed almost exclusively at the first and highest literary excellence—that of a clear and unambiguous expression of the thought he had to convey; and his hearers can bear testimony that in this he succeeded to a remarkable degree. There was no inattention in the congregation he was addressing, there was no mistaking his meaning; and his discourses had a wondrous power of fastening with tenacity on the memory. An extract from the well-known *Memoirs of the Rev. J. Griffin, jun.*, will give, in a few words,

a very correct idea of the effect of Mr. Wilkins' preaching on the mind of a stranger. Writing to Rev. Thos. Guyer, of Ryde, Mr. Griffin says, "I spent a Sabbath at Abingdon, and heard Mr. Wilkins preach in the morning. He is a very excellent man, and, I think, a very superior preacher; there is a great deal of manly energy and animation in his delivery. His sermons have that indispensable qualification (for my taste, you know)—glowing. His text was, 'Arise, depart, for this is not your rest.' There was evidently little attention to the accuracy of the plan, but very fine strokes and proofs of real soul. In the evening I heard a minister of very different stamp: he read throughout; his plan was very good, and displayed considerable talent, but there wanted the fine, holy, apostolic unction of the other."

It will not be thought surprising, with respect to the doctrines he maintained—nor will it by any means be laid to his discredit—that there were not wanting some who charged him with "Antinomianism," and others with "Arminianism." He necessarily ran the risk of both charges from the two parties, who hold one truth to the exclusion and denial of another, because his appeal was simply "to the word and to the testimony," and because he theoretically and practically acknowledged the insufficiency of the human understanding to unravel the mysteries of the Divine nature. We think we may venture to say that few preachers have been more successful in leading Christians to feel their debt to Divine grace, their dependence on the Spirit of God for the beginning, maintenance, and perfection of everything spiritually good within them, while few have more earnestly pressed home upon men in all spiritual conditions, the reality and completeness of their responsibility.

The character of his private life gave weight and efficacy to his public labours. We will not indulge in eulogy, but there is something truly delightful, and something—as Mr. Wilkins himself would

have preferred to say—to excite deep gratitude to the grace of God, in the spectacle of a public life of nearly forty years in one sphere of labour, marked throughout by uprightness and consistency, meeting with universal respect from all ranks of society, and all religious denominations, and never in a single instance tarnished by the breath of calumny. A prominent feature in his character was kindness and liberality towards the poor. Such ever appealed to him in certainty of finding, to the utmost his circumstances would allow, the open hand, the hospitable house, and the sympathizing heart.

It was a short but happy period of Mr. Wilkins's declining life, while he was associated in ministerial labour with his co-pastor, the Rev. W. F. Sharpe. The deep experience of the aged pastor, and the affectionate earnestness of the younger, harmonized well, and wrought with powerful effect in the service of God at Abingdon. The promising and already eminently useful life of the Rev. W. F. Sharpe met with an early termination, and it was shortly after this deeply-regretted event that Mr. Wilkins felt it his duty, from his advanced age and increasing infirmities, to resign his pastorate at Abingdon, which he did after a happy and, by God's blessing, successful course there of thirty-eight years.

The rest of his life was spent at Cheltenham, cheered by intercourse with many kind friends, and especially by the constant attention of an affectionate partner, his second wife, who was united to him at an advanced period of his life, and lives to rejoice in the consciousness of having made his declining days happy by unwearied care and affection to the last. During the first two or three years of his residence there, he preached frequently in the Countess of Huntingdon's and other chapels in the town. It was the will of God, however, to afflict him during his last four years with total blindness, thereby depriving him of what, in his infirm state, was almost his only re-

maining external enjoyment. But those who shared his society at that period can scarcely regret the affliction that brought out so strikingly the consolatory and sustaining power of Christianity. In some respects, the years of Mr. Wilkins's blindness were his brightest years. Shut out in so great a measure from the external world, his inward sources of enjoyment seemed to multiply, the light of God's presence shone steadily in his soul. Cheerfulness was always a marked feature of his character, and it never forsook him to the last. No murmur ever escaped his lips. He never wavered in the assurance that everything ordered by God in the lot of his servants is ordered for the best. We cannot, of course, say that there were no fluctuations in the calmness and serenity of his mind; but whenever depression or misgivings crept in, they were ever speedily checked, as dishonouring to the love of God, and unworthy of one who had so long trusted in, and so deeply realized the sufficiency of the Redeemer. By his cheerful voice and pleasant words he often drove the remembrance of both his age and his affliction out of the thoughts of those about him, while holy ejaculations, frequent and unexpected, revealed the lofty and imperishable source from which the joy of his spirit was drawn. We may truly say, that his own declining days yielded a marvellous testimony to the truths it had been his life-long endeavour to teach to others. Morning, noon, and night did he seem to be absorbed in contrasting with his own worthlessness, the infinite depth and compass of the Divine love that had rescued and sustained him hitherto, and was to be his portion for ever.

He died on the 14th of June, 1853, after several days of almost total unconsciousness, aged eighty-one years, and was buried at Abingdon, amidst universal expressions of sorrow, beneath the chapel in which his voice had for so many years been heard. His funeral sermon was preached there on the fol-

lowing Sunday evening, by one of his oldest and most esteemed friends, the Rev. W. Harris, of Wallingford; and another beloved friend, the Rev. T. L.

Wake, paid the same tribute of respect to his memory in the Countess of Huntingdon's chapel, at Cheltenham.

E. W.

SKETCHES OF MAHARAJAH DULEEP SINGH.—THE LATE SOVEREIGN OF THE PUNJAB.

BY THE REV. JAMES KENNEDY, M.A., OF BENARES.

THE history of this young prince, who is only sixteen years of age, though in appearance twenty-one, has been singularly eventful.* The far-famed Napoleon of the Punjab, Runjeet Singh, in his old age added, in one of his freaks, Chund Kowr to the number of his wives, when she had scarcely emerged from girlhood; and Duleep was her only child. On the death of Runjeet commenced that series of bloody revolutions in the Punjab, with which all who take an interest in Indian affairs are well acquainted. Murder succeeded murder, treachery was met by still deeper treachery, till the whole country was involved in strife, and threatened with unbridled anarchy. The army obtained the ascendancy, and while they took means to retain all real power in their own hands, they sought to strengthen their authority by committing the nominal rule to a member of Runjeet's family. Duleep Singh seemed to be entirely to their mind. He was a minor, and his mother, with the title of Rání (queen), was called to act as regent. Of the events which followed, it is enough to say that the Rání acted with extraordinary vigour, and might have succeeded in reducing the state to order, but for her shameless licentiousness, which has led the press of India to call her the Messalina of the Punjab. At length the Seikh army threw themselves on the British terri-

tory; several bloody battles were fought, in which the British were victors; and the result was, after a vain attempt to prop up Runjeet Singh's kingdom, the annexation of the Punjab to the Indian empire. Previous to this event, while the attempt to reconstruct the kingdom on its former footing was being prosecuted, the queen and her favourite were made state prisoners. Her son remained behind, nominally the sovereign of the Punjab, but in fact unable from his tender years to take any part in the management of state affairs. When the Punjab was annexed to the British empire a large income was conferred on the young Maharajah, and he was brought into the old territory of the Company. He took up his abode near Futtighur, with Dr. Logan, a gentleman of high character, for his guardian. The Maharajah set vigorously to the acquisition of the English language. His tutor, I am told, was the son of a Brahmin, who had been educated in a Mission school, and had there become favourably disposed towards Christianity. This young Brahmin introduced his pupil to the Bible, as the record of the only religion which has God for its author. The young prince became deeply interested in the subject, and soon outstripped his teacher. From his excellent guardian, Dr. Logan, he received, I understand, constant and judicious instruction in Divine things. The result was, that, by the Divine blessing, he was fully satisfied of the Divine claims of Christianity, and sought for baptism, which was administered to

* Duleep Singh having now arrived in England, this account of his life and conversion will be read with the deeper interest.

him. On Duleep's arrival in Benares two days ago (March 20, 1854), I applied to Dr. Logan, in my own name and that of my brethren, Buryers and Sherring, for an interview with the Maharajah, which was at once and most kindly granted. Accordingly we went yesterday. Duleep Singh is too quiet and retiring in his manner to make a strong impression on a stranger. He is, however, very frank and conversable with those with whom he has some acquaintance. He is rather above the middle size, and very fair for a native of this country. He has at first rather a languid look, but his countenance, when seen for a little time, appears to indicate considerable intelligence and vigour. He has made good progress in our language, but spoke very little to us. His manner was that of a retiring, but not of a haughty person. This morning he went, accompanied by the commissioner, Mr. Tucker, and his guardian, Dr. Logan, to see the Church Mission premises and Institution; and on his way back stopped for a few minutes at our Central School, where we were all present to receive him. He seemed to be interested in our operations. After his return to the hotel he sent 350 Rs. (£35) to the Church Mission, and 150 Rs. (£15) to ours, with an expression of his warm interest in our operations. This evening he leaves *en route* for Calcutta.

The accounts we have received of the Maharajah are very pleasing, and they lead us to the belief that he is a true Christian. We are told that he has a horror of the scenes which he witnessed in his native state, and is thankful for his deliverance from them. He has had no direct correspondence with his mother, but they hear about each other. She exercised formerly so strong an influence over him, and she has so commanding a talent for bringing others under her sway, that he dreads any direct intercourse with her till his principles are fully established. We hear that he is well aware of the dangers to which he will be exposed in England,

from being petted and fêted as the first Christian prince who has gone from India, and that he has said he knows the grace of God alone can enable him to act in a manner worthy of his profession. Last night there was a grand show on the river—boats gaudily fitted up and brilliantly lighted, with the usual accompaniments of a festal occasion, dancing, singing, and feasting. This is a purely local festival, and is the only one held here during the year which is not directly idolatrous. It is a mere show, and has no religious character. On this account many Europeans go, but others, I have no doubt wisely, believe it to border on evil, and keep away. The Rajah of Benares wrote to Duleep Singh that a boat was at his service; but the young prince, after considering the matter, declined to avail himself of the offer, on the ground of his being a Christian. This indicates a tenderness of conscience, and a decision of character, which I trust he will have grace to maintain. He will be exposed in England to the imminent risk of being cast into the frivolities of the higher classes, and he will require no ordinary grace to keep his garments undefiled.

The young Brahmin who first taught the prince Christianity remains a Hindoo! He refuses to follow his pupil's example. The prince wished to take him in his suite to England. This would have led to the loss of caste, and the young man refused. What a striking fact! The young Brahmin tells his royal pupil of the water of life, and of its refreshing and life-giving qualities, but himself refuses to taste, while his pupil drinks and finds his testimony true. The Brahmin directs the prince to the way of life, and brings him to the gate, but himself shrinks back from entering, while the prince enters and lives.

It is striking at the same time to observe the circumstances which have led to this conversion. Runjeet Singh's sway, because utterly corrupt, though able, is brought to an end. The queen,

nobles, and soldiers, act a part which lays their power, by a just retribution, in the dust. The young king is taken out of his own country, and made a pensioner; and then, amidst strangers, he becomes acquainted with the gospel, of which he had probably remained ignorant had his throne been established. How often do crimes and disasters, by God's overruling providence, end in the most glorious results!

A proverb says, "Praise a fair day at night." We do not know what the future course of this young man may be. It may be only that of a nominal Christian; he may turn away from the faith, and disgrace instead of honouring it;

or he may die soon, and no trace of his influence remain. But, on the other hand, God may be even now preparing, in the most unlikely quarters, instruments for advancing His cause in this dark land; in due time the instruments are sure to appear, for this country will certainly be converted to Christ. Knowing all this, may we not hope, and ought we not to pray, that this young prince may be a real child of God, and may be preserved and made a blessing to this idolatrous land? If his life is spared, his rank and wealth will give him great influence for either good or evil. May he and all he has be consecrated to the Lord!

A MEMORIAL OF MISS APPHIA HUGHES, SWAN HILL, SHREWSBURY.

(To the Editor of the EVANGELICAL MAGAZINE.)

REV. AND DEAR DOCTOR, — Miss Hughes was the daughter of the Vicar of Loppington, near Wem, in Shropshire, and was called to the faith of the gospel through the instrumentality of Sir Richard Hill, of Hawkstone, in that vicinity.

After her conversion, she encountered much opposition from her father, who was not only hostile to spiritual religion, but often preached against what he called fanaticism and enthusiasm. This, however, she quietly bore, grew in grace, and continued "instant in prayer." For twenty years she besought God to send the gospel into the church at Loppington.

At length her desire was granted, and the "truth as it is in Jesus" was, for a season, earnestly preached. A paralytic stroke disabling Mr. Hughes, he said, "Now, Apphia, you may get whom you like to serve my church." She at once offered the curacy to the excellent and reverend Thomas Jones, subsequently the renowned curate of Creton, who was then driven from Oswestry by persecution.

Mr. Jones's labours at Loppington commenced in 1782, and continued until after the vicar's death. They were a blessing to many. His trials, nevertheless, from "the richer sort" there, as at Oswestry, were very painful; but being sanctified, prepared him the better, no doubt, for the honour and peace he so long enjoyed at Creton, to which place he removed in the year 1785. See a charming Memoir of Mr. Jones, by the Rev. John Owen, pp. 55—77. Oct. 1851.

When Miss Hughes left Loppington, which she did after her father's decease, she resided at Shrewsbury, and died there in March, 1809.

My late beloved friend, the Rev. Thomas Weaver,* often visited her, and in the evening of Lady-day, the 25th of that month, preached the funeral sermon at Swan Hill Chapel. I had the privilege of hearing it, and the full notes I made at the time enable me to give the substance.

If you can conveniently allow a place

* See his Memoir in *Evan. Mag.* for June, 1852, p. 302.

for the discourse in your admirable Magazine, many of your readers will be gratified. It is a fair specimen of Mr. Weaver's sound, persuasive, and useful style of preaching, and contains the only known record of an esteemed Christian lady.

In the EVANGELICAL MAGAZINE for 1824, p. 567, may be seen an Obituary of Miss Hughes' devoted and godly servant, Catherine Griffiths.

I am, &c.,

JOHN BICKERTON WILLIAMS.

Wem.

Matthew xxv. 10.—“*And they that were ready went in with him to the marriage.*”

The parable from which our text is selected, is of a very interesting, rousing nature. It directs our thoughts to the coming of the great day of God.

It is founded on an Eastern custom of celebrating the marriage ceremony, and is described in a particular manner to show the wide difference that at present exists, and which will ultimately be discovered, between formal professors and real Christians. The former are the foolish virgins, who took their vessels, indeed, but took no oil with them. The latter are those who took their lamps, and took oil in their vessels too.

The day of judgment is the time when the bridegroom will appear. Then the sleeping virgins will be roused, and the foolish virgins will find, though too late, that they were destitute of that spirit and grace which the wise virgins possessed.

“They that were *ready* went in with him to the marriage.” It is added, “the door was shut.” These are words calculated to rouse those who have been unconcerned about the things of eternity, and to encourage such as have through grace believed in Christ.

In order to improve the death of our dear departed friend, I would,

I. Show what constitutes that *readiness* which is here spoken of. And,

II. Show how *happy* they are that possess it.

I. I shall show what constitutes the *readiness* mentioned in my text.

I think it is hardly necessary to say, that those who are living in the neglect of God, religion, and their souls—who are walking in the ways of their hearts, and in the sight of their eyes—whose hearts are set on taking “down barns, and building greater, saying, Soul, thou hast much goods laid up for many years, eat, drink, and be merry,”—are *not* ready for the coming of the bridegroom: are *not* fit to meet the awful messenger of death.

It may be more necessary to remark, that a mere nominal Christianity will never make a man ready for death. Mere externals in religion *may* make a man creditable in society, but they will *not* prepare him to give up his accounts before the “Judge of quick and dead.”

There is one general qualification in which our meetness for death, judgment, and eternity may be comprehended. It is this—union with the Lord Jesus Christ. As by our union with our first head, Adam, we are all sinners, and under the curse; so, by our union with the Lord Jesus Christ, we shall be delivered from all that guilt under which, without such a union, we must lie for ever. “There is no condemnation to them which are *in* Christ Jesus.”

By a union with Christ I understand an interest in his benefits. This is obtained by God's free grace. But on man's part it is by means of a living faith. When the sinner by faith takes Christ for his portion, a union is brought about, and the benefits of salvation are made over to that soul.

There are other things included in a *readiness* for death: though all, in general, are comprehended under that which are here mentioned. And,

1. To be in a state of pardon is to be ready for death. We are sinners, under God's wrath. We have departed from God, and broken his commandments. We are, therefore, under the curse. “It

is written, Cursed is every one that continueth not in all things written in the book of the law to do them."

How unfit then are we to die if unpardoned! Remember—death, judgment, and eternity, are awfully important. And only the blotting out of transgressions will put a man in a state of meetness for them. Now, forgiveness is in Christ. "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." He forgives the iniquities of those who believe in his name. And when the man is thus forgiven, he is ready.

2. Though a man may be free from wrath, yet without a renewing work of grace in his heart, he will be unfit to join in glorifying God through eternity with saints and angels. In order, therefore, to our meetness, we must be converted. We must not only have our sins forgiven, but our hearts changed. We must be brought to act from new principles and to a new end. Yea, "old things must pass away, and all things become new." "Verily I say unto you, Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." Our tempers must be so transformed, that we must be brought into the likeness of Christ. "Except ye be born again, ye cannot enter into the kingdom of God."

This is a great change, and indispensably necessary. In order to a man partaking of spiritual joys he *must* have a spiritual nature. In order to a man partaking of spiritual food he must have a spiritual appetite. "Without holiness," indeed, "no man can see the Lord." Holiness and happiness are inseparably connected. Your hearts, and spirits, and conduct, must be brought under this holy influence, or you will be unfit to die.

3. The work of religion is progressive. A man, in the full sense of the word, is not fit to appear before God immediately upon his conversion. He *may* be fitted by some special act of God, because he can convert and fit for

glory at the same time. But, ordinarily, there must be a growing in grace. He must make progress in the divine life to be fit for heaven.

4. To be meet for heaven we must be in a state of watchfulness. The preparation here spoken of is in another place described by Christ under this idea: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find *watching*."—Luke xii. 35—40.

He first fits his people for glory. They are "made meet to be partakers of the inheritance of the saints in light;" and then he takes them to himself.

That meetness is brought about by the use of means. Watchfulness is included in them. Christians should watch against the temptations to which they are particularly liable. The world is tempting. Christians, take heed your hearts are not too much wrapped up in it.—Christians should be watchful to improve opportunities of usefulness.—Christians should watch for the manifestations of God's presence in his instituted ordinances, and means of grace.—Christians should watch the providences of God. Are we disappointed in any project? We should learn from it the uncertainty of temporal enjoyments. Are we in affliction? We should remember that our tabernacle will shortly be taken down; and this should act as a stimulus to us "to lay aside every weight, and the sin which doth so easily beset us;" and to "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Are we in prosperity? Does God's bounty fill our laps? We should "praise him," and "give thanks to his name."

Let us then be watchful, and seriously consider our own departure. Let each inquire,—Am I prepared to die?

Have I, if I should be called to die, reason to believe, as our dear departed friend had, that death will be my gain? Christians should be watchful over their own hearts, and often retrace their way. They ought to examine the progress they have made, and are still making, in the divine life, so that when they are called to die, and leave this transitory world, they may be found *ready*. Christians must be always *watching*.

We have great reason to believe that our departed friend *was* thus ready. At an early period of life God was pleased to call her by his grace, and to set her face heavenward. He was pleased to act by her in a way of sovereign grace and mercy; and he taught her, by his Spirit, as she proceeded in her pilgrimage, to view eternal things more and more.

She was, as I suppose most of you know, an honourable member of the Established Church. Her aim was to walk according to the gospel of God.

In her private experience she was one who walked near to God. I think I never met with one who had a more spiritual mind, or who seemed to live so much on the confines of eternity. Her soul seemed wrapped up in divine things.

She was at times much troubled about her state, and feared she was not a real Christian. This arose from the great suspicion she had of her own heart. But her soul uniformly cleaved to Christ. His name seemed to sound like music in her ears.

She manifested in her conduct the influence of that grace which God was pleased to show her.

She was a hearty friend to the poor. She denied herself many gratifications that she might have it in her power to feed and clothe *them*; especially the poor saints of Christ. They will sustain a very heavy loss.

Her walk was as becometh the gospel. She loved to have a friend drop in to join with her in addressing a "throne of grace;" and she endea-

voured, at all times, to speak a word in season to those who visited her.

In her last illness she was not the subject of ecstasies, but she said she was still resting upon Jesus. And when she could scarcely utter anything, she expressed her affection to the Saviour by—"Blessed Lord! Blessed Lord!" I am informed, that just before her departure, she said, with great warmth—"Into thy hands I commit my spirit."

Her spirit is, no doubt, now in the realms of light, to enjoy the presence of her Lord for evermore.

I am now to show,

II. How *happy* they are that really possess the readiness spoken of in the text.

"They that were ready *went in with him to the marriage*." The expression is designed to set forth the felicity of glorified saints. The members of Christ's church, the spouse, together with Christ, the husband, shall be for ever happy. They will in his presence enjoy the abundant provisions made by God for his saints. "It is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

They will join with the great assembly in singing glory to God, who has saved them—their happiness shall have no end. This is implied in the words immediately following the text, "the door was shut,"—they shall go no more out. Their happiness will be everlasting. It will be their bliss to behold the face of their Lord *for ever and ever*.

IMPROVEMENT.

1. See the importance of preparation for death. People in general put off the matter as if it were of no consequence. But it is no light thing. When the body is dead the spirit takes its flight either to realms of bliss, or depths of woe. It is of infinite importance to be *prepared* for death. Seeing then, *such* a change *will* take place, how necessary is it that our

hearts be renewed; our sins pardoned; and we looking for the coming of our Lord Jesus Christ.

It is important to be prepared for death, not only on account of its moment, but of its uncertainty. In an instant the summons may be sent and executed. See then,

2. How foolish is the neglect of *preparation*. The traveller who is going to take a long journey makes preparation. The tradesman takes great pains in settling his accounts. But sinners, who are about to journey to an unknown world, and who have accounts to settle with God, of the most awful importance, make no preparation. Ah, infatuated mortals, who dare sport on the brink of an eternal world! Oh, deluded fellow-sinners, consider that *now* is the time to lay these things to heart! I am speaking to you as God's minister, out of love to your precious souls. And I entreat you to consider seriously how you will stand before God.

"The door was shut." Not one

more admitted. "The door was shut"—for ever. All who are not then *ready* will be eternally excluded. Oh, consider; converse much with eternity! Place yourselves, if you can, in dying circumstances, and ask this question,—Suppose I *were* called to die, am I ready?

Converse much with your own hearts. See if they have ever been renewed—whether they are strangers to God and Christ. Oh, examine yourselves, before it is too late!

Sinner, read your Bible. Read what it says of sinners; and what it says of Christ. Mark how it represents him as suited to all your wants. Read it with prayer and meditation.

Converse much with God in prayer. Go to him by prayer this night. Pray that he would sanctify the providence which we are this evening assembled to improve. Pray that he would bless this sermon to you, and that he would fit and prepare you to *die*; so that whenever the summons comes you may be found *ready*.

ORIGINAL LETTER OF THE COUNTESS OF HUNTINGDON.

(To the Editor of the EVANGELICAL MAGAZINE.)

REV. AND DEAR DOCTOR,—The following paragraphs have been selected from an original letter of the celebrated Countess of Huntingdon. They will, I think, be acceptable to your numerous readers.

The Rev. John Hawksworth, to whom the letter was addressed, was one of her ladyship's favourite students. He laboured under her patronage both in England and Ireland. For a season he was pastor of the church in Chapel-street, Wem.

In the well-known "Life and Times of Lady Huntingdon," by a member of the houses of Shirley and Hastings, there are some notices of Mr. Hawks-

worth, and of the other excellent persons whose names are mentioned.

I am, &c.,

JOHN BICKERTON WILLIAMS.

Wem.

Dear Hawksworth,—Ever since I had your letter I have been engaged to help you to a proper student, one that I think will fully answer the hint given in your letter; namely, not one that has been there. Mr. Winkworth is the one in view; and he is so like you that I call him, in speaking to him—"but Hawksworth, you will do so." His sense and spirit are good, and he is clear in his principles. More life, as I wish all,

and more faith, he and I want. But his steadiness and excellent temper will prevent any difficulties in your absence. His time to be with you you will fix in your next.

Our work so spreads beyond all bounds of my expectation that I sometimes think I was mistaken, and am ready to run away from my poor, unprofitable labours, saying often—"with men this is impossible" to undergo. But "be still and know that I am God," stops the runaway, and in loving shame obliges me to yield my poor unworthy body, soul, and spirit up anew to that dear Father, that elder Brother, that Saviour and Shepherd of his Israel, and friend of this wicked, apostate heart. O faith, faith! How does my soul break forth into longings after this only power, which can ordain strength out of such weakness as mine. If you should find me alive it must be because a thousandth part of a "grain" is afforded me.

How have I abhorred myself this season for an indifference felt for a moment to the humbled estate of our Saviour Jesus Christ, who came into this miserable world as a poor and despised creature; that, through his mysterious humiliation, he might bring a heaven to our worthless souls. How did the poor heathen sages reproach my infidelity when all their wealth and honours were poured forth at his feet in holy worship. And *that* while lying in a stable among beasts, and first practising those infant smiles upon a guilty world, which an eternity of glory will be but too little for us to acknowledge, with our faces veiled before him in holy shame.

I am glad you liked the account of the anniversary. It was a good time.

I fear dear Mr. Toplady is in a bad state of health. His kindness and Christian disposition to oblige and serve in our work is unwearied. He is a capable friend, has fine parts, great knowledge, and above all, is deeply acquainted with divine truths experimentally in his own soul. He is clear upon the important method of salva-

tion, and the leading, teachings, and guidance of the Holy Ghost in the divine life. You may possibly see him at the College in spring, as he, if able, has engaged to go with me into a part of Wales, to visit the churches connected *in heart* with us.

You must pray with our dear friends in Ireland for more faithful labourers. It is our blessed Lord's express command. And I believe no prayer is so little used, though none is so much wanted at present.

A spirit of party, owing to lukewarmness, is rising in the churches, and if it continues this reformation will end. Though I have a kind of faith I cannot get rid of, that says it will not end until the heathen are given for his peculiar inheritance. One nail only for the Lord Jesus Christ in a church among the heathen and savages is the single ambition of my life.

Should you go into Yorkshire you will find a great work under Harris, and from thence all through Lincolnshire, under Mr. Glasscot and students. Should you come to Bristol you will find there a most blessed and successful work in a chapel I have opened. And from Bath to London all is ready to receive you. Such is the Lord's goodness.

In London there is Westminster chapel; and in the city, the old wicked Mulberry gardens, where hundreds of the poorest and most abandoned kind are flocking to hear. In your way to the College from thence we can find you good and happy engagements among many poor to whom the gospel is now preached.

Do say all that is kind to dear Mrs. Paul, and any friends that inquire after me. Beg all their prayers. And now I commend you to that grace of faith and love which in Christ Jesus does, and evermore will, cause you to triumph in his faithfulness, in your labours, in your life, and in your death! and to rejoice in him to all eternity. So certainly does your present state of grace confirm all my former just presenti-

ments of you. And, as ever, believe me your faithful, affectionate friend in the Lord Christ.

S. HUNTINGDON.

College, Dec. 28, 1776.

We have some gracious and promising souls at this place. More children each day to work for the Lord; and he pays good wages. May they be so many Moseses. William White, that honest soul, during the master's absence for a

season, has the care of the College, and faithfully and wisely goes through the charge. Wonderful that so many "sons of strangers" to me should be sent to build up "the walls" of our Zion. I keep to that rule, only to receive such as come constrained by the Lord to offer freely in his blessed service.

All here love you that know you; and all others also by character. Pray for us. Pray for us.

A DAY AT THE CATHOLIC AND APOSTOLIC CHURCH, GORDON-SQUARE, LONDON.

(Continued from last month.)

A LITTLE before four o'clock I was again in the building. A considerable congregation was assembled, to which, for some time, additions continued to be made. No one occupied any part of the chancel; nor did it seem as if it was going to be used. This I accounted for from the information I had received, that the first thing was to be the delivery of a sermon. The pulpit stands towards the top of the north side of the nave; on the south side, nearly opposite to it, or but a little lower down, several benches, I observed, were kept vacant. When it was time for the service to begin, the various ministers whom I had seen in the morning, and in the same robes which they then wore, entered the church somewhere from the north side of the chancel, and walked down to the transept. When they arrived there, the one highest in office, as it seemed to me, bowed to the preacher, who bowed in return. The latter then went round one way, and ascended the pulpit; while all the rest crossed the edifice, and took their places on the vacant seats of which I have spoken, and which were obviously reserved for them. I have seen precisely the same arrangement of priests and preacher, in Popish Continental churches, when

a sermon has succeeded to the celebration of the mass. The preacher having kneeled down, with his face towards the east (or altar), and having offered a short prayer or collect, rose up, and immediately gave out his text. The discourse was on intercessory prayer. It seemed to have been preceded by one on the same subject, as the speaker referred (at least, so I understood him) to his *having* shown how intercessory prayers derived a peculiar force from their being the prayers of "dead men." I did not understand the bearing of the remark;—whether it glanced at the intercession of the saints in heaven for those on earth, or whether it only referred to the instances of intercession which we have in Scripture, and to their power *as examples*, from their having been offered by the now happy and glorified dead. The latter, from the way in which the position was laid down, is not very likely;—and yet it is *possible*, from the discourse itself consisting almost entirely of references to the intercessory acts of Abraham, Moses, Job, and others. The sermon had many things in it that were edifying and useful, and which might have been so to any Christian of any church. It showed no particular power or grasp of thought. The

preacher sometimes indulged in a boyish prettiness of style, which would have amused had he not been a preacher—often in fanciful and allegorical interpretation, which might have led some, I thought, not only to question the strength of his understanding, but almost to doubt his thorough sincerity. I will give an instance of this,—one which filled me, I confess, with wonder and sorrow. Referring to our Lord's words, respecting the father whose son might ask him for "bread," an "egg," or a "fish," he explained the hidden meaning of these symbols in this way:—the "bread" signified Christ, who is "the bread of life;"—the "egg" was the Holy Spirit, from his manifestation, I suppose, in the form of a dove;—the "fish" was regeneration, or subjective Christian life, that is, life *in*, or *from*, *water*. Now I do say that there are some men, and not uncandid men either, who would consider such an interpretation of our Lord's allusions as indicating, in the expositor, either silliness of mind, or dishonesty of purpose, or both.

After the sermon was concluded, the evening service began. The chancel was again occupied by the priests or officiating ministers; the chanting was beautiful as before; a light, or lights, hung from the roof in front of the altar, and I *think* there was incense, but of that my recollection does not enable me to speak positively. What principally struck me in this evening service were two things,—the first was, that one of the readers of the lessons sometimes paused, repeated a sentence, and then uttered a word or two, in tones singularly piercing, rather loud and abrupt, as if he could not resist giving, in this way, a sort of marked emphasis to the particular phrase which was thus signalized. The second thing was, that two of the officiating ministers stood for some time at the bottom of the chancel, on opposite sides, facing each other; the principal priest, a little beyond them, stood in the centre, with his back to the altar, his face, of course,

towards his colleagues and the congregation; while they thus stood, the one on the left spoke what I believe was a kind of exhortation, but I could not hear it distinctly; he on the right did the same; this was followed by the one in the centre pronouncing something similar to both. This, my communicative friend, the sub-deacon of the morning, denominated "the evening ministry." It might have consisted of sayings wise and weighty, edifying and instructive, but it was not audible, I fear, to many in the church; it certainly failed to reach me. This might partly be owing to the distance at which I stood; but it also arose, in my humble judgment, from its not being addressed *to* the people in the form of direct, intended instruction.

This second service concluded about six o'clock, and with it the public worship of the church, properly so called. At seven the edifice was again open, and while the congregation was assembling I was again there. I found the under-deacon standing at the door as I was going in, but without his gown, and I inquired, with some surprise, why he was not prepared and ready for his duties? He explained that he had nothing to do, officially, with the evening service; it was attended, he said, by different persons, and was of a different character from those previously held. The congregation was considerable; it was evidently not composed of the members of the church, or not largely, but of the general public. It was a mixed throng, actuated, I should think, a good deal by curiosity; not remarkable for its intellectual aspect; ordinary, but respectable looking, men and women; a fair average religious assembly, whose manners and behaviour were quite in accordance with the place and day.

The chancel was now empty and dark, with the exception of one dim light hanging from the roof. None of the superior priests made their appearance. Instead of a long rich choral service, the worship consisted of only

some portions of the evening prayers of the Church of England. There were large boards distributed over the place, with a printed selection of metrical psalms and hymns pasted upon them, two or three of which were sung in the course of the evening to well-known tunes. There were only two persons, if I remember rightly, who appeared in ecclesiastical garments; their robes, I thought, did not indicate the higher orders of the ministry. By these the prayers and lessons were read. One of them was the preacher, whose discourse was to be the principal event of the evening. In reading the lesson from the New Testament, he accompanied it with a brief running comment. At the close of the worship he ascended the pulpit and prepared to preach. He had a few notes, to which he occasionally referred, but his sermon consisted of perfectly free, though premeditated, speech. It was evidently one of a series. It included a good deal of spiritualization of the parts and furniture of the Jewish tabernacle; but, as an argument, it was intended to demonstrate the scriptural authority for four orders of ministers in the church; namely, apostles, prophets, evangelists, pastors or teachers. I was not edified by his exposition of the typical significance of the tabernacle; nor was I convinced by his arguments for the ministry. In the course of his observations, the following things struck and remained with me. Other churches, he said, bore witness to the justness of their views—some to one, some to another—though the testimony of all was still imperfect. The Roman Church with its claims for the pope, and episcopal churches with their bishops, alike admitted the necessity for *apostles*. All churches of all orders had *pastors* and

teachers. Every denomination that sent forth missionaries gave its testimony in behalf of *evangelists*. None, however, but themselves claimed to have *prophets*, or asserted the necessity of having all the four. That there ought to be four orders of ministry in the church, was attempted to be shown by the following arguments:—Because there were *four pillars* placed between the holy and most holy place in the Jewish tabernacle; because Ezekiel the prophet had to call for the *four winds* to breathe on the dry bones that they might live; and because there were *four rivers that watered Paradise*. I think it possible that in a previous discourse he had given his interpretation of the passage in the Ephesians, in which St. Paul speaks of apostles, prophets, evangelists, and so on; but the above are some of the arguments I heard, and by such arguments I was not convinced.

This paper has extended so far beyond my expectations, that I cannot add, as I once purposed, any reflections on what I saw and heard, and have here narrated. I believe I must content myself with the office of the historian. I have given the history of a day—a day I do not regret to have spent, and which I hope was one not altogether lost. The most of the readers of this record will be able to make their own reflections on what it reveals, without my aid; at any rate, if I am ever to help them with some of my own, it must be at a future opportunity, for both time and space fail me now. I will only add, that, though I have not described all I saw, nor repeated all I heard, what I *have* said, in these two papers, is, in my honest and conscientious belief, a fair and true account.

Nov. 3rd.

T. W.

Review of Religious Publications.

EVENINGS WITH THE PROPHETS: *A Series of Memoirs and Meditations.* By Rev. A. MORTON BROWN, LL.D., *Cheltenham.*

London: Snow.

THIS is a volume of high merit both as an elucidation and a defence of the Scriptures. It is not addressed to the select and lettered few; but to the great multitude, who are capable of appreciating the results of learning, and are anxious to obtain clear and connected views of the lives, characters, and writings of holy men of God, who spake as they were moved by the Holy Ghost. It is emphatically a book for the people, and as such it cannot fail to be attended with results happy, permanent, and extensive. No mind but one replete with knowledge, and familiar with the entire range of sacred literature, could have produced it; and yet the whole is pervaded by a freshness and a lucid simplicity that must invest it with high interest to all readers. There is nothing to be seen of the dry elaboration of criticism, or of the formality and stiffness of mere comment. Each chapter and section flow on clear, comprehensive, full, presenting the results rather than the process of criticism and learned investigation. And hence, whilst the volume will be warmly approved by scholars and divines, who are already acquainted with the questions discussed, it will be especially welcomed by the great body of the thoughtful and inquiring, who, without minute acquaintance with the literature of Biblical investigation and prophetic studies, are anxious to arrive at satisfactory views of the Bible as a whole. To the young who are entering on an earnest examination of the Scriptures, in order to the attainment of clear conceptions of the harmony of divine truth; and to those of riper years, who are desirous of having their knowledge amplified or confirmed, it will prove an invaluable boon.

The range of the volume is very comprehensive. It commences with Moses and closes with Malachi. And in pass-

ing over this wide field Dr. Brown betrays no haste, or disposition to treat any important question with superficiality. The full light of patient inquiry and ample knowledge shines on every topic of importance connected with the life, and labours, and times of the long train of prophets that pass in review, so that the reader finds himself, not merely looking upon a vivid and life-like picture of gifted and inspired men, but surrounded with the circumstances and scenes through which they passed. The chapters resemble great historic paintings; each prophet stands as the centre, and around him gather the pomp and circumstance, the grandeur and desolation of ancient monarchies, the shadows of Israel's doom, and the rising splendours of Messiah's kingdom.

The designations of the various sections of the book are happy, and will convey to our readers some conception of the richness and amplitude of the questions discussed. They are as follows:—Moses, the prophet of the law—Samuel, the prophet of the altar—David, the royal prophet—Elijah, the prophet of Mount Carmel—Elisha, the prophet of the succession—Isaiah, the evangelical prophet—Jeremiah, the weeping prophet—Ezekiel, the prophet of the captivity—Daniel, the prophet of the court—Jonah, the prophet of repentance—Zechariah, the prophet of the restoration—Malachi, the prophet of the second temple. And as far as extensive knowledge and earnestness of purpose, combined with great ease and felicity in delineating characters and events, serve to throw interest around the grandest themes that can occupy the human mind, Dr. Brown's labours have, we think, been eminently successful. Readers, who have already accurate and comprehensive views of the various subjects discussed, will be gratified with the clearness and force with which they are handled; and many, whose notions of the sacred volume have been disjointed and fragmentary, will rise from the pe-

rusal of this book with conceptions of its unity which will excite their grateful and admiring wonder. And although not formally an argument for the divine authority of the Scriptures, it cannot be read without furnishing to all thinking minds attestations of the divinity of the Bible. The book, as a popular exposition of the great facts and verities of the sacred volume, and an indirect, but conclusive argument for the truth of Christianity, merits, and we trust will receive, a thoughtful perusal among all classes.

The style in which the volume is written is easy, fresh, and varied, not unfrequently rising into great force and beauty. There are many examples of happy antitheses, and not a few gem-like passages of aphoristic wisdom, that can bear to be quoted. Sometimes there is an element of the dramatic running through Dr. Brown's sketches, and occasionally there are eloquent outbursts of indignant invective against tyranny and oppression. Throughout, indeed, the variety, spirit, and naturalness of the style are such that the reader glides along the pages with an ease that prevents all disturbance of thought, and secures an immediate apprehension of the subject.

We warmly commend the book to all classes of our readers, assured that its perusal cannot fail to yield them both pleasure and profit.

CHRISTIANITY IN TURKEY: *A Narrative of the Protestant Reformation in the Armenian Church.* By Rev. H. G. O. DWIGHT, *Constantinople.*

London: James Nisbet and Co.

THE eyes of the world are at present fixed on Turkey; and every thing likely to affect its present position and future destinies must be looked upon with interest. To Englishmen of every class it must be gratifying to know that freedom and equal rights are making rapid progress among the subjects of the Sultan; and to the Christian it must be peculiarly welcome to learn that reformation is finding its way into the strongholds of corruption in the Armenian church, and that the gospel is not without testimonies to its power among Mohammedans. Of

these interesting and hopeful signs of the times this volume furnishes abundant attestations. It traces modern efforts to evangelize Turkey, and to rekindle the extinguished lamp of truth amid the once favoured cities of Asia Minor, to their origin in 1813, and follows them through varying scenes of hope and despondency, of struggle and suffering, until at the present time mission stations and little Protestant communities glitter like stars in a darkened heaven all over the Ottoman empire. Amid much opposition and numerous sacrifices, as Mr. Dwight's pages fully attest, has this happy result been achieved, and, therefore, we cannot but trace the hand of Providence in the entire movement, and must hope that the aggressions of despotism will issue in the wide-spread triumph of Christianity in the East.

Mr. Dwight states, not only that "The Sultan has issued a special hatti-shereif (a firman with his own imperial autograph upon it) to each of the different classes of his Christian and Jewish subjects, pledging to them full protection in all their rights," but that "native Protestant communities have been regularly organized in more than forty places, within the boundaries of the Armenian mission, and that there are nearly eighty towns and villages in the Ottoman empire, where Protestants are found in greater or less numbers, in most, if not all, of which stated Protestant services are held on every Sabbath." And as a further, and certainly a very hopeful, fact connected with the progress of Christianity in the East, he adds, "There are at present within the bounds of the Armenian mission seven native preachers, regularly ordained, besides some thirty colporteurs, constantly employed in distributing the word of God and religious books and tracts, and in personal conversation with the people. Six of the preachers are settled as pastors over churches; namely, *two* in Constantinople, one in Rodosto, on the sea of Marmora, one in Broosa, one in Nicomedia, and one in Adabazar. The seventh was ordained as an evangelist, and is at present preaching to an interesting congre-

gation newly organized in Khanoos, near Erzroom."

The book abounds with interesting details of the struggles and triumphs of truth; and altogether forms one of the most striking and precious chapters in the history of modern missions.

ORIGINAL REFLECTIONS AND CONVERSATIONAL REMARKS; chiefly on Theological Subjects. By J. E. GORDON, Esq.

London: James Nisbet and Co.

THIS is a volume of stray and fragmentary thoughts jotted down in the first instance for the author's own immediate benefit, and afterwards published at the suggestion of some friends. It is altogether a remarkable book, abounding in what is bold, racy, and oftentimes original, in idea and expression. There is no order or classification followed by Mr. Gordon; his "notions," embracing science, politics, theology, and criticism, are thrown together with a negligence that gives the picture-variety of the kaleidoscope, but hinders reference. To some of his "notions," although always well and forcibly expressed, we should not feel disposed to assent. There are many, however, which we deem at once beautiful and just, and did our space allow, should have gratified our readers by ample quotations. We give the following as samples:—

"A jest in religion is like a butterfly on a skull."

"Riches certainly make themselves wings; they fly away, and (Prov. xxiii. 5) hence it follows that the only way to keep them at home is to be constantly clipping their wings."

"Faith and repentance are twin graces, like the two Marys, who were the last to quit the Saviour's cross and the earliest to visit his grave. Repent and believe the gospel, expresses the relation in which they stand to each other. Repentance is the exercise of the penitent soul at the foot of the cross—faith the eye which first authenticates the resurrection, and then follows the Saviour into heaven."

"Some minds are merely transmissive

media—little, if at all, affected by either the light or the heat which they convey to others—like a lens of ice, which is capable of igniting gunpowder, without being affected by the combustion which it produces."

"When men are at most pains to keep the mouth of their purse shut, God is at most pains to keep the bottom of it open."

"Knowledge is to the intellect what light is to the plant. It gives colour, beauty, and form, but no fruit; that is the province of *heat*."

The reader will find a multitude of thoughts throughout the volume equally beautiful and striking; and in many instances much more extended and elaborate in their form.

THE STATION AND OCCUPATION OF THE SAINTS IN THEIR FINAL GLORY. By JAMES CARLILE, D.D. *With an Introductory Notice, by the Rev. JAMES EDWARD CARLILE BRECHIN.*

London: James Nisbet and Co.

* THIS little volume is posthumous. It was prepared for the press by Dr. C—, but did not appear till after his death. There is a beautiful appropriateness in it, as the last production of a superior and eminently excellent man, whose spirit is now united with "the saints in their final glory."

The design of Dr. C— is to illustrate and enforce his conception of the pre-eminent dignity of the saints in a future world, as indicated by the passage, "Ye shall judge angels." The priestly and regal character with which they are invested presupposes some order of beings over whom they preside, and to whom they minister; and to the opinion that these are angels Dr. C— was conducted by the passage already quoted. Many may object to his idea of this passage, and consequently will not be disposed to accept the speculation. But apart from this, there is a great deal in the little book that is truly valuable. It is enriched with a sketch of the closing part of his ministry, and an interesting memoir of Mrs. Carlile.

TINTERN ABBEY: *a Poem.* By F. BOLINGBROKE RIBBANS, F.A.S., *Head Master of Sir Thomas Powell's Endowed Grammar School, Carmarthen.* 4to.

Hall and Virtue, London; and Binns & Goodwin, Bath.

"WHILST the author was engaged, on the 25th of July, 1850, with some persons on the top of the Ruins at Tintern Abbey, discussing a rumour that the Duke of Beaufort was about to give the site to the Romanists, he was accosted, in strong Irish accent, by one of three in the garb of *Priests*.—"I hope, Sir, the day is not far distant when this place will again be in *our* hands."—"I hope in God you may be mistaken; for *now*, at all events, these Ruins speak the truth," was the reply; when the somewhat astonished and apparently displeased priests precipitately left the place."

This incident was the occasion of this Poem, which, in addition to its classic taste and beauty, is thoroughly Protestant in its feeling.

With our author, we sing in spirit over all such Ruins—

'I love thee better now in thy decay,

With thy deep silence, and thy mould'ring nave,
As thou seem'st crumbling to thy final day,
And bending, dignified, to meet thy grave,

Than I had loved thee, if I could have seen
Thee in thy early time of pride and youth;
For then thou wast with falsehood fill'd, and sin;
But *now* thou tell'st a tale of solemn truth."

The lines, which are well conceived and expressed, are accompanied with highly artistical engravings of the Abbey and surrounding scenery; and with brief Historical Notices. The volume will be a safe and acceptable present for young people.

THE EPISTLES OF PAUL THE APOSTLE:
an Original Translation; with Critical Notes and Introduction. By JOSEPH TURNBULL, Ph. Dr., V.D.M., *Honorary Secretary to the Anglo-Biblical Institute.*

London: Samuel Bagster and Sons.

WE cannot but approve of every conscientious and enlightened effort to remove all that is obscure and ambiguous, from the English version of the Scriptures. And it must be admitted that the

lapse of nearly two hundred and fifty years, since the authorized translation was made, leaves room for some emendations. During that time certain forms of expression, once in familiar use and easily understood, have become obsolete, or unintelligible; and the means and appliances for a more accurate and critical examination of the Original languages have greatly multiplied. Such attempts, then, as that of Mr. Turnbull now before us, merits the highest commendation, especially when conducted with the scholarship and devout spirit indicated in his Introduction and Notes. To the principles and arguments urged by Mr. Turnbull in his introduction, we cordially assent; and cannot but admire the patient, scholar-like manner in which he set about his work. The translation will, we think, in not a few instances greatly assist the English reader.

SABBATH EVENING READINGS ON ST. LUKE. *By the Rev. JOHN CUMMING, D.D.*

London: Arthur Hall, Virtue, and Co.

THE facility with which Dr. Cumming pours forth treatise, sermon, and comment is truly astonishing. He never seems to exhaust himself. His power appears to augment with the multiplication of his efforts. His productions may not be profound, or highly erudite, nor does he intend them to be such; but they are full of instruction adapted to the great multitude, to whom he immediately addresses himself.

His "Sabbath Evening Readings" are among his happiest efforts. They embrace a large amount of healthy, vigorous, and well-digested exposition. No one can read them without being struck with his readiness and felicity in applying the lessons of divine truth to the ever-varying circumstances and exigencies of men. Of this there are many beautiful illustrations in the volume now before us. And besides, the cardinal truths of the gospel have always a prominent place assigned to them, and are uniformly represented as the best hope of the world.

These Readings have our hearty com-

mendation, as they cannot fail to be eminently useful.

NETTLETON AND HIS LABOURS: *being the Memoir of Dr. Nettleton. By BENNET TYLER, D.D. Remodelled in some parts, with occasional Notes and Extracts, and Specimens of his Sermons and Addresses, and an Introduction. By the Rev. ANDREW A. BONAR, Collace.*

Edinburgh: T. and T. Clark. 1854.

THE importance of this work would justify a more lengthened notice than we are able to give it. We shall be glad, however, if the little we may say should lead our brethren in the ministry, and young men preparing for the sacred work, to procure and study it for themselves. While there may be some things in it with which they, like ourselves, could not altogether agree, we are sure they could not peruse it, in a right state of mind, without deriving great personal benefit, and learning many invaluable lessons.

Dr. Nettleton was unquestionably one of the most useful and successful ministers of Christ that America ever produced. He is stated "to have been the means of awakening no less than 30,000 souls." He could be no common man, of whom, when a student for the ministry, President Dwight could say, "He will make one of the most useful men this country has ever seen."

He was born in 1788, and had the advantage of religious instruction in early life. Like many who have afterwards been eminently successful in the work of the ministry, the conflict through which he passed in becoming decided, was lengthened and severe. It issued, however, in due time, in his possessing peace and joy in believing. Having been led to decide on giving himself to the work of the ministry, in 1805, he entered Yale College, then under the presidency of the venerated Dwight. Even here he was distinguished for his piety and usefulness. He had intended, with some others like-minded with himself, to devote himself to missionary work among the heathen. But "soon after he began to preach, his labours were crowned with

signal success. Wherever he went, the Spirit of God seemed to accompany his preaching. His brethren in the ministry, witnessing the success of his labours, were of opinion that he ought to delay, at least, the execution of his purpose to leave the country. In deference to their opinion, he consented to delay; and as his labours became increasingly successful, his brethren were more and more convinced that God had called him to labour as an evangelist at home." p. 53.

The following extract will give some idea of the character and results of Dr. Nettleton's labours:—"On February 18th, 1821, he visited Farmington, Connecticut. Dr. Porter, the pastor of the church at that place, writing some years after, with reference to this visit, says, that 'from the beginning of the year, a new state of feeling began to appear in the town. On the first Sabbath in February, I stated to the assembly the tokens there were of the precious presence of God in several places of the vicinity, and urged, not without effect, the duties peculiarly incumbent on us at such a season. . . . In this state of things, the Rev. Mr. Nettleton made us his first visit. His preaching on the evening of the Lord's-day was sent home by the power of the Spirit upon the hearts of many. His discourse on the Wednesday evening following was blessed to the conviction of a still greater number. As many as fifty persons dated their first decided purpose of immediately seeking salvation from that evening. . . . At a meeting of the awakened on the evening of February 26th, there were present about 170. Here were persons of almost every age and class—some who, a few weeks before, had put the subject of religion at a scornful distance, and others who had drowned all serious thought in giddy mirth, now bending their knees together in supplication, or anxiously waiting to be told what they must do to be saved. From this time, so rapid was the progress of the work, that there were present at the next similar meeting, on March 12th, 180 persons, of whom fifty supposed that since the commencement of the work they had

become reconciled to God. A week after, I had the names of more than ninety who indulged the same hope.

“The state of feeling which at this time pervaded the town was interesting beyond description. There was no commotion, but a stillness in our very streets, a serenity in the aspect of the pious, and a solemnity apparent in almost all, which forcibly impressed us with the conviction that *God was in the place*. Public meetings were so appointed as to afford the same individual opportunity for hearing preaching twice a week, besides on the Sabbath.

... The topics on which Mr. Nettleton principally dwelt were, the unchangeable obligations of the Divine law—the deceitful and entirely depraved character of the natural heart—the free, indiscriminate offers of the gospel—the reasonableness and necessity of immediate repentance—the vanity of excuses—and the guilt and danger of slighting, resisting, and opposing the Holy Spirit.

Within three months, there were about 250 members of the congregation who supposed they had passed from death unto life. On the first Sabbath in June, 115 were added to the church, and, at subsequent periods, 120 besides. It was a favourable circumstance that among the first subjects of the work there was a large proportion of the more wealthy and intelligent class. A few who then came forward have since been rejected, and others have declined from their first love; but certainly not a larger proportion than I have seen among other hopeful conversions. Many have since died, and some have removed to other places, but those who remain constitute the strength of the church.” pp. 147—152.

In theology, Dr. Nettleton was to a considerable extent a follower of Edwards and Dwight. His method in conducting revivals was distinguished for judiciousness and freedom from everything like display. In the specimens of his preaching which are given in this volume, there will be found nothing like rant, or mere exciting declamation. They are solid, argumentative, doctrinal, pointed appeals to the understanding, conscience, and heart. Dr. Nettleton, we may remark,

had no sympathy with Finney, either in his doctrinal sentiments or modes of procedure. Not women could be more unlike. We should also mention that the most distinguished among the American ministers for piety and orthodoxy were friends and supporters of Dr. Nettleton. We meet with references in this volume to his visit to this country in 1831. It took place when he was in declining health, and when his best days were over. He died in 1843, but his labours may be said to have been finished long before.

In conclusion, we beg earnestly to recommend this volume for circulation among the rising ministry of our churches. It will do good both to the minds and hearts of our brethren, even though they may not agree with everything it contains. We trust the perusal of it may be the means of leading on many among them to greater earnestness and usefulness in the work of the Lord.

A SCRIPTURE GAZETTEER; containing an Account of all the Places mentioned in the New Testament. By B. H. COWPER.

London: Snow.

THE author has collected in this little volume a great variety of useful information. It will yield valuable assistance to the young, and to Sunday-school teachers, in studying the New Testament. Not a few passages of Scripture will be elucidated by its use.

CHRISTIANITY VIEWED IN SOME OF ITS LEADING ASPECTS. By the Rev. A. L. R. FOOTE, author of “Incidents in the Life of our Saviour.”

London: Hamilton, Adams, and Co.

WE have read this little volume with care, and have been greatly pleased with the highly philosophical, practical, and pious tone in which the spirit, power, and purposes of Christianity are set forth. Mr. Foote evidently thinks for himself, and has the power of expressing his thoughts in a way that attests his own earnestness, and is calculated to impress the minds of his readers. We have seldom seen the leading “aspects” of Christianity set so clearly before the understanding, and pressed home so irresist-

ibly upon the heart, as they are in this volume. No one, we think, can attentively peruse it without feeling that Christianity is at once accordant with the wisdom and beneficence of God, and adapted to the circumstances and exigencies of man. It is exhibited in just and beautiful concatenation, as a life—a work—a reward—a culture—a discipline—a fellowship; and every thoughtful reader must admit that whilst these things are essential to the completeness of its mission, they have been developed and enforced in a manner not unworthy of their importance. We trust the volume will be extensively read.

A PORTRAITURE OF THE LATE REV. WILLIAM JAY, OF BATH. *An Outline of his Mind, Character, and Pulpit Eloquence, with Notes of his Conversations, and an Estimate of his Writings and Usefulness.* By the Rev. THOMAS WALLACE, Author of "A Guide to the Christian Ministry" (Prize Essay), "The Heavenly Home," "The Happy Family," &c., &c. 8vo. pp. 240.

Arthur Hall, Virtue, and Co.

WE have been delighted, but not surprised, to find that a large edition of Mr. Jay's "Autobiography," which we reviewed last month, is already exhausted. It will doubtless pass through numerous editions, and be a favourite, in many Christian circles, for generations yet to come. It is altogether the freshest thing of its kind that has seen the light in our times.

We should have noticed Mr. Wallace's Portraiture long ago; but for a conscientious feeling that the authoritative memoir, especially as it was an autobiography, should take the precedence. To many of our readers it will prove a pleasing accompaniment to the larger and more complete work. It contains the substance of many of the author's conversations with Mr. Jay, some of which are highly characteristic; and is, in many respects, a pleasing tribute to the memory of this great and good man. As Mr. Wallace, in early life, was well acquainted with Mr. Jay, and saw much of him in his latter years, he had excellent

opportunities of forming a correct estimate of his personal intercourses; and he has given us the results, in the present volume, of his lengthened and varied observation.

We sincerely hope that the work will have an extensive circulation.

THE ERRORS OF INFIDELITY; or, an Abridgment of various Facts and Arguments urged against Infidelity. An Essay, to which the prize, offered by George Baillie, Esq., of Glasgow, was awarded. By DAVID MCBURNIE, author of "Mental Exercises of a Working Man," &c.

London: Hall, Virtue, and Co.

THIS volume, as the title-page indicates, is a prize essay. And as the proposer of the prize required that the utmost conciseness compatible with the clear and argumentative enforcement of truth should be employed, there is no redundancy, or needless amplification in handling the various topics discussed. The volume is indeed a close and rapid condensation of the varied and conclusive arguments which have been generally used to show the untenableness and folly of infidel opinions. It resembles an armoury hung all over with keen-edged and glittering weapons. To parties desirous of finding, within a limited compass, and in a style at once lucid and forcible, the mighty array of "Facts and Arguments urged against Infidelity," we would earnestly recommend this essay.

THE DAILY LIFE; or, Precepts and Prescriptions for Christian Living. By the Rev. JOHN CUMMING, D.D., F.R.S.E., Minister of the Scottish National Church, Crown-court, Covent Garden. 8vo. pp. 438.

Arthur Hall, Virtue, and Co.

THIS, to our taste, is one of Dr. Cumming's best volumes. No Christian can familiarize himself with its pages without profit. It is a book for the heart and the closet. We give it our most hearty commendation. From Dr. Cumming's pen it is sure of a circulation.

PLAIN REASONS FOR BEING A CHRISTIAN.

Abridged from "Deism Refuted." By the Rev. THOMAS HARTWELL HORNE, B.D. 12mo. pp. 12.

Religious Tract Society.

THIS Tract, from the able pen of Mr. Horne, has been prepared, partly to arm the scholars in the senior classes of our schools against infidelity, and partly to counteract, by the Divine blessing, the

mischievous infidel tracts now circulating by hundreds of thousands weekly. The Tract Society has done well in publishing so effective a missile. In these *twelve pages* more is done to show the folly and utter hollowness of infidelity, than is often effected in a large and elaborate volume. We hope this tract will be circulated by the million in the length and breadth of the land.

Home Chronicle.

PROPOSED MONUMENT TO DR. WARDLAW.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I am quite sure you will find no fault with me individually, however you may feel as an Editor, for sending you the enclosed duplicate letter, which I have received from an anonymous correspondent in Sydney, relative to a monument to be erected to the memory of the late honoured and revered Dr. Wardlaw, the original of which I received some time ago, with the remittance therein referred to of a draft on London for five guineas towards that object. The Editor of the "Scottish Congregational Magazine" has been kind enough to insert it for me in his periodical, and, if agreeable to you, I should be glad if you can give it a place in the "Evangelical."

Many of your readers in England, I doubt not, will take an interest in the subject of it, as having reference to so excellent and highly gifted a minister of the gospel as Dr. Wardlaw.

Permit me also to embrace this opportunity of mentioning, that the church which for so long a period enjoyed his valuable and much esteemed services have been for some time past occupied with the "Wardlaw Jubilee School and Mission House," which is being erected in the Dove Hill here; otherwise they would ere this have commenced a subscription for the erection of a more public monument to the worth of Dr. Wardlaw. We have now, however, taken up the matter and made a beginning, an interim committee having been appointed for the purpose by the deacons, Mr. John Brown,

junior, and myself, to act as treasurers; and we have already collected amongst the members of the church upwards of £100, in addition to the subscription of my unknown correspondent at Sydney. We shall get many more subscriptions from the members of West George-street church, though, not being a wealthy body, the additional amount in money may not be very large. We expect the Congregationalists of Scotland will take an interest in this matter, and should those in England feel inclined to do so, in token of their respect for one whose valuable labours were not confined to Scotland, Mr. Brown, as well as myself and any of the other deacons of the church, will thankfully receive their subscriptions. The magnitude and character of the monument must, of course, depend upon the amount of subscriptions we may receive. It will be erected on a commanding site in the Necropolis adjoining the burial-place.

We do not mean to make an indiscriminate application for subscriptions; all we desire is, that those who may value and admire Dr. Wardlaw's public services in the cause of his fellow creatures, black as well as white, without distinction of race or clime, may have an opportunity of showing it by aiding us in the erection of a suitable monument to his memory.

Commending the matter to your kind countenance and support,

I remain, dear Mr. Editor,

Yours very respectfully,

WILLIAM P. PATON.

(Extracts from the Letter referred to.)

"What the feeling in Glasgow may have been, when it became known that this 'mighty man' had fallen, I know not; but if I may judge from my own, at the distance of many thousands of miles, I would say that the day of his death must have been a day of tears and heartfelt sorrow to the good people of your magnificent city. * * Wardlaw was a man who lived, and laboured, and wrote,—'not for an age, but for all time.' And, in future ages, I doubt not that multitudes yet unborn, who may visit Great Britain from far distant lands, and Isles beyond the seas, will direct their steps to the hallowed spot where, 'after life's fitful fever, he sleeps well.'

"Even, then, should the citizens of Glasgow rear high to Wardlaw's memory the monumental pile—be it of brass, or of granite, or both combined—he who sleeps beneath will be known and admired for his works, long after that shall have perished by the action of all-consuming time.

'For there is linked unto his name

A spell that will command the voice of Fame,' * *

"In the midst of all my reflections, one question, whether I will or no, kept running through my mind. It is this, 'Will Glasgow do honour to herself now—not some years hence—by honouring the memory of one of her most worthy and distinguished sons?' Her citizens have reared many monuments—noble monuments—let them rear yet another, over the dust of Ralph Wardlaw,—the most fitting inscription for which, in my humble opinion, would be his *name* alone."

EDITORIAL REMARKS.

It is very refreshing to us to read such a glowing testimony to our venerated friend Dr. Wardlaw, from the antipodes; and the more so, as the writer adds, "New South Wales—from one who, when a boy, enjoyed the friendship of Dr. Wardlaw, and who now, though far away, mourns his departure." This is creditable to human nature; and a contribution of £5 5s., to the proposed

monument, proves, it may be very munificently, the sincerity of the writer. We rejoice, however, that this hearty soul in New South Wales, was not the first to think of a monument to Dr. Wardlaw, in the Necropolis of Glasgow, to which, with others of the "mighty dead," his precious dust is committed. His church had secured the ground for the proposed monument; and on the completion of the "*Wardlaw Jubilee School and Mission House*," in honour of their pastor, had fully intended to set about providing for its erection. But the West George-street Church must not, indeed, make a monopoly of this mark of respect and affection to the memory of Dr. Wardlaw. We should hope that there is not a Protestant church in Glasgow that will not seek to divide the honour with them; and, if we may judge from the estimate we have formed of the value of Dr. Wardlaw's labours to the Christian church at large, we should expect that, North and South, subscriptions for such an object will pour in from all quarters, if Dr. Wardlaw's vestry do their duty, as we doubt not they will, in giving publicity to the undertaking.

THE LATE REV. THOMAS SCOTT.

A NEW stone has just been placed over the remains of this venerable divine in the church of Aston Sandford, of which he was Rector the last twenty years of his valuable life; and although, as was once truly observed by a good Bishop of our Church, that his *Commentary* was his memorial, it may yet be doubted whether, in this age of memorials to great and good men, some more liberal monument than a stone and tablet might not be furnished: such, for instance, as almshouses for the widows and orphans of devoted missionaries.

BUNYAN MEETING HOUSE, BEDFORD. ORDINATION OF THE REV. J. J. INSULL, AS CO-PASTOR WITH THE REV. JOHN JUKES.

BEDFORD, "in days of yore," had its *castle*, the extensive fortifications of which were raised before the invasion of

Britain by the Romans. It had, too, its abbey—its monastery—its priory—its hospital. Indeed, we find that the religious endowments of Bedford had given to the town its well-known name of "Chapel-place," or "Prayer-ford."

But all was dense darkness as to the knowledge of salvation. When, however, the Bible became translated, light was diffused. Gospel-truth told its touching tale. The ever-living lustre of Protestant truth enfranchised the people. Priestly dominion was scorned. The people thought for themselves. Conventicles reared their lowly roofs. Nonconformists met. Churches were united in the fellowship of the "faith once delivered to the saints."

As a massive memorial of such days, "Bunyan Meeting" stands hard by the spot where the noble Nonconformist preached the "word of life."

The creative genius of the persecuted Puritan has given to Bedford and its environs high historic fame. Bunyan, in his early days, was the merriest lad in Elstow. His fiery fancy, and burning wit, and ardent spirit, ruled the circle of his boyhood. John led the game. The green and the belfry were the dominions he claimed. His domineering profanity was felt and feared. So Bunyan rose to manhood. He married early. The young wife was the very companion the youthful blusterer required; she had sufficient charms to keep John at home. They read together. The tinker's impiety was checked. He now rarely joined in the village sports. His imperious soul was sad. John said little, but thought much. Mighty and mysterious musings filled his spirit. At "Elstow Church," Bunyan and his wife were constant attendants. Clear light dawned on the half superstitious worshipper. He was introduced to Mr. Gifford, the *first pastor* of the Baptist Church at Bedford. Gifford has been considered as the "Evangelist" of "Pilgrim." By this holy man was the young disciple "taught the way of God more perfectly." At the age of twenty-six, Bunyan was united to the church under Gifford's care. Mr. Gifford died. The then preaching-deacon was unani-

mously requested by the brethren of the church to be their pastor. With much diffidence and no little reluctance the humble man acceded.

The fame of the preacher spreads. Crowds listen. His addresses are full of vivid appeals. His opening ministry arouses many a slumbering conscience by the loud thunder of its alarms. The sermons of the Sabbath are clothed in all the royal drapery of his princely imagination. Bunyan itinerates. When the provincial Puritan appears in London, the illustrious Dr. Owen listens, and freely says that he would readily relinquish all his learning if *he could but preach like the Bedford Tinker*. In his preaching excursions nearer home, John was sometimes met by the Bishop of Peterborough. The bishop's coachman, who was a dissenter, and had heard Bunyan preach, had made such representations of John's wonderful talents, as to excite his lordship's curiosity. His lordship consequently ordered the man, the next time he met Mr. Bunyan, to let him know. The coachman in a short time meets Mr. Bunyan on the high-road, and, as desired, stopped the carriage, intimating to his master that *this* was Mr. Bunyan, and to Mr. Bunyan that his lordship wished to speak to him.

The bishop, from his carriage window, said, "Mr. Bunyan! I understand that you are very clever at interpreting difficult passages of Scripture: what do you think is the meaning of Paul when he says to Timothy, 'The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments'?"

"Why, my lord," said the shrewd Nonconformist, darting, at the same moment, one of his piercing glances from beneath his bushy eyebrows, "*the passage is simple enough*. Paul was a travelling preacher, and Timothy was a primitive bishop. In *those days*, it was customary for *bishops* to wait on *travelling preachers*. Paul, therefore, instructs Timothy to look after his luggage, and to bring it with him when he comes. *Times are altered now; bishops ride, and travelling preachers walk.*"

The bishop threw himself back in his carriage, cried "Umph," and said to the man, "Drive on."

The celebrated preacher was seized. Persecution imprisoned him. The Puritan was silenced. The "enemies of the cross" rejoiced. But Bunyan's silence was mightier than his sermons. In his prison-cell a special influence arouses his heaven-born genius, and *thence* issued those brilliant conceptions of evangelical thought that have thrilled through the heart of humanity. And, to this day, the prison-page retains all the magic might of its enchantment still.

And the same gospel which Bunyan preached, has, till now, been proclaimed near the spot where "Bunyan's church" assembled.

And the interest which that gospel still awakens was seen by the attendance at the recent ordination of the junior pastor at Bunyan-meeting. No similar service had been held in connexion with this church since 1792, when the Rev. Samuel Hillyard was settled at Bedford; its present esteemed senior minister, the Rev. John Jukes, having brought with him the rich maturity of twenty years' ministerial experience.

On Monday evening, Oct. 2nd, a preparatory service was held in Bunyan-meeting, when prayers were presented by the Rev. William Alliott, J. England, and Dr. Stowell, of Cheshunt College, tutor to Mr. Insull; and an impressive address was given, on prayer, by Dr. Stowell, developing much experience and extensive observation.

On the following morning, October the 3rd, a large congregation assembled, including many ministers and members of the surrounding churches and congregations, with students not a few, from Cheshunt, Cotton-end, and those under the tuition of Messrs. Jukes and Alliott. The opening prayer was offered by the Rev. Mr. Philips, of Harrold.

The introductory discourse was delivered by Dr. Stowell.

In the absence of the venerable and Rev. Thomas Palmer Bull, whose father, the Rev. William Bull, was a member of this church, the questions were very

affectionately proposed by the Rev. Samuel Kent, of Biggleswade.

Mr. Jukes, in behalf of himself and the church, stated the circumstances of Mr. Insull's visit to Bedford, the effect of his probationary services at "Bunyan," and their result in Mr. Insull's call to the co-pastorate.

To the questions proposed by Mr. Kent, satisfactory, luminous, manly, and evangelical answers were returned by Mr. Insull.

The ordination prayer was offered by Mr. Jukes. Its intense affection and earnest and devout solemnity, seemed as a chariot of love, bearing away the soul of the worshipper into the very light of the heavenly throne.

To sustain the hallowed impression of the senior pastor's prayer, nothing could be more appropriate than the tender, faithful, and subduing charge given to the younger pastor by his special friend and beloved minister, the Rev. James Sherman. It was marked by all that "good minister's" great characteristics; and closed with a thrilling invocation to the "Blessed spirit of dear John Bunyan."

During the services of the morning, hymns were given out by Messrs. Corbold, Sisterson, and J. S. Moffat, of Cheshunt College.

At the dinner, in the Castle-rooms, a numerous and select company met, the senior pastor presiding. After dinner Mr. Jukes rose, and gave utterance to sentiments which all present felt were devout as a Christian, generous as a colleague, patriotic as a Briton, and honourable as a man.

Mr. Insull appropriately responded to the address of the chairman, while his open, and earnest, and catholic avowals, were warmly greeted by the assembly.

The Rev. James Sherman, on rising, stated the personal regard that he cherished for Mr. Insull, and assured the friends present of the high estimation in which the youthful pastor was held by his friends at Surrey chapel, and also by the tutors and students at Cheshunt; and was delighted at the happy position of his young brother, as a colleague in the ministry with Mr. Jukes, "of *whom*," said

Mr. Sherman, "*all the churches speak well.*"

Brief addresses followed by Dr. Stowell; the Rev. William Alliott, of Howard chapel; and the Rev. John Frost, of Cotton-end.

In the evening a large assembly was gathered in Bunyan-meeting, when the Rev. Charles Stovel, of London, poured forth his intellectual treasures with a loving heart, from the words, "*Ye are the light of the world.*"

The solemnities of this happy and memorable day at "Bunyan," were closed with prayer by the newly ordained colleague. And now may the mantle of the glorified Puritan rest upon the youthful minister—the same "glorious gospel" that Bunyan preached be long and successfully proclaimed by both pastors, and the growing influence of "Bunyan's church" widely extend the knowledge of the cross.

CROFT CHAPEL, HASTINGS.—RESIGNATION OF THE REV. WILLIAM DAVIS.

ON Wednesday evening, October 25th, a special meeting was held in the Croft Chapel, Hastings, on occasion of the resignation of the Rev. W. Davis. The reverend gentleman gave an interesting account of his past history, specially referring to the past thirty-six years, during which time he has been the pastor of the church assembling in the above place of worship. Mr. Davis retires from his pulpit and pastoral labours, esteemed and loved not only by his own people, but by the whole town and neighbourhood.

He leaves the church under the care of the Rev. George Stewart, who for a little more than a year has been associated with him in the ministry.

PARK-STREET CHAPEL, HATFIELD.

MR. SAMUEL BIRD, of London, has been invited by the church of Christ assembling in Park-street Chapel, Hatfield, Herts, to become their minister, in the room of the Rev. Samuel Raban resigned; and he purposed commencing his stated labours among his people on the first Sabbath in October.

MARPLE BRIDGE.

THE Rev. James Benson, of Lancashire College, has accepted an invitation from the church and congregation assembling in the Marple Bridge Chapel, Derbyshire; and entered upon his pastorate on the 17th of September, with very cheering prospects of success. The cause at Marple Bridge was commenced in a barn, at Mill Brow, towards the end of the seventeenth century; and in 1716 it was removed to the present chapel, which has been enlarged several times. We trust our young friend himself is greatly comforted and encouraged in his work.

SETTLEMENT OF REV. JAMES LYON, AT DUNSTABLE.

ON Thursday, the 9th November, 1854, the services connected with the recognition of the Rev. James Lyon, as pastor of the recently formed Independent Church in Dunstable, Bedfordshire, were held as follows:—

In the afternoon, the introductory discourse was delivered by the Rev. William Alliott, of Bedford; the questions were proposed by the Rev. Robert Robinson, of Luton; and the recognition prayer was offered by the Rev. John Harris, of St. Alban's. In the evening, a united charge was delivered to the pastor and to the people, in his usual earnest and affectionate manner, by the Rev. Dr. Morison, London. At each of these services, a large and deeply interested audience was present.

At the close of the afternoon service, tea was provided, of which the friends partook, after which several short and animated speeches were delivered.

To the Independent body, Dunstable is entirely new ground; it presents, however, a widening field of labour, as the population has been, and is, increasing; and Mr. Lyon enters on it with encouraging prospects of success.

ORDINATION AT HUDDERSFIELD.

ON Thursday, October 28th, the Rev. R. Bruce, M.A., of King's College, Aberdeen, was ordained as minister of Highfield Chapel, Huddersfield. The Rev. J. Pridie, of Halifax, conducted the opening devo-

tional services ; the Rev. E. Mellor, M.A., of Halifax, in an instructive and masterly address, from Matthew viii. 23, defended the polity and doctrine of Congregationalism ; after which the usual questions were put by the Rev. R. Skinner, the pastor of Ramsden-street Chapel, Huddersfield ; to these Mr. Bruce replied, by setting forth his views of Christian doctrine with much clearness and vigour, and by stating the steps which led him first into the ministry, and afterwards to accept the call of the church at Highfield Chapel. The designation prayer was offered by the Rev. H. Bean, of Heckmondwike ; the Rev. R. Vaughan, D.D., president of the Lancashire Independent College, delivered an impressive charge, from 2 Timothy ii. 21.

In the evening, the Rev. J. Spence, M.A., of the Poultry Chapel, London, preached to the church and congregation, enforcing on them the obligations arising from the possession of the Christian ministry.

On both occasions the elegant and noble edifice was well filled. Mr. Bruce was encouraged by the presence of many ministers and students from the neighbourhood and adjacent colleges, and enters on his labours with bright and cheering prospects. In the interval of the public services, a large number of friends sat down to dinner in the school-room ; Mr. Bruce presided, and speeches were delivered by the Rev. Dr. Vaughan, the Revs. R. Skinner, E. Mellor, J. Spence, and others, expressive of great cordiality and sympathy with the minister and his people.

CLEVEDON, NEAR BRISTOL.

THOSE of our readers who are acquainted with this delightful summer resort, will be happy to learn that the congregation of Union Chapel, under the pastorate of the Rev. R. G. Soper, B.A., has so increased of late, that the place where for twenty-seven years they have been accustomed to meet for Divine worship has now become too small for them. They therefore feel under the necessity of seeking enlarged accommodation ; and, as the daily school-room in connexion with

the chapel is altogether inadequate for the number of children in attendance, it is proposed to erect a more commodious sanctuary, and adapt the present one for the purpose of education. This will involve an outlay of at least £1500, towards which the congregation can raise but very little. It is therefore earnestly hoped, that all who feel interested in the extension of the Redeemer's kingdom, especially those friends who are in the habit of visiting Clevedon, on whose account this enlargement has become necessary, will feel pleasure in contributing to this object.

Contributions may be forwarded to Messrs. Hankey, Fenchurch-street, London ; the Rev. R. E. May, Cotham, New-road, Bristol ; or to Mr. Frederick Wills, Clevedon. As it is determined that the new chapel shall be opened free from debt, the building will not be commenced till nearly the whole of the required amount shall have been raised.

DEWSBURY.

THE Rev. E. H. Weeks, of Dewsbury, has received from the Independent church, at Harpurhey, Manchester, a very cordial and unanimous invitation to become their pastor. Though the Church and Congregation at Dewsbury, both in numbers, wealth, and influence, far exceeds those at Harpurhey, and notwithstanding the consequent pecuniary and other disadvantages to himself, we understand Mr. Weeks has accepted the invitation, and intends to remove in the course of a few months. At Dewsbury, his first pastorate, Mr. Weeks has laboured eleven years, and by his activity, energy, and perseverance, has been the means of accomplishing a large amount of good in the church and congregation over which he has presided. During the time referred to, the congregation has increased till not a single pew remains unlet. A heavy debt has been removed from the chapel ; large new school and class rooms, in which from 600 to 700 Sunday-school scholars and teachers meet, have been built, and cleared of all incumbrance ; and the various Missionary, Dorcas, and other benevolent associations

connected with the place, have grown to a most gratifying condition of strength and efficiency. The church at Harpurhey is but an infant church, and is at present erecting a neat and commodious chapel, in the Gothic style of architecture, opposite the Queen's-park, on a very excellent site, and in an increasingly populous and important neighbourhood. "In the trust-deed of this new chapel (says a correspondent) the articles framed and adopted by the Evangelical Alliance as its foundation of union, form the doctrinal basis—a basis which, while it meddles not with secondary or non-essential points, about which even good men differ, sufficiently guards against any departure from fundamental or essential doctrines, about which all evangelical denominations agree, and which also provides for the union of Baptists and Independents in one fellowship, leaving the church at liberty to choose its ministers indiscriminately from either; a consummation devoutly wished for by many of the excellent in both sections of the great Nonconformist body." An effort has been made to detain Mr. Weeks in his present sphere, and a noble sum has been promised towards the execution of a proposal to erect for him a spacious chapel on broad evangelical principles. A proposal so kind and generous necessarily placed the Rev. gentleman in a painful and embarrassing position,—all the more so as he has long wished to see another Independent chapel, for which there is abundant room in Dewsbury. His removal will be greatly regretted by his numerous and attached flock, to whom he has been a devoted minister, and among whom he has had a devoted people, and will also be felt by many beyond them, especially by the friends of the temperance cause and of kindred movements.

NEW CHAPEL, ARTHUR-STREET,
WALWORTH.

THE opening services of this new place of worship took place on Wednesday last, and, notwithstanding the extremely unfavourable state of the weather, large congregations assembled, both morning

and evening, to listen to most impressive discourses, preached, in the morning, by the Hon. and Rev. Baptist Noel, from Ephesians ii. 8—10; and in the evening by the Rev. Dr. James Hamilton, from 1 Cor. xiv. i.

After the morning service, a most substantial repast was provided in the new vestry, which was crowded to excess by the friends who remained to dinner, presided over by the Hon. and Rev. Baptist Noel; at the termination of which an adjournment took place to the chapel, and a public meeting was held, W. B. Gurney, Esq., occupying the chair, supported by the esteemed pastor, the Rev. J. George, the Revs. B. Lewis, Tiddy, Chislett, Perratt, Wills, Turquand, Davis, Waddington, Eldridge, Collins, Bayfield, and Rogers; Messrs. Lindsay (Treasurer) Pratt, Watson, Burgess, Beal, &c., &c.

The Rev. J. George introduced the venerable chairman in a few appropriate words, as the most fitting individual they could have selected to preside over them, from his long and intimate connexion with the neighbourhood, Walworth having been his birth-place, and also his residence for a long series of years; and his interest not only for the churches in that neighbourhood, but for the church universal, were well known.

W. B. Gurney, Esq., then addressed the meeting at considerable length, and drew a striking picture, or rather contrast, between the state of Camberwell and Walworth in the days of his boyhood and the present days. He remembered when only one place of worship existed—the Baptist Chapel in East-lane, between the further end of Walworth and Peckham (the Rev. Dr. Collyer's), and traced the rise of the numerous chapels, of various denominations, now existing around. The good Mr. Swaine, the speaker stated, was introduced to Walworth by his father, and his mother was the means of introducing Sabbath-schools in the same district, commencing with thirty scholars, in the year 1796. Mansion House Chapel had been erected and three times enlarged within his recollection. Mr. Burnet's chapel had also sprung into existence, and when he had

called to mind what had been done, he had faith that the building in which they were then assembled would be speedily paid for. He congratulated both pastor and people upon the style of their chapel, which was very chaste: no painted windows or other frippery; and, as he told Mr. Noel in the morning, he believed it to be a most useful church. He was glad they had preserved their old chapel for the purposes of a Sunday-school; and he had no doubt that the chapel itself, and all the necessary buildings attached, would be well used, leaving no room for the taunt which the Roman Catholics sometimes threw out against them, that they did not make sufficient use of their chapels. The chairman resumed his seat, after announcing a handsome subscription towards the chapel, and also towards their present Sunday-school (the old chapel), which he trusted would prove a great blessing to the crowded neighbourhood wherein it was situated.

Mr. Lindsay then read a financial statement, from which it appeared that the total cost of contract for the new chapel, vestries, house, and fittings, &c., was £2620, upon which they had raised the small mortgage of £800, and the remainder, they had no doubt, from the zeal and faith of their friends, would soon be realized. Upwards of £1400 had already been raised.

The Rev. Mr. Davis (York-road) said, he always felt a peculiar pleasure in the opening of new places of worship—whether Baptist or Pædo-Baptist he did not care to inquire, believing their minor differences very unimportant as compared with the great truths—and he sincerely congratulated Mr. George and his friends upon their position that day. Mr. George was not so well known to himself, perhaps, as to other ministers around him, but believing him to be a zealous, hard-working brother in Christ, it gave him great pleasure to be present, and offer a word of congratulation.

The Rev. J. Russell, of Lewisham, said that he succeeded their worthy chairman in teaching in Maze-pond Sunday-school, and some of his happiest holidays, in his juvenile days, were spent in visiting the

father and mother of their esteemed friend in the chair. He thought it a noble idea to turn their old chapel into a Sunday-school, for the instruction of the rising generation, being, as he thought, the very best way for providing for the teeming population, teaching those rising into life the knowledge of Jesus Christ.

Several subscriptions and sums of money were here handed in by various friends, in allusion to which,

The Rev. J. Waddington, of Southwark, said he was sorry to interrupt the good work of consecration, or giving, which was going on. The mother church had been referred to by a former speaker, but in reference to that over which he had the oversight he might speak of it as the Grandmother church—some of its original founders having undoubtedly been among the freight of the Mayflower, when that vessel left the Thames, bearing to a distant land those who fled from persecution in the land of their fathers. He rejoiced sincerely in the bright prospect opening before Mr. George.

Several other friends addressed the meeting, and various subscriptions were announced, after which the friends adjourned to tea in the old chapel, Horsley-street, previous to the evening service.

The lighting, ventilation, and acoustic properties of the new chapel appeared to give great satisfaction. The chapel is built in the early English style, from the designs of Messrs. Habershon, architects. There is only one gallery, which is approached by a staircase from the turret, the entrance being separate from that of the chapel. The floor of the chapel is an inclined plane, which adds much to the appearance. The place is well lighted by about six gas burners of novel construction, the brass standards out of which they spring being about nine feet in height.

On Sunday, the 29th, Sermons were preached to overflowing congregations, in the morning by the Rev. E. Steane, D.D., and in the evening by the Rev. J. Burnet. The total collections and subscriptions amounted to more than £250.

SUMMERTOWN, OXFORDSHIRE.

ON Tuesday, October 24th, the services connected with the ordination of the Rev. Edward Ellis, M.A., as pastor of the church at Summertown, near Oxford, took place.

In consequence of the unexpected absence, through illness, of the Rev. William Harris, of Wallingford, the Rev. James Hill, of Clapham, commenced the service with reading the Scriptures and prayer, and asked the usual questions, to which Mr. Ellis replied, by giving a suc-

cinct account of his religious experience, of his reasons for uniting himself with Protestant Dissenters, and devoting himself to the ministry amongst them; followed by his views of Christian doctrine.

The Rev. J. Collier, of Oxford, then offered up the ordination prayer, the Rev. James Hill delivered the charge, and the Rev. Josiah Viney, of Bethnal-green, preached to the people.

The service throughout was impressive, and the greatest interest was manifested from its commencement to its close.

General Chronicle.

ROMAN CATHOLIC ZEAL FOR THE CONVERSION OF THE JEWS.

To the Editor of the Evangelical Magazine.

DEAR SIR,—A new stimulus to Christian exertion for the spiritual recovery of God's ancient people has been recently supplied by the interest awakened among Roman Catholics, and by their efforts to draw Jews into the communion of their corrupt church.

The Missionaries of our society have frequently called our attention to this subject, especially in consequence of the very successful exertions of the Abbé Ratisbone at Paris.

Mr. Frankel, Missionary at Lyons, has just given us the following statement:—

“Last week, the Jewish community were thrown into a state of great commotion, on account of two young Jews (sixteen and eighteen years of age) that have been baptized in the Roman Catholic Church. They belong to a very wealthy family in Alsace. They were here, under the guardianship of their uncle, to complete their education at the college. About a month ago they passed an examination and took their degrees; and before returning home, they embraced the Catholic faith, unknown to any of their friends. When they communicated the news to the uncle, he became so enraged that the police, hearing cries of murder, had to force their way into the house to prevent bloodshed. The father is about to com-

mence legal proceedings against the priests, for baptizing two minors without the consent of their parents or guardians. It seems they know very little of the Jewish or Christian religion; but the principal reason for changing from Judaism to Romanism is, because they were ashamed to be constantly pointed out as Jews; and another reason they assign is, that the pompous rites and ceremonies of the Catholic Church have from childhood attracted their attention, and produced within them feelings of great admiration. In a letter which they published in the newspaper (an extract of which I enclose), they state this; and many Jews are now determined to study well the points at issue between Jews and Christians; so that if the rabbi could not answer any questions, they might be prepared to do so. Much as the case in itself is to be lamented, still I am thankful to say that the effect it has produced is likely to lead to some good. Almost every Jew I meet with is talking to me about the New Testament: one is reading the history of the Saviour's birth, another His life and public ministry, another His crucifixion, so that they might be acquainted (they say) with the errors of Christianity: and who can tell what, with the blessing of God, such investigations might lead to?

“The following is an extract from the letter referred to:—‘Our conversion has been solely the work of God. From our

childhood, the ceremonies of the Catholic Church deeply impressed us; so much so, that we much regretted our not being Christians. When we entered the Lycée, we felt more and more that regret: we beheld on one side a few Jews, on the other a large number of Christian children; the contrast struck us. When they went to mass, and we heard their singing accompanied by music, we blushed to be obliged to meet in a simple class, and there pretend to join in a meaningless service; but what moved us more, was the love and devotion of the priests and sisters, whose life is devoted to the service of the sick, with a zeal not to be met with anywhere else. . . . Through this we were more and more drawn to Catholicism; still we dared not solve the question—we wished to study it more. The farther we advanced in our classes, the more deeply we felt the false position in which we were placed. We opened history, and we could not account for the present state of the Jews, when compared with the past. Difficulties, which our rabbi could not solve, crowded into our heads. The study of the classical works of Bossuet, Fénelon, and Massillon were the means of preparing our hearts to receive the grace of a merciful God. Then we began to search the Scriptures; then we began to understand that we could not walk alone, and we sought the assistance of a holy priest; he instructed us daily, dispelled our doubts, explained to us the prophecies, and made us understand the chain of the old and new law. Then we said, "If the Messiah has already come, it is Jesus Christ, and we ought to become Christians; if He has not yet come, we ought not to remain Jews, because the time of the promise is past, and the sacred Scriptures have lied." They tried us for more than a year. As soon as we graduated, we asked for baptism, and they could no longer refuse our request: they made us Christians, and they made us happy. No one will induce us to deny our faith; we would prefer death. We think that eighteen years are enough to enable us to discern between truth and error. Moreover, the Jews have asked for liberty of

worship and liberty of conscience, and it would ill become them to refuse us the same.—Signed by E. and A. Lemann."

And Mr. Kessler, Missionary at Brussels, has sent us the following copy of an appeal, very extensively circulated in Belgium:—

"THE ISRAELITES,

"*Jesus, Mary, Joseph.*

"Thy name shall be called no more Jacob, but Israel.—Gen. xxxii. 28.

"Take care that thou speakest nothing offensive to Jacob.—Gen. xxxi. 24.

"An Appeal for the prayers of the faithful for the conversion of the Jews.

"Prayers are made without ceasing for the conversion of the idolaters and schismatics; other particular families are daily commended to our good works; but there is one nation, one family, worthy of our pity, which too often, alas! we forget to remember in our prayers.

"These are the unconverted Israelites, better known under the common name of Jews.

"Why should the Jews not be also objects of our pious solicitude? So much the more as the *Holy Family* derive their origin from that nation, and every endeavour for the conversion of that people gladdens the heart of Jesus, Mary, and Joseph.

"Let us then entreat the Saviour, by our prayers and fasts, to deliver the Israelites of their hard and stubborn heart, which prevents their understanding and professing our holy religion, and address to them these consoling words: 'I will sprinkle clean water upon you, and ye shall be clean from all your filthiness;* I will give you a new heart, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; I will cause you to walk in my statutes,' Exod. xxxvi. 25—27. 'And all the people of the earth shall see that thou art called by the name of the Lord,' Deut. xxviii. 10.

"PRAYER.

"Lord God of Abraham, of Isaac, and of Jacob, who, from among all nations,

* The quotations are from the Romish version, translated as in the pamphlet.

hast chosen Israel to be thy people and thy privileged heritage, consider the deplorable state in which they are groaning so long a time ; they are treated with disdain and ignominy because they have disowned thy Son, Jesus Christ. Though they do not as yet recognize their error, nor their blindness, yet we implore for them thy compassion, O Lord, and thy light.

“Open thy bowels of compassion for the lost sheep of the house of Israel, so that they may return to the fold of the true Shepherd, and the prodigal son find his father's house again.

“Hear, O Lord, our prayers, we unite them with those of the converted brethren, and with the merits of Jesus Christ expiring on the cross, and saying, ‘Father, forgive them, for they know not what they do.’

“Lift then the veil from their hearts so that they may acknowledge with us our Saviour Jesus Christ.

“‘Blessed be he that blesseth thee,’ Gen. xxvii. 29.”

Shall not these things “provoke to jealousy” those who hold a purer faith, even that which induced Paul’s “heart’s desire and prayer to God for Israel that they might be saved?”

Many souls have been saved through the blessing of God on the agency of *this* society ; it is the only association in England which invites the co-operation of *all* Christians ; it has twenty-three Missionaries engaged in the work ; and yet it is struggling with debt, and discouraged in its world-wide desires. Will none of those who pray for Israel help us by their liberality?

GEO. YONGE.

Poetry.

LINES ADDRESSED TO A NATIVE PROTESTANT GREEK, AND INSERTED IN HIS ALBUM.

Greece.

ILLUSTRIous land ! thy fame all praise exceeds,
For works of genius and heroic deeds ;
Whence Britain’s sons, who scan thy classic page,
Have learn’d, unawed, to face the tyrant’s rage ;
Have fought their way to freedom and renown,
And on their brows have wreath’d the patriot’s crown
Thy gifted poets tuned the sacred lyre
To strains which still our generous youth inspire ;
Thy hoary sages, train’d within thy walls,
That science taught, which now adorns our halls ;
Thy spacious temples, which in ruins lie,
To modern art just models yet supply ;
Admiring sculptors emulate, in vain,
The skill thy breathing statues still retain.
Thy limpid streams I love—thy swelling hills,
Thy fruitful plains, fed by meandering rills ;
Thy balmy air, refresh’d with genial showers,
Breathing sweet perfume from ten thousand flowers ;
The clustering isles which gem thy glassy seas,
Whose verdant shores inhale the cooling breeze ;
Thy cloudless sky with roseate hues glow red,
When day’s bright monarch leaves his watery bed ;
And all the air with gold and purple gleams,
When, in the west, he sheds his parting beams ;
And when still Night her sable pall has spread,
Ten thousand stars roll glittering o’er thy head :

But 'tis thy highest praise that truth Divine,
 When on this world her lamp began to shine,)
 Thy copious tongue selected to convey
 Her heavenly light to cheer us on our way ;
 On yonder hill the great Apostle stood,
 While all around the idol shrines he view'd,
 And to the proud Athenians first proclaim'd,
That God, whom they the Great Unknown had named.
 Thence numerous churches rose, where erst had been
 The Pagan altar, with its rites obscene ;
 Now, to a holier faith new temples rise,
 Whence prayer ascends, like incense, to the skies ;
 There martyrs bled, and meek confessors stood,
 And stake, and rack, and dungeon, calmly view'd ;
 But soon this golden period pass'd away,
 And Greece was doom'd to bear the Moslem's sway :
 The church was clothed in sackcloth, and became
 Through ignorance and vice, an empty name.
 Yet life survived to break the oppressor's yoke,
 Greece gain'd her freedom, and her fetters broke ;
 The brighter Cross the Crescent's light had paled,
 And the proud foe beneath her valour quail'd ;
 And still a brighter day her sons awaits,
 When Christian truth shall reign within her gates ;
 When, from the dust, her suffering church shall rise,
 And the pure gospel glad her ravish'd eyes.

Yorkshire.

W. L.

FRIENDSHIP.

AMIDST the change which Autumn brings,
 On hill and valley, leaf and flower ;
 How sweet a joy from friendship springs,
 To cheer us when the tempests lower.

Again fair Summer's passed away,
 With gay parterre and verdant bower ;
 But friendship still asserts her sway,
 To cheer us when the tempests lower.

Though war still reigns through Magog's
 land,*

And Russia's tyrant boasts his power ;
 England and France victorious stand,
 To cheer us when the tempests lower.

Should sorrows dark our footsteps trace,
 And blighted be each cherished flower ;

* These lines were sung at a public Tea party
 at Charlesworth, on the 7th inst., on which occa-
 sion a lecture was delivered on "The Land of
 Magog the Russian Empire."

Still friendship with a fond embrace,
 Will shield us when the tempests
 lower.

But there's a bright and gladsome land,
 Adorned with every vernal flower,
 Beyond th' oppressor's daring hand,
 Where war's dark tempests never
 lower.

The widow's and the orphan's tear
 Dims not the eye, nor shall the hour
 Arrive, when sorrows dark and drear
 Shall like the angry tempests lower.

And O how bright the Christian's joy,
 When freed from death's despotic
 power ;

His spirit dwells without alloy,
 Where clouds and tempests never
 lower.

Charlesworth.

C. B.

INDEX.

| MEMOIRS. | Page | ESSAYS, ETC. | Page |
|--|----------|--|------|
| Brett, Mrs., youngest daughter of the Rev. Matthew Henry | 185 | Millennium, No. II. | 507 |
| Bristow, Rev. J., Exeter | 625 | Millennium, No. III. | 575 |
| Chancellor, Rev. S., Epping | 505 | Millennium, No. IV. | 701 |
| Collyer, Rev. Dr., Peckham | 249 | Newton's Original Letters, No. I. | 18 |
| Davies, Rev. J., Mynyddbach | 715 | Newton's Original Letters, No. II. | 139 |
| Fernie, Rev. J., Brewood | 685 | Newton's Original Letters, No. III. | 264 |
| France, Rev. J., M.A., Ham | 652 | Newton's Original Letters, No. IV. | 325 |
| Jay, Rev. W., Bath | 125 | Private Prayer in Public | 80 |
| Jeula, Rev. M., Winchmore-hill | 466 | Relationship of Christ to the Law | 73 |
| Keynes, Rev. R., Blandford | 1 | Sermon, by the Rev. Philip Henry | 698 |
| Pratt, Mr. T., Mitcham | 569 | Sketches of Maharajah Duleep Singh | 748 |
| Richards, Rev. J., Stourbridge | 565 | The Bible versus Ritualism | 133 |
| Stewart, Rev. J. H., Liverpool | 713 | The Blessing wanted by the Churches | 629 |
| Stratten, Rev. T., Hull | 385 | The Church in its Relations to the World | 690 |
| Wardlaw, Rev. Dr., Glasgow | 65 | The Philosophy of the Infinite | 637 |
| Weaver, Rev. R., Mansfield | 311 | Threefold Relation of the Cross of Christ | 398 |
| Wilkins, Rev. W., Abingdon | 745 | Use and Practice of Faith | 452 |
| | | Whitfield's Original Letters | 16 |
| ESSAYS, ETC. | | EXTRACTS FROM EMINENT AUTHORS. | |
| A Day at the Catholic and Apostolic Church, Gordon-square, London | 635, 756 | Connexion and Harmony of the Old and New Testaments | 18 |
| Address, by the Rev. T. P. Bull | 572 | Encouragement to Perseverance | 519 |
| A Noble Example | 449 | Popery the Degradator of Nations | 203 |
| Awful Spirit of Popery | 457 | Power of Faith | 456 |
| Bible Reading—Its Claims and Blessings | 198 | The Books of Scripture | 17 |
| Claims of Religion on the Intellect | 196 | POETRY. | |
| Conversion of a Unitarian | 633 | A Blind Naval Officer | 267 |
| Countess of Huntingdon's Original Letters | 754 | A Prayer | 582 |
| Craven Chapel—Retirement of Dr. Leifchild | 326 | A Sick Minister's Morning Rhymes | 582 |
| Energies of Protestantism | 511 | Calvary | 643 |
| First Sabbath in the Year | 7 | Charity | 521 |
| Funeral Discourse, by the late Rev. W. Weaver | 751 | China—A Call and a Prophecy | 23 |
| Grandeur and Importance of the Chinese Mission | 257 | Dr. Collyer's Death | 84 |
| Grateful Recollections and Reso- lutions | 580 | Farewell to Summer | 643 |
| Hebrew Writers | 11 | Friendship | 777 |
| Inner Life of Religion | 316 | Judge not, that ye be not judged | 521 |
| James Montgomery, the late | 391 | Lines Addressed to a Native Pro- testant Greek | 776 |
| Leaves of Healing, No. I. | 261 | Lines, by the late Rev. W. Jay | 144 |
| Leaves of Healing, No. II. | 321 | Lines on the Fly-leaf of a Chinese Testament | 267 |
| Leaves of Healing, No. III. | 515 | Mountains of Scripture | 329 |
| Letters from the late Rev. J. Cooke, of Maidenhead | 641 | Recovery from Cholera | 583 |
| Life in the Church | 202 | Secret Prayer | 521 |
| Matthew Henry's Original Letters | 82 | Song for the Grave | 85 |
| Millennium, No. I. | 445 | The Bible | 266 |
| | | The Broken Bow, or Disappointed Hope | 405 |

POETRY.

| | |
|----------------------------------|-----|
| The Christian's Polar Star . . . | 405 |
| The Goodly Heritage . . . | 330 |

REVIEWS, ETC.

| | |
|--|-----|
| A. Clergyman's Domestic Commentary, Vols. II. III. | 273 |
| Aikman's Sabbath Evenings at Calvary | 213 |
| Alexander's (Dr.) Christ and Christianity | 204 |
| Alexander's (Rev. J.) Christ Re-deemed at his Table | 651 |
| Anderson's Life of Christopher Anderson | 145 |
| Angus's Bible Hand-book | 410 |
| Atkinson's Church | 529 |
| Autobiography of the Rev. W. Jay | 644 |
| Bainbridge's Early Education | 462 |
| Barnes's (Albert) Practical Sermons | 150 |
| Bartlett's Pilgrim Fathers | 30 |
| Bell's Mystery Unveiled | 152 |
| Bird and Brooke's Elements of Natural Philosophy | 210 |
| Braithwaite's Memoirs of J. J. Gurney | 459 |
| Bristol Tabernacle, Centenary Services | 463 |
| Brown's (Dr. A.M.) Evenings with the Prophets | 759 |
| Brown's (Dr. W.) Propagation of Christianity among the Heathen | 458 |
| Brown's (Dr. J.) Theological Tracts | 211 |
| Bungener's Priest and the Huguenot | 211 |
| Bunsen's Analectæ Ante-Nicæna | 522 |
| Bunsen's Hippolytus and his Age | 522 |
| Bunsen's Outlines of Universal History | 522 |
| Burder's (Dr. H. F.) Sermons | 583 |
| Calderwood's Philosophy of the Infinite | 646 |
| Candlish's Examination of Maurice's Theological Essays | 330 |
| Carlile's Saints in Glory | 761 |
| Cherry and Violet | 29 |
| Clarkson's (late Rev. W.) Scenes of the Bible | 712 |
| Conder's (Josiah) Poet of the Sanctuary | 336 |
| Conder's (Rev. E. R.) Matrimonial Service | 464 |
| Congregational Year Book | 91 |
| Cowper's (B.H.) Scripture Gazetteer | 764 |
| Craig's History of the Protestant Church in Hungary | 211 |
| Cumming's Daily Life | 765 |
| Cumming's Foreshadows | 148 |
| Cumming's Sabbath Morning Readings | 212 |
| Cumming's Sabbath Evening Readings | 762 |
| Cumming's Tent and the Altar | 148 |
| Cyclopædia Bibliographica | 622 |

REVIEWS, ETC.

| | |
|--|-----|
| Davies's (Louisa) Sunday-school Hymn Book | 650 |
| Davis's (Rev. N.) Arabic Reading Lessons | 275 |
| Davis's (Rev. N.) Evenings in my Tent | 409 |
| Davies's (Rev. E.) Hope of the Bereaved | 589 |
| Defence of the Eclipse of Faith | 91 |
| De Gasparin's Schools of Doubt and School of Faith | 268 |
| Dewar's Divine Revelation | 647 |
| Dewdrops for the Opening Bud | 91 |
| Dickson's Divine Love | 30 |
| Discourses on occasion of Dr. Wardlaw's Death | 146 |
| Dwight's Christianity in Turkey | 760 |
| Eadie's Commentary on the Greek Text of the Ephesians | 25 |
| Ellison's Millennium | 275 |
| Epistle to the Hebrews compared with the Old Testament | 712 |
| Encyclopædia Britannica, Vols. III. IV. | 208 |
| Encyclopædia Britannica, Vols. V. VI. | 587 |
| English Bible | 462 |
| Excelsior, Vol. I. | 463 |
| Fairbairn's Typology of Scripture | 28 |
| Farrar's Ecclesiastical Dictionary | 149 |
| Ferguson's Consecrated Heights | 333 |
| Fletcher's New Testament Commentary and Prayer Book | 651 |
| Foote's Leading Aspects of Christianity | 764 |
| Forbes's Symmetrical Structure of Scripture | 531 |
| Gillfillan's Grand Discovery | 461 |
| Gillespie's Land of Sinim | 336 |
| Good's (late Dr. J. M.) Book of Psalms | 707 |
| Gordon's Christ as made known to the Ancient Church | 410 |
| Gordon's Original Reflections | 761 |
| Gorrie's Illustrations of Scripture from Botanical Science | 152 |
| Graham's Jordan and the Rhine | 531 |
| Grant's (James) Continental Records | 30 |
| Hall's (J.) War with Russia | 337 |
| Hall's (N.) Christian Philosopher triumphing over Death | 464 |
| Hall's (N.) Land of the Forum and the Vatican | 85 |
| Hamilton's (Dr. J.) Life of R. W. Surgeon | 31 |
| Hamilton's (Dr. J.) Royal Preacher | 210 |
| Hamilton's (Sir W.) Works of Dugald Stewart | 530 |
| Harris's Altar of the Household | 150 |
| Hervey's Genealogies of the Saviour | 89 |
| Hetherington's Life of Mrs. Coutts | 532 |
| Hodge's Commentary on Romans | 273 |

| REVIEWS, ETC. | Page | REVIEWS, ETC. | Page |
|--|------|--|------|
| Horne's Plain Reasons for being a Christian | 766 | Rumsey's (Eliza) The Violet's Close | 590 |
| Israel in Egypt | 209 | Schoff's Life and Labours of St. Augustine | 274 |
| Jack's Memorials of Rev. W. Gregory | 463 | Shepherd's Life of Rev. R. H. Shepherd | 213 |
| James's Dying Minister's Reflections and Anticipations | 31 | Sibree's Human Anatomy Simplified | 532 |
| Jamieson's Scripture Readings | 149 | Smith's (late Dr. J. P.) First Lines of Christian Theology | 406 |
| Jay's (late Rev. W.) Final Discourses | 533 | Smith's (Dr. W.) History of Greece | 337 |
| Jay's (late Rev. W.) Lectures on Female Scripture Characters | 147 | Smith's (J. D.) Voice from the Alps | 274 |
| Journal of the Malta Protestant College Deputation to the East | 529 | Soek's Evangelical System Considered | 589 |
| Kenneth Forbes | 92 | Stallybrass's (Mrs.) Paul and his Times | 463 |
| Kingsmill's Prisons and Prisoners | 212 | Stephens's Incidents of Travel in Central America | 409 |
| Kirkus's Christianity, Theoretical and Practical | 411 | Stoughton's Stars of the East | 30 |
| Kohlbrügge's Sermons on Peter | 712 | Stowe's (Mrs. H. B.) Uncle Tom's Cabin | 31 |
| Laing's Bible | 461 | Strickland's (Jane) Rome | 148 |
| Langston's Sacrifice of Praise | 152 | Tarbotton's Bible and its History | 275 |
| Leisure Hour | 31 | The Mosaic Record in Harmony with the Geological | 650 |
| Life of Mrs. Sherwood | 586 | Thomas's Homilist, Vol. II. | 531 |
| Macfarlane's Why Weepst Thou? | 90 | Timpson's Bible Triumphs | 212 |
| Macfarlane's The Hiding Place | 711 | Tregelles's Account of the Printed Text of the Greek New Testament | 709 |
| Mackay's (Mrs.) Thoughts Re-deemed | 275 | Turnbull's Epistles of Paul | 762 |
| Macleod's Earnest Student | 588 | Tweedie's Lamp to the Path | 149 |
| McGavin's Burning Ship | 275 | Tyler's Nettleton and his Labours | 763 |
| Martin Luther, Life of | 31 | Vinet's History of French Literature in the 18th Century | 649 |
| Massie's Contrast | 464 | Waddington's John Perry | 410 |
| Maunder's Eminent Christian Philanthropists | 152 | Wallace's Portraiture of the late Rev. W. Jay | 765 |
| McBurnie's Errors of Infidelity | 765 | Wayland's Life of Dr. Judson | 24 |
| Meek's Heavenly Things | 274 | Whitehead's Warrant of Faith | 211 |
| Memoir of Rev. J. J. Weitbrecht | 408 | Williams's Jaqueline Pascal | 212 |
| Mercy for All | 648 | Wills's Scripture Exposition | 211 |
| Mimpriss's Treasury Harmony of the Four Evangelists | 273 | Wills's Seven Churches of Asia | 211 |
| Molyneux's Gethsemane | 589 | Young's Short Arguments about the Millennium | 525 |
| Monod's Come up Hither | 274 | | |
| Montgomery's (Rev. J.) Popery | 210 | PREPARING FOR PUBLICATION | 337 |
| Moore's Man and his Motives | 212 | PERIODICAL LITERATURE. | |
| Moore's Power of the Soul over the Body | 212 | British Quarterly, No. XXXVII. | 92 |
| Moore's Use of the Body in Relation to the Mind | 212 | British Quarterly, No. XXXVIII. | 276 |
| Morison's Funeral Sermon for Dr. Collyer | 147 | British Quarterly, No. XXXIX. | 464 |
| Morison's The Bible—Its Conflicts and Triumphs | 29 | British and Foreign Quarterly Review | 92 |
| Morison's The Press—Its Lights and Shadows | 334 | British and Foreign Quarterly Review | 465 |
| Morison's The Sabbath—Its Claims and Benefits | 90 | Journal of Sacred Literature, No. X. | 92 |
| Morison's The Sunday School—Its Position and Prospects | 150 | Journal of Sacred Literature, No. XI. | 336 |
| O'Neil's Biblical and Theological Gleanings | 149 | Journal of Sacred Literature, No. XII. | 465 |
| Pratt's Life of Rev. R. Cecil | 273 | North British Review, No. XLI. | 337 |
| Ribbans's Tintern Abbey | 762 | North British Review, No. XLII. | 533 |
| Richardson's Tenderness of Jesus Illustrated | 91 | | |

LETTERS TO THE EDITOR.

Page

| | |
|--|---------|
| Apprenticeship Society . . . | 592 |
| Circulation of Evangelical Magazine in Wales . . . | 593 |
| Colonial Missionary Society . . . | 603 |
| Gold Fields of Australia . . . | 141 |
| Hints to those Dissenters who need them . . . | 266 |
| Home for the Sons of Missionaries . . . | 469 |
| Jay (late Rev. W.) on the Personal Reign . . . | 520 |
| Memorial of Miss Apphia Hughes . . . | 750 |
| On Homilies . . . | 137 |
| Our Denominational Literature . . . | 536 |
| Power of Prayer Exemplified . . . | 520 |
| Profits of Christian Witness, &c. . . | 415 |
| Proposed Monument to Dr. Wardlaw . . . | 766 |
| Resignation of Rev. J. Griffin, Manchester . . . | 661 |
| Rev. Francis Tallents . . . | 700 |
| Roman Catholic Zeal for the Conversion of the Jews . . . | 774 |
| Tunbridge Wells Revival . . . | 19, 140 |

OBITUARIES.

| | |
|--|-----|
| Collyer, Rev. Dr., Peckham . . . | 96 |
| Derry, Mr. W., Launceston . . . | 153 |
| Flower, Mrs. C., Beccles . . . | 276 |
| France, Rev. J., A.M., Ham . . . | 591 |
| Glover, Mrs., Birmingham . . . | 31 |
| Jay, Rev. W., Bath . . . | 95 |
| Irving, Mr. W., Kingston-upon-Hull . . . | 465 |
| Strange, Mr. J., Pimlico . . . | 655 |
| Stratten, Rev. T., Hull . . . | 213 |
| Smale, Widow, Torquay . . . | 591 |
| Taylor, Rev. T., Bradford . . . | 92 |
| Wardlaw, Rev. Dr., Glasgow . . . | 34 |
| Wilkes, J., Esq., London . . . | 590 |

LONDON ANNIVERSARIES.

| | |
|---|-----|
| Aged Pilgrims' Society . . . | 348 |
| Anti-Slavery Society . . . | 423 |
| Baptist Home Missions . . . | 341 |
| Baptist Irish Society . . . | 342 |
| Baptist Missionary Society . . . | 340 |
| Blind Society . . . | 349 |
| British and Foreign Bible Society . . . | 339 |
| British and Foreign School Society . . . | 345 |
| British Jews' Society . . . | 346 |
| Chinese Evangelization Society . . . | 349 |
| Christian Instruction Society . . . | 346 |
| Church of England Education Society . . . | 349 |
| Church Missionary Society . . . | 339 |
| Colonial Missionary Society . . . | 344 |
| Congregational Board of Education . . . | 421 |
| Congregational Union . . . | 342 |
| Country Towns Mission . . . | 350 |
| Evangelical Continental Society . . . | 424 |
| Foreign Aid Society . . . | 422 |
| Home Missionary Society . . . | 343 |
| Irish Church Missions . . . | 350 |

LONDON ANNIVERSARIES.

Page

| | |
|---|-----|
| Irish Evangelical Society . . . | 421 |
| London City Mission . . . | 347 |
| London Jews Society . . . | 422 |
| Naval and Military Bible Society . . . | 350 |
| Peace Society . . . | 422 |
| Protestant Alliance . . . | 347 |
| Ragged School Union . . . | 348 |
| Religious Tract Society . . . | 345 |
| Sunday School Union . . . | 344 |
| Voluntary School Association . . . | 348 |
| Wesleyan Missionary Society . . . | 340 |
| Working Men's Educational Union . . . | 423 |
| Young Men's Christian Association . . . | 424 |

HOME CHRONICLE.

| | |
|---|----------|
| A Home for Students . . . | 467 |
| Alarming Report of Select Committee of the House of Commons . . . | 468 |
| Albany Chapel, Brentford . . . | 159 |
| Annual Appeal on behalf of Ministers' Widows . . . | 716 |
| Apprenticeship Society . . . | 659 |
| Autumnal Meetings of the Congregational Union . . . | 592, 718 |
| British and Foreign Bible Society . . . | 155 |
| British Banner . . . | 156 |
| Cheshunt College . . . | 468 |
| Christmas Distribution of Profits . . . | 143 |
| Congregational Lectures . . . | 338 |
| Congregational Pastors' Insurance Aid Society . . . | 159 |
| Coward's Weekly Lecture . . . | 158 |
| Croydon . . . | 475 |
| Crystal Palace . . . | 415 |
| Death of James Nisbet, Esq. . . | 718 |
| Editorial Reflections . . . | 535 |
| English Congregational Chapel Building Society . . . | 535 |
| English Independents of Wales . . . | 285 |
| Error in Memoir of Rev. T. Stratten . . . | 467 |
| Evangelical Alliance . . . | 479, 657 |
| Finchley, Sunday Schools . . . | 478 |
| Hackney College . . . | 470 |
| Hints to the Supporters of Foreign Missions . . . | 281 |
| Hymn wrongly attributed to James Montgomery . . . | 469 |
| Kensington, New Chapel . . . | 664 |
| London Congregational Chapel Building Society . . . | 156, 215 |
| Memoir of Rev. James Weitbrecht . . . | 215 |
| Midsummer Distribution of Profits . . . | 534 |
| Milton Club . . . | 39 |
| New College, London . . . | 656 |
| Orange-street Chapel . . . | 37 |
| Orphan Working School . . . | 98 |
| Pearson's Essay on Infidelity . . . | 214 |
| Poultry Chapel . . . | 281, 659 |
| Proposed Monument to Dr. Wardlaw . . . | 766 |
| Religion in Turkey . . . | 658 |
| Smith's (late Dr. J. P.) First Lines of Christian Theology . . . | 338 |

| HOME CHRONICLE. | Page | GENERAL CHRONICLE. | Page |
|---|----------|---|------|
| Spiritual Condition of London | 656 | Government Grants for Secular | |
| Statistics of Religious Worship | 97 | Education in India | 658 |
| Surrey Chapel | 281 | India:—Extract from Dr. Jud- | |
| Termination of Proceedings be- | | son's Letter | 543 |
| tween Rev. Dr. Tidman and Rev. | | Jersey, St. Helier | 416 |
| R. Ainslie | 717 | Letters on the Continent, No. I. | 480 |
| The late Rev. Thomas Scott | 767 | Letters on the Continent, No. II. | 538 |
| The Pope's Allocution | 98 | Popish Morality | 419 |
| Walthamstow Mission School | 35, 100 | Turkey:—Association in Aid of | |
| Walworth, Arthur-street Chapel | 772 | Evangelical Missions in West- | |
| Walworth, York-street Chapel | 721 | ern Asia | 543 |
| War and Victory | 656 | | |
| Warning to Deacons | 594 | | |
| West Middlesex Association | 474, 662 | | |
| | | CALLS ACCEPTED. | |
| PROVINCIAL INTELLIGENCE. | | Bateman, Rev. C., Charlesworth | 162 |
| Banbury, Anniversary Services | 596 | Benson, Rev. J., Marple Bridge | 770 |
| Bedford, Bunyan Meeting House | 767 | Bird, Rev. S., Hatfield | 770 |
| Berkshire Association | 338 | Bowman, Rev. J., Hull | 471 |
| Brighton, Rev. J. Clayton's Ad- | | Hampson, Rev. P. A., Devonport | 162 |
| dress | 218 | Hervie, Rev. J. M., Ledbury | 724 |
| Clevedon, Somersetshire | 771 | Jeffery, Rev. E., Norfolk | 724 |
| Cumberland Association | 660 | Jukes, Rev. E., Orange-street | 158 |
| Devonport | 474 | Lings, Rev. H., Fleetwood | 471 |
| Dewsbury, Yorkshire | 771 | Mackenzie, Rev. D. B., Thurso | 471 |
| Hastings, Croft Chapel | 770 | Spence, Rev. J., M.A., Poultry | 281 |
| Hatfield, Herts | 536 | Steward, Rev. G., Newcastle | 288 |
| Kent Association | 536 | Thompson, Rev. P., M.A., Man- | |
| Little Dean, Gloucestershire | 476 | chester | 416 |
| Lymington, Hants | 472 | Waterman, Rev. T. T., B.A., Maid- | |
| Maidstone, Kent | 660 | stone | 660 |
| Potton, Beds | 159 | Weeks, Rev. E. H., Harpurhey | 771 |
| Ryde, Isle of Wight | 662 | Wishart, Rev. J., Swanland | 596 |
| Saffron Walden, Essex | 160 | | |
| Skipton, Yorkshire | 284 | ORDINATIONS. | |
| Somerset Association | 414 | Bruce, Rev. R., M.A., Huddersfield | 770 |
| Terling, Essex | 471 | Catlow, Rev. J. B., Hounslow | 473 |
| Ventnor, Isle of Wight | 467 | Davison, Rev. T., Stockton-on-Tees | 102 |
| Western College, Plymouth | 658 | Ellis, Rev. E., M.A., Summertown | 774 |
| Witheridge, Devon | 472 | Green, Rev. C., Barbican | 282 |
| Woburn, Beds | 594 | Hillman, Rev. W. G., Stafford | 103 |
| Wootton-under-Edge, Gloucester- | | Lewis, Rev. E., B.A., Barton-on- | |
| shire | 288 | Humber | 596 |
| | | Insull, Rev. J. J., Bedford | 767 |
| GENERAL CHRONICLE. | | Parker, Rev. J., Banbury | 101 |
| Additional Missionaries for China | 39 | Roberts, Rev. W., Southampton | 723 |
| American Reform Tract and Book | | Sanders, Rev. H., Whitehaven | 724 |
| Society | 215 | Shawcross, Rev. J. T., Malton | 101 |
| Ascent of Vesuvius in 1846 | 162 | Shipphire, Rev. J. W., Hayes | 660 |
| Bishop of Victoria's late Charge to | | Soden, Rev. F., Brighton | 538 |
| his Clergy | 103 | Stewart, Rev. G., Hastings | 284 |
| China:—Letter from Dr. Legge | | Stuchberry, Rev. J., B.A., Wake- | |
| on the Chinese Rebellion | 221 | field | 285 |
| China:—Extract of a Letter from | | Thomas, Rev. R., Mold | 100 |
| Dr. Legge to Mrs. Morison | 538 | Verrall, Rev. R. T., B.A., Cardiff | 158 |
| Contrasted Scenes, or the Song of | | Wonnacott, Rev. J., Morley | 595 |
| Mercy and Judgment | 597 | | |
| Dr. Legge's Views of the Chinese | | RECOGNITIONS. | |
| Rebellion | 662 | Corbin, Rev. J., Tabernacle, London | 36 |
| Emigration to Van Diemen's Land | 475 | Flemming, Rev. J., Kentish-town | 282 |
| Extract of a Letter from a Member | | Gamble, Rev. H. J., Clapton | 36 |
| of the Rebel Army at Nan-King | 104 | Gowar, Rev. C., Upwey, Dorset | 158 |
| France—Conversion of a Soldier | 544 | Jukes, Rev. E., Orange-street, | |
| | | London | 471 |
| | | Kirkus, Rev. W., LL.B., Hackney | 158 |
| | | Lyon, Rev. J., Dunstable | 770 |

| RECOGNITIONS. | Page | MISSIONARY CHRONICLE. | Page |
|---|---------------|--|------|
| Spencer, Rev. J., Manchester | 158, 285 | Departure of Rev. G. Hall, B.A. | 121 |
| Sugden, Rev. J., B.A., Lancaster | 416 | Contributions towards Enlargement of Chinese Mission | 122 |
| RESIGNATIONS. | | Missionary Contributions | 122 |
| Davis, Rev. W., Hastings | 770 | <i>March.</i> | |
| Griffin, Rev. J., Manchester | 661 | India.—Missionary Tour in Bengal | 166 |
| Holmes, Rev. H. F., Boston | 283 | China.—Book of Religious Precepts of the T'ae-Ping Dynasty | 169 |
| Raban, Rev. S., Hatfield | 536 | Striking Testimony to Religious Character of Chinese Revolution | 173 |
| TESTIMONIALS. | | Anniversary Services in May, 1854 | 176 |
| Harrison, Rev. D., Whitstable | 476 | Auxiliary Societies in London and Country | 177 |
| Jack, Rev. A., North Shields | 536 | Sacramental Offering | 177 |
| Jenkyn, Rev. B., Little Dean | 476 | Contributions towards Enlargement of Chinese Mission | 179 |
| Lloyd, Rev. D., Lymington | 472 | <i>April.</i> | |
| O'Neil, Rev. W., Witheridge | 472 | China.—Recapture of Amoy—The Mission Hospital | 226 |
| Pollard, Rev. F., Saffron Walden | 160 | India.—Rev. A. F. Lacroix's Journal of a Missionary Tour in Bengal | 228 |
| Sherman, Rev. J., Surrey Chapel | 484 | Calcutta.—Baptism of another Student in the Bhowani-pore Institution | 231 |
| Steer, Rev. J., Croydon | 475 | South Africa.—Kuruman | 232 |
| Timpson, Rev. T., Lewisham | 283 | Polynesia.—Individual and Family Life in Samoa | 235 |
| Todman, Rev. W., Yardley Hastings | 416 | Sacramental Offering | 238 |
| JUBILEE CELEBRATIONS. | | Contributions towards Enlargement of Chinese Mission | 238 |
| Walworth, Rev. G. Clayton | 414 | Missionary Contributions | 241 |
| Deal, Rev. N. Craig | 471 | <i>May.</i> | |
| NEW CHAPEL FOUNDATION STONES. | | Anniversary Arrangements | 289 |
| Brighton, Sussex | 218 | Contributions towards Enlargement of Chinese Mission | 284 |
| Woburn, Beds | 594 | Missionary Contributions | 286 |
| Painswick Edge, Gloucestershire | 595 | <i>June.</i> | |
| CHAPELS OPENED OR REOPENED. | | List of Anniversary Services | 351 |
| Camberwell, London | 36 | Annual Meeting at Exeter Hall | 353 |
| Cerrig-Cadarn, Breconshire | 596 | Abstract of the Report | 354 |
| Kelvedon, Essex | 38 | Evening Meeting at Finsbury Chapel | 383 |
| Longsight, Manchester | 37 | <i>July.</i> | |
| Ventnor, Isle of Wight | 537 | West Indies.—Berbice | 426 |
| Walworth, London | 772 | Demerara | 428 |
| NOTICES. | | China.—Enlargement of the Native Churches | 429 |
| Hants Association | 536 | India.—Coimbatore | 431 |
| Kentish-town | 217 | Belgaum | 436 |
| To Widows | 337, 655, 718 | Benares | 439 |
| Trustees of Evangelical Magazine | 281, 718 | Polynesia.—Rarotonga | 440 |
| MISSIONARY CHRONICLE. | | Arrivals in England | 443 |
| <i>January.</i> | | Arrivals Abroad | 443 |
| Chinese System of Education | 42 | Acknowledgments | 443 |
| Public Meeting on behalf of Chinese Mission | 44 | Missionary Contributions | 444 |
| Proposed Simultaneous Collections | 58 | | |
| Contributions towards Enlargement of Chinese Mission | 59 | | |
| Departure of Missionaries | 60 | | |
| New Year's Sacramental Offering | 60 | | |
| Subscriptions towards Purchase of Educational Institution at Madras | 60 | | |
| Missionary Contributions | 61 | | |
| <i>February.</i> | | | |
| India.—Missionary Tour in Bengal | 106 | | |
| South Africa.—Griqua Town | 113 | | |
| Native Commission of Inquiry at Natal | 115 | | |
| Accident to the Missionary Ship | 120 | | |
| Arrival of Mrs. Porter | 121 | | |

MISSIONARY CHRONICLE.

Page

August.

| | |
|---|-----|
| Polynesia.—Voyage of the <i>John Williams</i> . . . | 486 |
| India.—Institution at Bhowanipore | 488 |
| Notes of a Tour in the Province of Bengal . . . | 492 |
| West Indies.—British Guiana . . . | 495 |
| The Cholera in Jamaica . . . | 499 |
| Missionary Contributions . . . | 501 |

September.

| | |
|--|-----|
| Polynesia.—Memoir of a Native Evangelist . . . | 546 |
| China.—Shanghai . . . | 548 |
| India.—Theological Seminary at Bangalore . . . | 550 |
| Educational Institution at Madras . . . | 553 |
| Bellary.—A Lamb of the True Fold . . . | 556 |
| Calcutta . . . | 558 |
| South Africa.—Lekatlong . . . | 559 |
| Cradoch . . . | 560 |
| Arrival of Missionaries . . . | 563 |
| Acknowledgments . . . | 563 |
| Missionary Contributions . . . | 563 |

October.

| | |
|--|-----|
| India.—School of Industry in connexion with the Salem Mission, Madras . . . | 606 |
| Madras . . . | 607 |
| Opinion of an enlightened Hindoo on Heathen Festivals and Missionary Labours . . . | 609 |

MISSIONARY CHRONICLE.

Page

| | |
|---|-----|
| China.—Further Enlargement of the Native Churches . . . | 610 |
| Polynesia.—Voyage of the <i>John Williams</i> to New Hebrides and New Caledonia . . . | 616 |
| Arrival in this Country . . . | 622 |
| Missionary Contributions . . . | 623 |
| <i>November.</i> | |
| Polynesia.—Voyage of the <i>John Williams</i> to New Hebrides and New Caledonia . . . | 666 |
| China.—Amoy . . . | 670 |
| Wreck of the <i>Douro</i> Steamer off the Coast of China, and Providential Deliverance of the Rev. W. Young and Mrs. Young, and their fellow-passengers . . . | 673 |
| West Indies.—Reminiscences of the days of Slavery . . . | 677 |
| Death of the Rev. C. C. Leitch, of Neyoor, East Indies . . . | 679 |
| Departure of Mrs. Porter . . . | 681 |
| Missionary Contributions . . . | 682 |
| <i>December.</i> | |
| South Africa:—Visit of Rev. R. Moffat to Sechele, Chief of the Bechuanas . . . | 726 |
| Polynesia.—Voyage of the <i>John Williams</i> to New Hebrides and New Caledonia . . . | 733 |
| Huahine, Society Islands . . . | 737 |
| Aitutaki.—Hervey Group . . . | 739 |
| Missionary Contributions . . . | 740 |

PORTRAITS.

| |
|--|
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